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THE PANCHATANTRA RECONSTRUCTED
VOLUME 1

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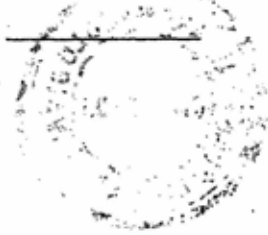
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1924

THE PANCHATANTRA RECONSTRUCTED

AN ATTEMPT TO ESTABLISH THE LOST ORIGINAL SANSKRIT TEXT
OF THE MOST FAMOUS OF INDIAN STORY-COLLECTIONS ON
THE BASIS OF THE PRINCIPAL EXTANT VERSIONS

Text, Critical Apparatus, Introduction, Translation

By FRANKLIN EDGERTON

*Assistant Professor of Sanskrit in the
University of Pennsylvania*

VOLUME 1

TEXT AND CRITICAL APPARATUS

3716



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FOREWORD

This book is the outgrowth of studies in the relationship of the versions of the Pañcatantra begun by the author nearly ten years ago. At the outset I had no idea of attempting anything so ambitious as a reconstruction of the original Pañcatantra. I had no idea that such a thing was possible. I anticipate that many scholars will be inclined, at the first suggestion of the idea, to doubt whether it is possible. Such would have been my own instinctive reaction, ten years ago. The idea dawned on me only very slowly. Nor do I claim now that the text here printed is precisely the Sanskrit text of the "Ur-Pañcatantra," from beginning to end. The extent to which I believe I have succeeded in this object is indicated summarily in the first chapter of my Introduction, Volume 2. I cannot hope that many will agree with me in every detail. That many points remain uncertain, I am acutely conscious. Yet I hope that all unbiased scholars who study my work will agree that my reconstruction is approximately, and on the whole, what it claims to be, the original text of the Pañcatantra, with the limitations indicated in the place just cited.

Should there be any who may remain sceptical of this general proposition, after considering the evidence adduced in my book, I hope that even they will find enuf value in the work to justify its publication, in the light which it throws on the interrelationship of actually existing versions and on numerous points in the criticism and interpretation of their texts.

I cannot hope that my Translation will give to laymen a just idea of the artistic quality of the original; it is primarily an exact reproduction of its sense, with indication (by parentheses) of the parts which do not certainly belong to it. I am therefore preparing and intend to print a popular English version of the Pañcatantra, translated much more freely, and with some abbreviation, especially of the technical passages on polity and of the long series of stanzas. Such stanzas as appear in this version will be put in English verse. Of course for scientific purposes this version will in no way displace the present translation.

My thanks are due in an especial degree to the valuable assistance of my friend and former pupil, Dr. W. Norman Brown, now of Johns Hopkins University. To him I owe the comparative translation of the Second and Fourth Books in their Arabic guise, which I have used and quoted freely in my Critical Apparatus. Even more important for me is the fact that, during the years when he was a member of my seminar, I was able to discuss with him at length and in great detail the problems of the reconstruction of the Second Book, on which I was then working. In the course of these discussions I profited greatly by his acumen, which helpt me in many specific problems connected with the text of Book II, and also helpt to clarify my ideas on the broader problems of the work as a whole.

My friend and former pupil, Mrs. W. F. Albright (formerly Miss Ruth Norton), undertook at one time to work out the reconstruction of the text of Book IV. She found it inconvenient to complete this work, and turned her materials over to me. I am glad to express my gratitude to her for this assistance.

I acknowledge with gratitude also the kindness of my friend, Dr. E. W. Burlingame, in furnishing me with a translation of Cheikho's Arabic text of Stories I. 13 and I. 14, from which I have quoted in my Critical Apparatus on these two stories.

My friends, Professor Charles R. Lanman and Dr. George C. O. Haas, have made me their debtor by a number of valuable suggestions as to typography and externals. Some of Dr. Haas's suggestions could not be incorporated, much to my regret, because they were made when the manufacture of the book was already far advanst.

My father, Charles E. Edgerton, of Ithaca, New York, has read the Translation in manuscript and suggested many stylistic improvements. He has also read the proof of the entire second volume.

Finally, it would be ungrateful not to refer to the exceptionally efficient and intelligent work done by the printing house of Adolf Holzhausen. Reading the proofs of this book was no slight task; but the compositors did everything that was humanly possible to ease the author's labor. Most of the errors which I found in the proofs were my own, not theirs.

F. E.

Lansdowne, near Philadelphia, Pa.

TYPOGRAPHICAL DEVICES AND ABBREVIATIONS

The Sanskrit text printed in this Volume represents the closest approach to the original text of the Pañcatantra which is, in my opinion, possible, in the light of now existing versions.

The "Critical Apparatus" contains the evidence for this reconstructed text, sentence by sentence and verse by verse. That is, it quotes the readings of actually existing versions of the Pañcatantra, so far as they seem to me important for the fixing of the text of the original. The way in which I use the term "Critical Apparatus" involves, perhaps, a certain stretching of the customary meaning of that expression; but at least it will, I trust, mislead no one. The justification for it seems fairly obvious: the relation of the readings of existing versions to the reconstructed text is closely analogous to the relation of readings of individual manuscripts to an edited text based on them.

The Text and the Critical Apparatus are printed in horizontally parallel sections thruout the entire work, so that each piece of text (printed in the upper part of the page, in larger type) and the corresponding part of the Critical Apparatus (printed below, in smaller type) appear on the same page of the book.

For convenience of reference, I have divided the *prose portions* of the Text into sections (referred to by the symbol §) which are numbered consecutively thruout each Book of the Pañcatantra, and thruout the Kathāmukha or Introductory Section thereof. In the Text and Critical Apparatus as printed these sections are indicated by Arabic numbers enclosed in parentheses. Thus: (23) indicates the twenty-third section of the particular book in which it occurs. These parenthetized

section-numbers are always printed *before* the portion of the Text to which they refer.

The *verses* of the Text are, of course, treated as units, and are numbered consecutively thruout each Book of the Pañcatantra (and thruout the Kathāmukha). In the Text the numbers of the verses are indicated by Arabic numerals, followed by periods, printed *after* the verse (and *not* in parentheses). In the Critical Apparatus they are indicated by the corresponding Arabic numerals, preceded by the abbreviation Vs—"verse." Thus, in the text, 23. (after a verse) indicates that this is the twenty-third verse of the Book in question; and, in the corresponding part of the Critical Apparatus, the readings of the existing versions for this verse are introduced by "Vs 23."

In the Translation (Volume 2) both prose sections and verses are indicated in exactly the same way as in the Text.

In referring to passages of the Text, I use Arabic numerals, preceded by § to indicate the prose sections, and preceded by vs to indicate the verses; these are preceded by Roman numerals to indicate the number of the Book of the Pañcatantra, or by KM (=Kathāmukha) to indicate the Introductory Section thereof;—except that when, in the Critical Apparatus, reference is made to a prose section or verse contained in the same Book of the Pañcatantra which is under discussion, this Roman numeral (or the KM) is omitted. Thus, I § 23 means the twenty-third prose section of the First Book; KM vs 3 means the third verse of the Kathāmukha; but in the Critical Apparatus on the First Book or on the Kathāmukha, respectively, the same would be indicated simply by § 23 or by vs 3 respectively.

In printing the Text, the ideal thing would have been to indicate as closely as possible, by different typographical devices, the exact degree of confidence which I entertain as to the originality of every individual word or part of a word. This degree of confidence varies greatly, all the way from complete confidence in the case of phrases which occur *literatim* in most of the texts used by me, to great scepticism in the case of some words or phrases for the originality of which the evidence is extremely scanty, altho I have felt that there was at least a possibility that they belonged to the original,

—a possibility sufficiently strong to make it necessary to include them, somehow.

But to indicate typographically all, or even many, of these varying degrees of confidence in my own mind, seemed to me impracticable. It would have introduced such typographical confusion into the text that the reader would inevitably have been more confused than assisted by it. I have therefore found it necessary to simplify; and in general I have concentrated on printing the text in a form which should give as definite an answer as possible to the two following questions:

1. Can we assume with genuine confidence—with virtual certainty—that the original text contained something corresponding in *general sense*, at least, to the passage or phrase or word in question? If not,—if there is any reasonable doubt that the original contained the passage or phrase or word, or a correspondent thereof,—then I print the passage or phrase or word in *parentheses*.

2. Granting the occurrence of the *equivalent* of a passage or phrase or word, that is, of something having approximately the same general sense, in the original,—can we assume that what the Text prints is verbally and literally the identical Sanskrit text of the original? If not,—if there is any reasonable doubt that we have before us the precise language of the original text,—then I print the passage or phrase or word or part of a word in *italics*.

Italics indicate matter of which we cannot be sure that it literally corresponds to the original text.

Parentheses enclose matter of which we cannot be sure that the original contained even the equivalent in general sense, or anything corresponding.

Naturally, nearly all matter that is enclosed in parentheses is also printed in italics. For if we cannot be certain that the original contained even the general sense, it must as a rule be still more uncertain whether it contained the precise language. Yet in a few rare instances I have printed in Roman type, tho within parentheses, words of which I felt that, if anything of the sort was in the original at all, it can hardly have been anything except these precise words. For instance, the word *iti* at the end of a quotation may or may not (in certain cases)

have been found in the original. But assuming the originality of the preceding quotation, it is usually very unlikely that any other word than *iti* should have followed it; it is a case of *iti* or nothing. In such cases *iti* is printed in Roman, not in italics, altho enclosed in parentheses.

†† *Daggers* are occasionally placed before and after certain words and phrases and passages to indicate that, in my opinion, it is possible that the original contained, instead of these words or their equivalent, something of *quite different* meaning. Such passages are not necessarily enclosed in parentheses, because it sometimes happens that we can be sure that the original contained *something* in the place in question; but the existing versions differ widely, and there is little reason for choice between the several markedly discordant versions. In such cases I use daggers to express my despair over the problem of getting at even the general sense of the original text with reasonable confidence.

? A *mark of interrogation* placed before a parenthetized word or phrase (but within the parenthesis) is used to indicate an unusual degree of doubt in my mind as to the originality of the word or phrase in the parenthesis. It indicates my feeling that the word or phrase in question might perhaps better be omitted; that the probabilities are perhaps against the occurrence of anything of the sort in the original, altho there is enuf chance that it was found there to make me unwilling to exclude it entirely.

No indication is given in the Text of possible differences in the *order* of words or passages, because I have been unable to devise any simple and convenient device for indicating this. When there is any doubt about the order, this fact can always be deduced from the Critical Apparatus, in which special attention is invariably called to all cases of any importance in which the order of the original might be different from that of my Text. Such cases are not numerous.

I have standardized the *sandhi* of the Text, ignoring for this purpose parentheses, daggers, and marks of interrogation.¹

¹ The principles which have governed me in the reconstruction of the Text will be set forth in detail in the Introduction to this work (in Volume 2). Here I will only say that, generally speaking, I print only in parentheses

In printing the **Critical Apparatus**, I have tried to be as brief as possible, without sacrificing clarity and accuracy in quoting the readings of existing versions. References are always given by which the passages can be located in the editions used. When a passage occurs in any of the existing versions in a different place, relative to the surrounding matter, from that which it occupies in my reconstructed Text, this fact is indicated by printing in **black-faced** or **Clarendon** type the reference to the version in question. The word "text" always means the reading of the Text as reconstructed by me; the agreement of any existing version with that is indicated by the single word "text," which saves reprinting the whole reading. If this word is followed by something in parenthesis,

such elements of the Text as cannot be shown to have occurred in more than one independent stream of Pāṇicantra tradition; and only in italics (not in Roman type) words or phrases which are not found in literally identical form in more than one independent stream. To the first part of this rule I have made, I believe, no exceptions whatever. To the second part I have allowed myself to make an exception in the case of *verses*—not prose sections!—found in the Tantrākhyāyika and its relatives, the Jain versions, but nowhere else in the Sanskrit versions. In such verses, in so far as their language is identical in Tantrākhyāyika and the Jain versions, I use Roman type, not italics, on the ground that the metrical form is a practical guarantee that the verse is preserved in approximately, at least, its original language. If such a verse belongs to the original at all, it is highly probable (tho not, indeed, absolutely certain) that it read as indicated by the agreement of Tantrākhyāyika and the Jain versions. That agreement, in spite of the secondary relations of those texts, gives us at least much more reason to be confident of the exact language of the verse than we could be if we had, for instance, *only* the Tantrākhyāyika without the Jain versions; in the latter case I consider it necessary to use italics, when I print the verse at all.—Perhaps special attention should be called to the fact that the offshoots of the Pahlavi, being translations, can of course never offer evidence as to the exact language of the original, but only as to its general sense (except in a few proper names and other Sanskrit words taken over by the translators). It follows from this that the occurrence of a passage in Pahlavi and in one (only) of the Sanskrit streams of tradition, while it justifies us in assuming that something of this general sense was in the original, does not justify us in assuming that the original had the exact language contained in the single Sanskrit stream of tradition where it occurs. Even tho the Pahlavi may look like a literal translation of the Sanskrit, we must print the passage in italics (for the existing Sanskrit text may have paraphrased the original), the parentheses are not necessary, since the general sense is certain.

this indicates a variation from that text as found in that version, which is otherwise identical with the reconstructed text. Two or three dots (.. or ...) are also frequently used to avoid repetition of parts of the reconstructed Text; they mean that between the two words which they connect, the reading of the Text as printed is to be supplied. Or, if these dots are put at the beginning or at the end of the quoted reading of a version, they mean that the remainder of the Text as printed, from the beginning or to the end of the section, is to be supplied.—In the case of *verses*, it has seemed more convenient to quote together the variants of all the Sanskrit versions which preserve the verse as a whole, instead of quoting the variants of each version by itself. Hence the numerical references to the several versions are all given together at the start; and after that are quoted all variants which occur in the Sanskrit versions containing the verse, quoted *pāda* by *pāda*, the *pādas* (invariably four in number) being indicated by the letters a, b, c, and d. After that are quoted the readings of such Sanskrit versions, if any, as contain not the complete text of the verse, but merely a trace of it, either in prose, or (as usually in Somadeva and Kṣemendra) in a fragment of a verse. And finally are quoted the readings of the offshoots of the Pahlavi translation, in so far as it seems to me worth while to quote them. Often I omit the readings of the Arabic; but when I have found in it or its descendants anything corresponding to the passage under discussion, I indicate this fact by adding the abbreviation “Ar” at the end of the passage in the Critical Apparatus, even tho no text is quoted from any version of “Ar”.

LIST OF TYPOGRAPHICAL DEVICES AND ABBREVIATIONS

A. *Used in the Text (the first three also used in the Translation)*²

- (23) Numbers in parentheses, at the beginning of prose sections, indicate the serial number of the prose section which immediately follows.
23. Numbers, followed by periods, and not in parentheses, placed at the end of verses, indicate the serial number of the preceding verse.

² On typographical devices used in the Translation, see page 270 of Volume 2.

- () Parentheses enclose matter of which I do not feel sure that the original contained even the equivalent in general sense.
- italics* indicate matter of which I do not feel certain that it literally corresponds to the original text.
- ? A mark of interrogation preceding a parenthetized word or passage, but within the parenthesis, indicates an unusual degree of doubt in my mind as to whether the original contained the matter enclosed in the parenthesis, or equivalent.
- † † Daggers before and after words or phrases indicate that it is, to my mind, very possible that the original may have contained, instead of these words or phrases or their equivalent, something of quite different meaning.

B. *Used in the Critical Apparatus (and in large part also in the Introduction)*

1. Versions of the Pañcatantra, with subrecensions, editions, and manuscripts thereof.³
- T Tantrākhyāyika. Hertel's *editio princeps* is always referred to. Reference is made to verses by verse-number of the edition; to prose parts, either by number and line of Hertel's "Abschnitte" (abbreviated A), or by page and line of the printed edition. Thus, T A 14. 2 means Tantrākhyāyika, line 2 of Hertel's "Abschnitt" 14; but T 14. 2 would mean line 2 of page 14 of the edition. The number of the Book is given, in Roman numerals, before the reference, when there is any possibility of misunderstanding.

The sub-recensions of the Tantrākhyāyika (α and β), and its manuscripts (P, p, z, ρ , R) are referred to by the same designations which Hertel uses.

- SP Southern Pañcatantra, Hertel's edition. Reference is made to verses by verse-number of the edition; to prose parts, by the consecutively numbered lines (Hertel's "Z" = "Zeile") of the edition. The number of the Book

³ For detailed description of these, with bibliographical data about the editions, see Chapter II of my Introduction, in Volume 2 of this work.

(in Roman numerals) is given before the reference when there is any possibility of misunderstanding.

The subrecensions (α , β , γ , δ , ξ) are referred to as in Hertel. Of the manuscripts, reference is seldom if ever made to any except the best, Hertel's K (the readings of which are quoted by Hertel in his "Anmerkungen").

- N Nepalese Pañcatantra. Reference is made to the verses by verse-number (using the enumeration as given in Hertel's table, *Tantrākhyāyikā*, Einleitung, pp. 100 ff.).
- H (Hp, Hm) Hitopadeśa. Reference is made to the editions of Peterson and Müller, referred to as Hp and Hm respectively. Verses are quoted by verse-number, prose passages by page and line, of these editions. The number of the Book is given, in Roman numerals, before the reference when there is any possibility of misunderstanding.—Not all variants from these two editions are quoted, since neither one is a really critical edition, and since it often happens that the Hitopadeśa text has slight value for the reconstruction.
- Br The Bṛhatkathā versions, that is, So and Kṣ together.
- So (B., DP.) Somadeva. B.=Brockhaus's edition; DP.=Durgaprasad and Parab's edition. Reference is made to verse (the chapter being always clearly inferrible) and quarter-verse or pāda (a, b, c, d). The numbering of the two editions is the same thruout except in the latter part of Book I, where there is a difference of only one line or one stanza; I follow the numbering of DP. in this part, ignoring that of B.
- Kṣ (ŚP., M. or Ma.) Kṣemendra. ŚP.=Śivadatta and Parab's edition; M. or Ma.=Mañkowski's edition. Reference is made to verse (the chapter being always clearly inferrible) and quarter-verse or pāda (a, b, c, d; occasionally e and f are needed also). As the numbering of the two editions is wholly different, I quote references to both: first to ŚP., and then, in parentheses, to M.
- Jn The Jain versions, that is, Spl and Pñ together.
- Spl (K-B) The "textus simplicior", quoted regularly from Kielhorn and Bühler's (1st) edition (abbreviated K-B);

references to other texts and manuscripts, quoted occasionally, will be understood without explanation. Reference is made to verses by verse-number, to prose passages by page and line of K-B; the number of the Book is given, in Roman numerals, when there is any possibility of misunderstanding.

Pp Pūrṇabhadra, Hertel's edition. Referred to in the same way as Spl.

Pa Pahlavi, that is, Sy and Ar collectively.

Sy Schulthess's German translation of the Old Syriac. Referred to as in the case of T; verses, by verse-numbers in Schulthess; prose, either by number and line of the "Abschnitte" (abbreviated A), or by page and line. In a few cases, however, reference is made to *story* (instead of page) and line, that is, to the line of the text of Schulthess's version of a particular story. In such cases the story-number is Roman; e. g. XII. 2—line 2 of the text of Story XII. Since page-numbers are always given in Arabic numerals, it is believed that this will lead to no confusion.

Ar The Arabic Kalila and Dimna, and its offshoots. In Books II and IV quotation is made from the comparative translation into English made by W. N. Brown; the numbers refer to the consecutively numbered paragraphs or sections into which Brown's work is divided. In Book I, Stories 13 and 14, quotation is made from an unpublisht English translation of Cheikho's Arabic text made by E. W. Burlingame. In the remainder of the work I quote various offshoots of the Arabic (see the following entries) when they seem to have some importance for the reconstruction, particularly when they present some feature which may have been inherited from the original but which is lacking in Sy. Otherwise I merely add the abbreviation "Ar", without reference, to indicate that I have found something, in some offshoot of the Arabic, which corresponds, at least in part, to this section of the original text.

Ch Cheikho's edition of the Arabic.

Kh Khalil's edition of the Arabic.

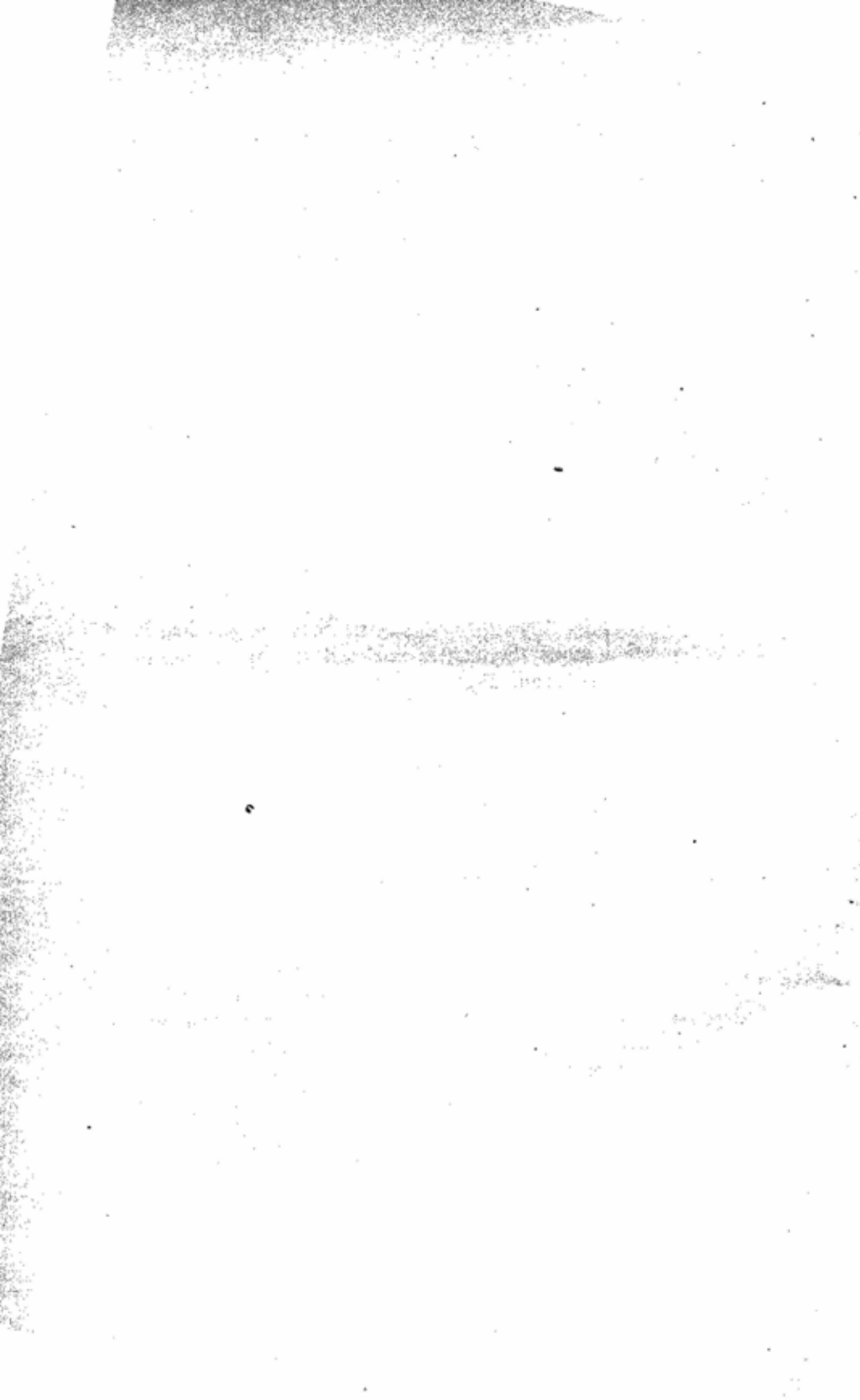
- KF Keith-Falconer's translation of the Younger Syriac; referred to by page and line.
- Joel Derenbourg's French translation of Joel's Hebrew; referred to by page and line.
- JCap Derenbourg's edition of John of Capua's Latin; referred to by page and line.
- OSp Solalinde's edition of the Old Spanish; referred to by page and line, or part of the page ("top," "middle," or "bottom").
- Wolff Wolff's German translation (2d ed.) of DeSacy's edition of the Arabic; referred to by page and line, or part of the page.
- AnSu Anwar-i Suhaili, Eastwick's translation; referred to only rarely.

2. Other abbreviations and typographical devices.

3. 10 Black-faced or Clarendon type in references means that, in the version referred to, this section or verse is found in a different position, relative to the surrounding matter, from that which it occupies in my reconstructed Text; in other words, it indicates a variation in order.
- ... means that the reconstructed Text, as printed above, is to be supplied between the two points indicated.
- .. () .. means the same as the foregoing, except that a variation from the Text as reconstructed is indicated by what is contained within the parenthesis.
- § prose section of the reconstructed Text, as divided by me.
- ° small circle above the line means: supply the rest of the word as printed in the reconstructed Text (occasionally also another word or words in the Text; these cases will be self-explanatory).
- A. = "Abschnitt" (of T and Sy, as divided by their editors and translators).
- acc. = according.
- cf. = *confer*, compare.
- corr. = correct(s), corrector, correction.
- diff. = different.
- ed(d). = edition(s).

- em. = emend(s), emendation.
 KM = Kathāmukha, the Introductory Section of the Pañcatantra.
 l. = line.
 lit. = literal(ly).
 ll. = lines.
 metri gr. = *metri gratia*.
 ms(s). = manuscript(s).
 n. = note.
 om = omit(s). When not followed by any word or words, it means that only the *preceding word* is omitted in the version in question.
 orig. = original(ly).
 p(p). = page(s).
 paren(s). = parenthesis, -ses; occasionally used briefly to designate matter enclosed within parentheses in the reconstructed Text; thus, "om parens." means that the version in question omits the matter enclosed in parentheses in the reconstructed Text.
 prec. = preceding.
 Skt. = Sanskrit.
 text = the Text as printed in my reconstruction.
 tr = transpose(s).
 unorig. = unoriginal.
 varr. = variants.
 v. l., vv. ll. = *varia lectio, variae lectiones*.
 vs(s) = verse(s).

In the Critical Apparatus, reference to my reconstructed Text is made by Roman numerals for Books of the Pañcatantra, and by Arabic numerals preceded by § for prose sections, but by Arabic numerals preceded by vs for verses; thus, I § 8, II vs 3. The number of the Book is omitted in references to parts of the same book which is under consideration; thus, in the Critical Apparatus on Book I, a reference to § 8 means I § 8. The Kathāmukha or Introductory Section is designated KM.



THE PANCHATANTRA RECONSTRUCTED

TEXT AND CRITICAL APPARATUS

KATHĀMUKHAM (INTRODUCTORY SECTION)

manave vācaspataye śukrāya parāśarāya sasutāya
cānakyāya ca viduṣe namo 'stu nrpaśāstrakartṛbhyah. 1.
(sakalārthasāstrasāram jagati samālokyā viṣṇuśarmā 'pi
tantrāḥ pañcabhir etāis cakāra sumanoharam śāstram. 2.)
(1) (*tad yathā 'nuśrūyate.*) asti † *dākṣiṇatyē janapade mahilā-*
ropyam † *nāma nagaram.* (2) *tatra sakalārthijanamanorathakal-*
padrumaḥ pravaranarapatimukutaṃamanimaricinicayarañjītacara-
ṇayugalaḥ sakalakalāpāramgataḥ (sakalārthasāstravid) amara-
śaktir nāma rājā babhūva. (3) † *tasya ca trayāḥ putrāḥ para-*
madurmedhaso vasuśaktir ugraśaktir anekasaktiś ce 'tinamāno
babhūvuh. (atha) tān (artha)śāstram prati jadān ālokyā † (sa)

The Kathāmukha (Introduction) is lacking in Br, Pa; found only in T, SP, N, H, Jn. Jn is largely expanded and secondary, which makes the reconstruction exceptionally difficult and correspondingly uncertain. T vs 1 nowhere else. Vs 1=T 2, SP, N 1. Not in Spl K-B, but according to Hertel (SP ed. p. XX and Pañc. p. 255f.) found in ms. h of Spl and in some later texts dependent on Spl. b, N śuklāya. c, T mahate for viduṣe of SP, N, Spl. I see no force in Hertel's arguments for mahate, SP p. XX. d, SP *nayaśāstra*°, α and other mss. *niti*°; N, T text. Vs 2=T 3, Jn 1. b, Jn *śarmedam*. c, Jn *etac.* (1) T A1a. 1 *tathā* (v. l. adds ca) *'nuśrūyate. dākṣi*°... (ed. *mihila*°, v. l. text). SP 7 *asti sakaladevatā* (α inserts *kṛtā*) *dhiṣṭhānam sakalavidvajanānivāsam* (α *°nivāsabhūmiḥ*) *pāṭalipuram nāma nagaram.* (Orig. may have been more like this.) Hp 2. 1, Hm 3. 3 *asti bhāgtrathittre pāṭaliputra* (Hp v. l. *°pura*) *nāma* (Hm *nāmadheyam*, Hp *°dheya*, v. l. *nāma*) *nagaram.* Spl 1. 5, Pp 1. 4 text. (2) T A1a. 2 *tatra ca sak*°... *°yugalaḥ kalāu pāramgamah sakalārtha*°... SP 7 *tatra sakalagunopetaḥ sūdarśano nāma rājāsīt* (α *°bhūt*). (Orig. perhaps more like this.) Hp 2. 1, Hm 3. 3 *tatra sarvasvāmiguṇopetaḥ sūdarśano nāma narapatir āsīt.* Spl 1. 6, Pp 1. 4 text (Spl *sakalārthiśārthakalpa*°, Pp *sakalārthasāstraviśāradaḥ*; Jn *nrpa* for *narapati*; Pp *caya*, Spl *mañjarīcaya* for *nicaya*; Jn *carcita*; Pp *caranaḥ*, om *yugalaḥ*; Jn om parenthesis). (3) T A1a. 4 text (tr *putrās trayāḥ*; om *atha*; om *sa*). SP 8 *sa cātmiyaṇputrāṇām anadhigataśāstrāṇām anuṣṭhānānupayogenodvignamanāś cintayām āsa* (α corrupt; ends *viduṣām madhye vadati* ca). Hp 2. 8, Hm 4. 1 *ātmanaḥ putrāṇām anadhī*° (as SP; Hm adds insertion) *anuṣṭhānenodvignamanāḥ sa rājā cintayām āsa.* Cf. also H under § 5 below. Spl 1. 8, Pp 1. 6 *tasya*... (Spl om ca; Pp *anantaśaktiś ceti*, om *nāmāno*)... *atha* (Spl adds *rājā*)

rājā sacivān āhūya saṁpradhāritavān: (4) (jñātam eva bhavad-bhikṣ, yathā mamāi 'te putrāḥ paramadurmedhasaḥ.)

ko 'rthaḥ putreṇa jātena yo na vidvān na dhārmikāḥ
tayā gavā kiṁ kriyate yā na dogdhrī na garbhīṇī? 3.
varāṁ garbhasrāvo varam ṛtuṣu nāi 'vā 'bhigamanāṁ
varāṁ jātapreto varam api ca kanyāi 'va janitā
varāṁ vāndhyā bhāryā varam agbhavāse nivasanaṁ
na cā 'vidvān rūpadravipaḥalayukto 'pi tanayaḥ. 4.

(5) †*tad eṣāṁ buddhiprabodhanam keno 'pāyenā 'nuṣṭhiyate.*† (iti.)
(6) *(tatra kecid āhuḥ: deva, dvādaśabhir varṣāḥ kiṁ vyākaraṇam śrūyate. tad yadi katham api jñāyate, tato dharmārthakāmaśāstrāṇi jñeyāni. tad etad atigahanam dhimatām api, kiṁ punar mandabuddhīnām.)* (7) *(tad) atra (vastuni) viṣṇusarmā*

tān śāstravimukhān samālokya (Spl om sam) ... (Spl om sa rājā; Jn provāca for saṁpradh°). (4) T A1 a. 5 text (β evaṁ for eva). SP 9 kim iti (α nothing). H nothing. Spl 1. 10. Pp 1. 8 bho-jñātam etad bhavadbhīr yaṁ mamāite putrāḥ śāstravimukhā vivekarakitāḥ (Spl adds ca). tad etān paśyato me mahad (Pp me kṛtakāntakam) api rājāṁ na sākhyam āvāhati: athavā eādhy idam ucyate. (vs.) Vs 3=SP 4, N 3, Spl 4, Pp 3, cf. H 12. Jn tr cd before ab; H has wholly different cd. b, Jn bhaktimān for dhā°. cd (Jn ab), Jn kiṁ tayā kriyate dhenvā yā na sūte na dugdhadā. d, N dhenur for dog°. Vs 4=SP 6, N 5, Spl 3 (before prec.). b, N varo 'jātāḥ putro. c, SP agbhavāśāstravasanam, α text, N 'vāsāya pathiko, Spl varam api ca garbheṣu vasatir. d, SP na ced vidvān (v. l. text); N saṁpad for rūpa; Spl guṇa for bala. Here SP vs 7 (=N 6) and vs 8 (=H 11). (5) T A1 a. 6 text. SP vs 9=N 7: ko nāma mama putrāṇāṁ nityam unmārgavartinām, nitiśāstropadeśena punarjanma kariṣyati (for a SPα atāḥ ko mama°; for b SPα lacuna; N unmārgagāminām). Hp 4. 7, Hm 10. 5 etac (Hp adds sarvaṁ) cintayitvā sa rājā paṇḍitasabhāṁ kṛitavān (cf. § 3). rājovāca: bho bhoḥ paṇḍitāḥ śrūyatām. asti kaścid evaṁbhūto (Hm adds vidvān), yo nāma (Hm om) mama putrāṇāṁ (Hp adds anadhigataśāstrāṇāṁ) nityam unmārgagāmināṁ (Hm adds anadhi° as Hp, and then idānīm) nitiśāstropadeśena punarjanma kariṣyati (Hm kārayitvā samarthāḥ). Note that Hp has six śloka pādas. Spl 1. 21 tad eteṣāṁ yathā buddhiprakāśo bhavati, tathā ko 'py upāyo 'nuṣṭhiyatām. Pp 1. 15 tad... °dhanam yathā bhavati, tathā kenāpy upāyenānuṣṭheyam iti. (6) T A1 a. 6 tatra... vyākaraṇam jñāyate iti tatra kecid āhuḥ: na vā jñāyate ca (β 'vyākaraṇam jñāyate na vā). tato... Spl 2. 3 tatrāikaḥ provāca: deva... (om kila) śrūyate. (Then expansion.) tato dhar° jñāyante. tataḥ pratibodhanam bhavati. (Then expansion; minister named Sumati advises summary method, and speaks the following, recommending Viṣṇusarman.) Pp 1. 15 atrāikākāśaḥ procuḥ: deva... (tāvad for kila; om kāmā) jñāyante. tato buddhiprabodhanam bhavati. (Then expansion as Spl.) (7) T A1 b. 1 tad atra vastuni nitiśāstravid viṣṇu° nāma brā° 'nekaśāstravikhyātāktirir (β śiṣya

nāma brāhmaṇaḥ sakalanītiśāstra(tattva)jño ('nekaśiṣyavikhyāta-kīrtir) asti. (tam āhūya tasmāi samarpyantāṁ kumārā iti.) (8) (evam anuṣṭhite sacivāhūtaḥ sa rājānaṁ dvijātimārgocitenā 'śrīvādenā 'bhinandyo 'paviśat. sukhopaviśtaṁ ca tam āha rājā:) (9) (brahman, madanugrahārtham etān kumārān durmedhasas tvam arthaśāstraṁ praty ananyasamān kartum arhasi, arthamātrayā ca tvāṁ saṁmānayaṣyāmi 'ti.) (10) (evam abhihitavati pārthive) viṣṇuśarmā ('py utthāya taṁ rājānaṁ) vijñāpitarān: (11) deva, (śrūyatām ayaṁ mama vacanasīhanādaḥ. nāham arthalipsur ity evaṁ bravīmi; na ca mamā 'śitivarṣasya vyāvṛttasarvendriyasya kaścīd arthopabhogakālaḥ. kiṁ tu tvaddhī-tārthaṁ buddhipūrvako 'yam ārambhaḥ. tal likhyatām adyatano divasaḥ.) (12) yady ahaṁ ṣaṇmāsābhyantare tava putrān nitiśāstrapāramgatān na karomi, tato mām arhati bhavān (mārga-

for śāstra, cf. Spl) asti... (β kumārakā). SP 26 atrāntare viṣṇuśarmā nāma (α adds mahā)brāhmaṇaḥ saka° (ed. %śāstrārthatatt°, α text) bṛhaspatir iva. Hp 4. 17, Hm 11. 4 atrāntare viṣṇuśarmā nāma (Hm °ma-nāmā) mahāpaṇ-ḍitaḥ saka° (Hp om tattva) bṛhaspatir iva. Spl 2. 14, Pp 1. 24 tad atrāsti viṣṇu° nāma brā° 'nekaśāstrasaṁsiddhilabdhakīrtiḥ (Spl sakalaśāstrapāraṁ-gamaś chātrasaṁsadi labdhakīrtiḥ). tasmāi samarpayāntān (Spl °ya tv etān). sa nūnaḥ drāk prabuddhān kariṣyati (Spl °titi). (8) T A1 b. 2 text (ed. with α om ca). Spl 2. 16, Pp 2. 1 sa (Pp so 'pi) rājā tad ākarṇya viṣṇuśarmāpam āhūya provāca. (9) T A1 b. 3 text. Spl 2. 16, Pp 2. 2 bho bhagavan, madanu° et° ku° (Spl om) arth° prati (Spl adds drāg) yatnānanyasadṛśān vidadhāsi tathā kuru (Pp kāryam; Spl adds tad) ahaṁ tvāṁ śāsanāśatena (Pp ni-)yojayaṣyāmi. (10) T A1 b. 4 text (om utthāya). SP 26 utthāya pra-tijñātavān. Hp 4. 18, Hm 11. 5 abravīt. Spl 2. 18, Pp 2. 3 atha viṣṇuśarmā taṁ (Pp °śarmottaraṁ) rājānam āce. Here T vs 4. (11) T A2. 1 tat kiṁ bahunā, śrūyatām... SP 27 deva. Hp 4. 18, Hm 11. 5 deva. Spl 2. 19 deva, śrūyatām me tathyavacanam. nāhaṁ vidyāvīkṛayaṁ śāsanāśatenāpi karomi. Pp 2. 4 as Spl (°vikrayaṁ karomi śās°, om api); then with Spl under next §; then follows T's version of this § and the next, so that Pp duplicates this and the next §, first giving Spl's version and then T's! It reads here kiṁ ba-hunā, śrū° mamāśa sīha°... (om ity evaṁ; me 'śiti° for mamā°; °driyārthasya kiṁcid arthena prayojanam, kiṁ tu tvatprārthanāssiddhyartham sarasvatīvi-nodanā kariṣyāmi. tal°). (12) T A2. 3 yady ahaṁ na °antarāt... %śāstraṁ praty ananyasamān karomi, tato mamārhasi mārga°... SP 27 yady...mām apakr° arh° bhavān. Hp 5. 4, Hm 12. 1 ataḥ ṣaṇmāso... %śāstrābhijñān ahaṁ karomi (Hm kariṣyāmi; Hm puts ahaṁ before ṣaṇ°). Spl 2. 20 punar etān tava putrān māsasatkena yadi nitiśāstrajñān na karomi, tataḥ svanāmatyā-gaṁ karomi. Pp 2. 5 etān punar māsā° etc., as Spl (°parityāgaḥ); after 2d version of prec. § (q. v.), as T here (tr na to before karomi; °bhyantare; ananyasadṛśān; tato 'rhati me devo devamārgaṁ saṁdarsayitum iti).

saṁdarśanena hastaśatam) apakrāmayitum iti. (13) (*etām asaṁbhāvyaṁ brāhmaṇasya pratijñāṁ*) śrutvā (*śasacivo*) rājā prahr̥ṣṭamānā (*vismayānvitaḥ*) sabahumānaṁ tasmāi (*viṣṇuśarmaṇe*) kumārān samarpitavān. (14) tenā (*'pi*) †*kathādvāreṇa* (*mitrabhedamitraprāptikakolūkāyalaḥḍhanāśāparikṣitakāritvān* 'ti) pañca tantrāṇi *parikalpya rājaputrān nitiśāstraṁ grāhayitum upakrāntaḥ*.†

(*kathāmukham etat samāptam.*)

(End of Introductory Section)

(13) T A 2. 5 etāṁ...rājā paraṁ vismayam agamad āha ca: yas tīvad artham etaiḥ saṁpannam iti mām punar vijñāpayiṣyati, tasyāhaṁ puṣṭam anugrahaṁ kariṣyāmi. ity uktvā sabahu° tas° samar° kum°. SP 28 iti śrutvā prahr° rājā bahumānapurāḥsaraṁ tas° viṣṇu° sūtān arpitaṁ vān (α kumārān samarp°). H different, but finally Hp 5. 11, Hm 13. 2 tasya viṣṇuśarmaṇo (Hp corrupt) bahumānapurāḥsaraṁ (Hp adds kṛtvā sva-) putrān samarpitaṁ vān (Hp °payām āsa). Spl 2. 22 athāsāu rājā tāṁ brāhmaṇasyāsaṁbhāvyaṁ pratijñāṁ śrutvā śasacivaḥ prahr̥ṣṭo visma° tasmāi sādaraṁ tām kumārān samarpya parām nirvṛtīm ājagāma. Pp 2. 11 etām brāhmaṇa° etc. as Spl (rājā for prahr̥ṣṭo; om sādaraṁ tām; jagāma, om ā). (14) T A 2. 7 tenāpi ca sūpāyam (mss. so°) ālocya śāstrāṇi likhitāni pañca tantrāṇi. na so 'sti tiraścāṁ manuṣyāṇāṁ vā yaṁ (mss. yo) yathāyogaṁ svārthasiddhaye na niveśitavān. SP 29 tena kathā° pañca tantrāṇi kalpayitvā (α parikalpya) rājaputrān... (α adds tāni pañca tantrāṇi); (vs 10) mitrabhedah subhllābhaḥ saṁdhivigrahaḥ, eva ca, laḍḍhanāśam asaṁprekṣyakāritvaṁ pañcatantrakam. For this N vs 8: mitralābhaḥ subhdbhedah saṁ° eva ca, laḍḍhanāśo 'saṁkṣakāri pañcatantram udāhṛtam. H nothing. Spl 3. 1, Pp 2. 12 viṣṇuśarmaṇāpi (Pp ungrammatically, °māpi!) tām ādāya (Pp adds svagrhaṁ gatvā) tadārthaṁ mitra° (Pp gives names separately, in nom. sing.; Pp mitrasaṁprāptiḥ; Jn laḍḍhaprapāś°, Pp °śam spa°; Pp °kāritā, iti, Spl °kārakāpi ceti) pañca ta° racayitvā pāṭhitāḥ te rājaputrāḥ. te 'pi tāny adhitya mūṣasatkena yathoktāḥ saṁvṛttāḥ (Pp saṁjātāḥ). tataḥ prabhr̥ty etat pañcatantrakaṁ nāma nitiśāstraṁ bālāvabodhanārtham bhūtaḥ (Spl saṁ-)pravṛttam. kiṁ bahunā (vs Spl 6, Pp 5). — Orig. may have been longer, as in T, Jn; uncertain. Colophon only in T, Jn; Jn om samāptam.

PRATHAMAM TANTRAM (FIRST BOOK)

MITRABHEDAM (THE SEPARATION OF FRIENDS)

(1) *athe 'dam ārabhyate mitrabhedam nāma prathamam tantram.*
yasyā 'yam ādyaḥ ślokaḥ:

vardhamāno mahān snehaḥ sīnhagovṛṣayor vane
piśunenā 'tilubdhena jambukena vināśitaḥ. 1.

(2) *rājaputra āhuḥ: katham etat. viṣṇuśarmā kathayati.*

(3) *asti dakṣiṇāpathe mahilāropyaṁ nāma nagaram.* (4) *tatra dharmopārjitatavṛttir vardhamān(ak)o nāma sārthavāhaḥ prati-*

(1) T A3 ata idam... SP 33 tatra (α adds prathamam) mitrabhedam ucyate. tasyāyam (α yasya) ādyaḥ ślokaḥ. Hp 46. 2, Hm 1. 8 suhṛdbhedam (Hm adds tāvaca) śṛṇota yasyā... Spl 4. 1, Pp 3. 1 athātāḥ prārabh^o mi^o (Pp 'do)... (Spl ādimah for ādyaḥ). The mitrabhedo would be a more natural reading, the colophon of the book (q. v.) seems to make it nearly certain that the orig. made the word neuter. Vs 1=T, SP α, N, H, Spl, Pp 1, Ar (in Sy the text is lost up to our vs 3, and the missing part is translated by Schult-hess from Ar). SP ed. with β has a diff. vs. a, H mahāsneho. b, N, H mṛgen-dravṛṣayor. cd, Pp tr jambukena and piśunena. Cf. So 11 ab, tathā ca śṛṇv imāḥ sīnhavṛṣabbhigatāḥ kathām. Ar p. 1. 8 Wenn zwei Männer, die einander in Liebe zugetan sind, das Unglück haben, daß ein Betrüger und Verräter zwischen sie tritt, so werden sie einander abspenstig und ziehen sich von einander zurück. Ein Beispiel dafür ist folgende Geschichte. (JCap ends et accidit eis quod accidit leoni cum bove.) (2) T A4. 1, Spl 4. 5, Pp 3. 4 tad yathānuśrūyate (Pp om nu). SP 36 text (ed. acūḥ for α āhuḥ; 'śarmāha, α om this). Hp 46. 6, Hm 1. 7 rājaputrāir uktam: katham... (3) T A4. 2 dakṣiṇātye janapade mihilā^o (v. l. mah^o)... SP 37 text (v. l. mihilā^o). Hp 46. 7, Hm 1. 7 asti da^o suvarṇā (Hm 'navati) nāma nagarī. So 11 d nagare kvacit. Kṣ 256 (1) dakṣiṇātye janapade vibudhavrātasevitam, mahilāropya-nāmāsti (ŚP. and Ma. v. l. mihī^o) puraṁ surapuropanam (ŚP. and Ma. v. l. 'purottamam). Spl 4. 5 asti dā^o etc. as T (mahilā^o). Pp 3. 4 dakṣiṇātyeṣu janapadeṣu (then expansion) mahilā^o... Ar 1. 13 Im Lande Dab' (intends Dakṣiṇāpatha, see Schult-hess's note). (4) T A4. 2 tatra ca dharm^o var^o nā^o śreṣṭhiputro babhūva. SP 37 tatra vardhamāno nāma (α adds mahān) sār... Hp 46. 7, Hm 1. 8 tatra vardhamāno nāma vaṇik (Hp v. l. adds mahādhano) nivasati (Hp prativas^o, v. l. nivas^o). So 11 cd āsit ko'pi vaṇikputro dhanavān. Kṣ 257 (2) ab vardhamānakanāmābhūt tatrātidhanado vaṇik. Spl 4. 6 tatra dharmopārjitabburivibhavo vardhamānako nāma vaṇikputro babhūva. Pp 3. 8

vasati sma. (5) tasya *kaḍācic cittam utpannam* (yat): prabhūte 'pi vitte 'rthavṛddhiḥ karaṇīye 'ti. uktaṁ ca:

alabddham *artham* lipseta labdham rakṣed avekṣayā

rakṣitaṁ vardhayan *nityam* vṛddhaṁ pātreṣu nikṣipet. 2.

(6) alabdhālābhārthā labdhaparirakṣaṇi rakṣitavivardhani vardhitasya tīrthapratipādanī ce 'ti (*lokayātrā*). (7) (*tatrā*) 'labhamānasya na kiñcid asti; labdho 'py arakṣyamāno 'rtho (*bahupadravatayā*) sadyo vinaśyati; avardhamānaś cā ('rthah) śanair apy upayujyamāno 'ñjanavat kṣīyate; anupayujyamānaḥ (pra-

tatrānekaguṇasamūho janmāntaradharmopārjanānvṛptadhanasamūho vardhamānanāmā sār... Ar 1. 13 war einmal ein reicher Kaufmann. (5) T A 4. 3 text (om yat). SP 38 tasya prabhūte vitte 'py artha° kara° 'ti matir āsit. uktaṁ ca (α tathā hi). Hp 46. 8, Hm 1. 9 tasya prabhūte 'pi vitte (then insertion) punar arthavṛddhiḥ karaṇīyeti matir babhūva. yataḥ. So 12 a tasyāikadā. Spl 4. 7 tasya kad° cintā samutpannā yat pra° 'pi vitte saty arthopattiyūyāś cintaniyāḥ kartavyāś ceti. yata uktaṁ ca. Pp 3. 9 atha kaḍācic cintayato 'rtharātravēlāyām idrśam tasya cittam abhūt, yathā: [passage quoted under § 7 below] ataḥ prabhūtenāpi dravyeṇa tasyāiva vṛddhiḥ karaṇīyā. Ar [insertion; his sons are spendthrifts, and he preaches to them] 1. 18 wer in dieser Welt lebt, muß drei Dinge erstreben, die er nur durch viererlei erlangt. Die drei Dinge, die erstrebt werden, sind: bequeme Vermögensverhältnisse, Position unter den Menschen und ein Zehrpfennig für das Jenseits. Vs 2=T, SP 2, H 8; possibly Ar, corruptly. Not in SP α. a, H cāiva for artham, SP ala° ihed dharmeṇa. b, SP la° yatnena pālayet; Hm arakṣayāt for ave°, Hp text. c, SP pālitaḥ; T cāinaṁ for ni°. d, H tīrtheṣu (cf. next). Ar 1. 22 (combines this vs with following prose) Die vier Dinge aber, durch die allein jene drei erlangt werden, sind: daß man das Vermögen auf rechtmäßige Weise erwirbt (cf. SP in a!); sodann, daß man das Erworbene gut verwaltet und es nacher vermehrt; sodann, daß man es auf eine der Lebensführung förderliche Weise verwendet und damit den Verwandten und Brüdern Gutes tut, so daß man im Jenseits den Nutzen davon selbst zurückempfängt; und endlich, daß man sich vor allem Unheilstiften hütet. Wer eine von diesen vier Eigenschaften vernachlässigt, kommt nicht zu dem, was er vorhat. (6) Citation from Kāuṭīliya, Shama Sastri p. 9, l. 2. T A 5. 1 text ('vivardhiṇi). SP 41 alabdhasya lābho labdhasya (α pari-)rakṣaṇam rakṣitasya vardhanam vardhitasya tyāgabhogocitatvam kāryam iti (α vardhitasya tīrthe pratipādanam ceti). N also has this sentence as in SP α (reading tīrtha- and om iti), mistaking it evidently for a verse. Not in H, Spl, Br. Pp 3. 12 alabdhā arthā labhyāḥ, labdhāḥ parirakṣaṇīyāḥ, rakṣitā vivardhaniyāḥ, pātre (cf. prec. vs) saṁpādanīyāś ca. iti. lokamārgeṇāpi—(with next). Pp by its pātre seems to indicate that it is based on a version containing the prec. vs. Ar see under prec. vs. (7) T A 5. 2 arakṣyamāno hy artho... avardhamāno 'py añjanādikṣayadarśanāc chanair apy upayuj° kṣī°, anupa° (mss. anuprayuj°, aprayuj°)... SP 42

yojanotpattāu) tulyo 'prāptene ('ti). (8) (ataḥ prāptasya rakṣa-
navivardhanopayogāḥ kāryāḥ.) uktān ca:

upārjitānām arthānām tyāga eva hi rakṣaṇam

taḍāgodarasamsthānān parivāha ivā 'mbhasām. 3.

(9) ity (evam) saṃpradhārya mathurāgāmi bhāṇḍam upasamgrhya
(śubhe tithāu gurujānānujñātas tasmān nagarād vāṇijyena) vi-

tatrā...asti; arakṣitasya sadyo vināśaḥ; avarḍhamānaṁ dhanam (α avarḍha-
māno, om dha^o) añjanavat kṣi^o; anupabhujyamānaṁ (α 'no) nīrathakavāḍ
(α niṣprayojanāḥ) alabdhaprāyam (α alabdhātulya) eva. Hp 47. 10, Hm 2. 13
yato 'labdham icchato 'nudyogād arthānvāptir (Hm 'rthayogād arthasya prāptir)
eva (Hp adda ca), labdhasyāpy arakṣitasya (Hm adda nidher api) svayam
vināśaḥ, (Hm adda api ca) avarḍhamānaś cārthaḥ kāle (Hp kāleṇa) svalpa-
vyayo 'py añjanavat kṣayam eti, anupabhujyamānaś ca niṣprayojana eva
saḥ (Hp 'yojaka, v. l. -na, eva ca). Pq 3. 13 rakṣyamāṇo 'rtho bahupadra-
vatayā sadyo vināśyet. aprayujyamānaḥ prayojanotpattāu tulyo 'prāptasya.
iti. Also above, cf. under § 8, Pq 3. 10 prabhūto 'pi saṁcīto 'rthaḥ prave-
cyamāno 'ñjanam iva kṣiyate, svalpo 'pi saṁcīyamāno valmīkavad vardhate.
Ar 1. 31 Denn wenn er nicht erwirbt und kein Vermögen hat, findet er
keinen Lebensunterhalt und wird von dem Vermögen nicht ernährt. Wenn
er aber Vermögen und Erwerb hat, jedoch aus seinem Vermögen keinen
Nutzen zieht und es nicht gut verwaltet, so schwindet es bald und verliert
er es schließlich. Gibt er es aber aus, ohne es zu vermehren, so wird es,
auch wenn er nur kleine Ausgaben macht, unfehlbar bald aufgebraucht sein,
gerade wie das Kupf (antimony), von dem man ja nur stäubchenweise nimmt,
doch bald aufgebraucht ist. Endlich wenn er zwar erwirbt und profitiert und
vermehrt, es aber nicht über sich bringt, es auf gehörige und nützliche Weise
auszugeben, muß er zu den Armen und Unvermögenden gerechnet werden und
ist trotzdem nicht sicher davor, daß ihm das Vermögen durch irgendwelche
Zufälle abhanden kommt und dahin geht, wo er nicht will. (8) T A 5. 3

text. SP 43 uktān ca (α tathā hi). Hp 47. 13, Hm 3. 2 tathā cōktam. Pq 3. 14
tataḥ prā^o sato rakṣ^o 'yogādi kāryam. uktān ca. Vs 3=T, SP 3, N, Pq 2,
Sy 1, Ar. c, SP taḍāko, T taḍāko. d, N, T v. l., SP v. l. parivāha^o. Sy (begins
at this point) Und er gleicht einem Wasserbecken, in welches beständig
Wasser eintritt, das aber kein Abflußrohr hat, etc. (9) T A 6. 1 text (om
vāṇijyena). SP 48, Hp 48. 1, Hm 3. 9 iti saṁcīntya [here insert next; SP
first inserts vardhamāno] śakaṭān nānāvidhadravasasāmpūrṇān (H om saṁ,
SP α pari for saṁ) grhītvā (H kṛtvā) vāṇijyena calitaḥ (so SP α, ed. 'jyāya
pracal^o; Hm gataḥ; H adda kāśmīraṁ prati before or after verb). So 12 ab
vāṇijyārthaṁ (cf. SP, H vāṇijyena, Sy in Geschäften; but So and Sy may
represent merely the general sense of the passage, cf. bhāṇḍam etc.) gacchato
mathurān purim. Kṣ 257(2)c prasthito dvīpayātrāyān. Spl 6. 9, Pq 3. 22
ity (Pq om) evam saṃpra^o mathurāgāminī (Pq sAra-)bhāṇḍāny ādīya (Pq
saṁāhṛtya, adding saparijanāḥ śubhe nakṣatre) śubhāyān tithāu guruj^o (Spl
'janābhyanu^o) surathādhīruḍhaḥ (Pq 'svajanār anuvrajyamānaḥ, then inser-
tion) nagarān (Spl om) niḥṣṭaḥ (Spl prasthitaḥ). Sy A 1. 1 Nachdem der

nirgataḥ. (10) tasya ca (dvāu) vṛṣabhāu voḍhārāv agradhurāyām nandakasamjivakanāmānāv abhūtām. (11) atha gacchatas tasya mahati vane (dūrāvarūḍha) girinirjharaskhalitavārijanitakar-dam(amagn)āikacaranāvāikalyāc chakatasya cā 'tibhāra(guru)-tvāt (kasmiṁś cit pradeśe katham api dāivavaśāt taylor vṛṣabhayoj) samjivako yugabhaṅgam kṛtvā niśasāda. (12) tam (ca) dṛṣtvā vardhamān(ak)aḥ sārthavāhaḥ paraṁ viśādam agamat. tryaham co 'dikṣya yadā 'sau na (vāi) kalyatām labhate (sma), (13) tadā tasya rakṣipuruṣān niyojya (śeṣasārthasamrakṣaṇārtham bahva-

Kaufmann solchergestalt seine Söhne beraten, machte sich sein ältester Sohn auf und reiste in Geschäften in die Gegend von Mṭur und nahm viele Waren mit sich. Ar (JCap names city Mather). (10) T A 6. 2 text. SP 48,

Hp 48. 1, Hm 3. 9 (in prec.) nandak° vṛṣabhāu dhuri niyojya. Spl 6. 10, Pp 3. 25 tasya ca (Pp adds dvāu) maṅgalavṛṣabhāu dhūrvoḍhārāu nandak° (Spl tr, samjivakanandakanām° grhotpannāu dhūrvo°; Pp adds two epithets) tiṣṭhataḥ (Spl sthīṭāu). Sy A 1. 4 Und er hatte einen Wagen bei sich, vor den zwei Stiere gespannt waren, von denen der eine Snzbug, der andere Nndug hieß. Ar. (11) T A 6. 2 gacchatas tasya kasmiṁścid deśe dūrāv° (om amagn)...cātibhārād abhihataḥ katham api dāiv° samj°... SP 49 tatra

ca (α om) mahati vane viśame parvate (α° om) pathi śakatasyāti-(α adds bhāra)gurutvāt samji° bhagnajānūr nipatitaḥ. Hp 48. 6, Hm 4. 1 atha gacchatas tasya (Hm su-)durganāmni mahārāṇye samji° bhagnajānūr nipaittaḥ. So (cf. 12ab tasya--gacchatas) 12cd, 13 bhāravoḍhā yugam (B. dhuram) karṣan bhareṇa yugabhaṅgataḥ, giriprasavaṇodbhūtakardame skhalitaḥ pathi, samjivakākhyo vṛṣabhaḥ papāṭhāṅgāir vicūrṇitaḥ. Ks 257 (2) d, 258 (3) sa viveśa mahāvanam, tatṛṣya viśamagrāvavidirṇapadaviklavaḥ, dhuryo 'vasanno vṛṣabho vṛṣūkavṛṣasammitaḥ. Spl 6. 11 taylor ekaḥ samjivakābhidhāno yamunākaccham avatirṇaḥ san paṭkapūram śāḍya kalitacaranō yugabhaṅgam vidhāya niśasāda. Pp 3. 26 atha [long description] ājavīm śāḍya dūrāpātīnirjharodakotpādī-takardama°...cātibhārād abhihataḥ kasmiṁścit... (om dāivavaśāt). Sy A 1. 6 Da stieß er auf eine schwierige Stelle und der Wagen zerbrach, und der Stier namens Snzbug versank in den Lehmgrund. Ar. (12) T A 6. 4 text

(ed. nāvāikalyatām, but mss. text, cf. Pp). SP 50 sārthavāhaḥ suciraṁ vicintya (α° vāhas ca viṣaṇṇaḥ). Hp 48. 7, Hm 4. 2 tad (Hm tam) lōkya vardhamāno 'cintayat. So 14ab dṛṣtvābhīghātaniśceṣṭam asiddhotthāpanakramāḥ (B. 'śramāḥ; cf. also c, cirāt). Spl 6. 13 atha tam tadavastham lōkya vardhamānaḥ paraṁ viśādam agamat. tadartham ca snehārdrabhrdayas trirātram prayāgabhaṅgam akarot. Pp 4. 4 tatas tam nipatitām dṛṣtvā (driver reports to merchant, then) vardhamānasārthavāhaḥ... agamat, paṭcarātrikam aprayānakam kṛtvā yadāḥu na kalyatām labhate. Sy A 1. 8 Der Kaufmann verzögerte, da er den Stier herausziehen wollte, drei Tage lang, aber als er damit nicht zustande kam. Ar. (13) T A 6. 5 text (dattvā for niyojya). SP 51 śakatasam dravyam (α° śasamvāhanām anyena) yathā kathameid grhītvā vṛṣabhasya (α° bha-) rakṣakān niyojya gatavān. Hp 48. 13, Hm 4. 7 (after

pāyam vanam iti matvā yathābhilaṣitam) digantaram prāyāt. (14) *anyedyus tv ātmabhayāt (tatparāi) rakṣipuruṣāir (apy) āgatya tasya mṛṣo 'ktam: (svāmin,) mṛto 'sau saṃjivako ('smābhis cā 'gnyādina satkṛta) iti.* (15) *(etac ca śrutvā sārthavāhaḥ kṛtajñatayā pretakṛtyāni tasya kṛtvā gataḥ.)* (16) *saṃjivako 'py āyuhśeṣatayā †salilamiśrāḥ śiśirataravātāir† apyāyitasarirāḥ katham cid utthāya (śanāḥ-śanāir) yamunākaccham upaśliṣṭaḥ.*

vss) iti saṃcintya saṃjivakam tyaktvā (Hm and Hp v. l. tatra parityajya) sa (Hm om) vardhamānaś (Hm insertion) calitaḥ. So 14 c d nirāśas tam cirāt tyaktvā vaṇikputro jagāma saḥ. Kṣ 259 (4) ab yāte vaṇigvare [tyaktas] tanniyuktāḥ sa rakṣibhiḥ. Spl 6. 15 atha tam viṣaṇṇam ālokyā sārthikāir abhihitam: bhoḥ śreṣṭhin, kim evaṃ vṛṣabhasya kṛte siṃhavyāghrasamākulē 'smin vane bahvapāye samagro 'pi svasārthas tvayā samdohe niyojitaḥ. (vs.) athāsū tad avadhārya saṃjivakasya rakṣāpuruṣān nirūpya śeṣasārtham nītvā prasthitaḥ. Pp 4. 7 tadā tasya yavāsasametān rakṣāpuruṣān dattvā-bhihitavān: (instructions) evam ādiśya yathābhilaṣitam deśāntaram prasthitaḥ. Sy A 1. 10 ließ er einen Mann bei ihm und setzte selbst die Reise fort. Ar (fuller than Sy; instructs man to guard bull until recovered, etc.). (14) T A 6. 6 anyadā tv... (om apy; inserts iti before asmābhis). SP 51 te dhurtāḥ katicid dināni sthitvā etāvataḥ kālena sārthavāhaḥ svakīyālayam gacchati vāyam atra kimarthaṃ tiṣṭhamaḥ, vṛṣabham tyaktvāsmadgrhān prati gacchamaḥ, iti saṃcintya jīvantam api mṛtavārttām kathitavantaḥ.—For all this & only: rakṣakā api vyalikamṛtavārttām matvā (v. l. viditvā) gatavantaḥ. H, Bṛ nothing except Kṣ 259 (4) ā tyaktas (in prec.). Spl 6. 21 atha rakṣāpuruṣā api bahvapāyam tad vanam (cf. prec.) viditvā saṃjivakam parityajya prṣṭhato gatvānyedyus tam sārthavāham mithyākuḥ: svāmin... 'smābhis tu sārthavāhasyābhiṣṭa iti matvā vahninā saṃskṛta iti. Pp 4. 10 anyedyus ca bahvapāyam vanam (cf. prec.) iti bhayāt tāir api gatvā svāmine mṛṣā niveditam, yathā: mṛto... 'dinā saṃskāreṇa saṃskṛtaḥ. iti. Sy A 1. 11 Tags darauf (KF on the morrow, JCap post vero aliquos dies) ging der Mann, der bei dem Stier gelassen worden war, dem Kaufmann nach und sagte: Der Stier ist eingegangen. Ar. (15) T A 6. 8 etac chrutvā vardhamānaḥ sārthavāhaś ca kṛta... Spl 7. 1 tac chru° sār° kṛtajñāḥ snehārdrahḍayas tasyāurdhvadehikakriyā vṛtsargādikāḥ sarvāś cakūra. Pp 4. 12 tac... 'vāhaḥ kṣaṇamātram dūḥkham kṛtvā kṛta° ca pretakṛtyādikriyāḥ kṛtvā mathurām avighnena saṃprāptaḥ. (16) T A 6. 9 athāsāv api saṃjī° āyuh° salilaprṣṭāir vāyunāpyāyita°... (om śanāḥ-śanāir). SP 54 saṃjivako 'py āyuh° (α°śeṣād). Hp 48. 13, Hm 4. 9 (Hm tataḥ) saṃjivako 'pi katham-katham api. So 15, 16 a sa ca saṃjivako dāivāt samāsvasto vṛṣaḥ śanāḥ, utthāya 'śaṣpān sumṛdun (B. śasyān sa mṛdun) nśnan prakṛtiṃ āptavān, gatvā ca yamunāstīram (B. °re). Kṣ 259 (4) c d navāṣuadhicayāḥkārāḥ (v. l. both edd. vanāṣu°) kālena svāsthyam āyayāu. Spl 7. 2 saṃjī° 'py āyuh° yamunāsalilamiśrāḥ śiśī° āpya° katham cid apy utthāya yamunāstātam upapade. Pp 4. 14 atha saṃjī° avabhāgyānām vāśād

(17) *tatra* (ca) *marakatasadṛśāṇi śaṣpāgrāṇi bhakṣayan svachandacāri katipayāir ahobhir haravṛṣabha iva pīnakakudadhārī* (hr̥ṣṭa)puṣṭāṅgo balavān samvṛttaḥ, *pratyaham* (ca) *valmīkasi-kharāṇi śṛṅgāgraghaṭṭandair ullikhan nadaṇś* (cā) 'ste. (18) *atha tasmin vane* (nā 'tidūre) *sarvamṛgaparivṛtaḥ pīṅgalako nāma siṅho vanāntare* (niḥśādhvasam uccāḥiḥ śiro vahan) *svavīryārjitarājyasukham* anubhavann āste. *tathā* ca:

āyuh° ca nirjharodakakapaṇaprakārāir āśvāsitaśarīrah śanāḥiḥ-śanāir yamu° avatīraḥ. Sy A1. 13 Der Stier aber (KF recovered strength, etc.) ging von der Stelle, wo man ihn gelassen hatte, gemächlich (KF little by little, JCap paulisper) fort und gelangte zu Wasser. Ar. (17) T A6. 10 text (om svachan° and hr̥ṣṭapu°; °ghaṭṭitāir; °ca pratitiṣṭhāti sma). SP 54 vane svechchayābhārādilābhena (α svechchāhārālābhān) hr̥ṣṭaḥ puṣṭāṅgo nadann āste (α v. l. āsit). Hp 48. 14, Hm 4. 10 khuratrāye bhūraṁ kurvaṇś tatra vane sthitaḥ (Hm bharaṁ kṛtvotthitaḥ). (vss.) tato dīneṣu gacchatsu saṁjīvakāḥ svechchāhārāvihārādīnāraṇyānīn (Hm °vihārāṣṭh kṛtvāraṇyāṁ) bhrāmyan hr̥ṣṭa° balavān nanāda. So 16bed, 17 haritāni tṛṣṇāni sah, khādan svachandacāri san puṣṭāṅgo balavān abhūt, vyacarat pīnakakudō mādyan haravṛṣopamaḥ, śṛṅgotpātītavalmīkāḥ sa ca tatronnadān muhuh. Kṣ cf. 258 (3) d, above under § 11, vṛṣāṅkavṛṣasammitaḥ; and 260 (5) pīnadarpākṛtījale (Ma. em. nandya for darpā, and bale for jale [one ms. has balo]) tasmin saṁjīvakābhidhe, nirjharopāntapāriṣu (Ma. with v. l. sasyeṣu for pār°) svachandasukhacāriṇi (SP. ed. and Ma. v. l. °vāriṇi). Spl 7. 4 tatra marak° bālatṛṅgrāṇi bhakṣamāṇaḥ katipayāir... pīnaḥ kakudmān balavāṇś ca samv° pratyaham valmīkasikharāṇi śṛṅgābhyaṁ vidārayan pragarjaṇś cāste. Pn 4. 15 tasmiṇś ca marak° śaṣpapallavāgrāṇi bhakṣ° kati° etc. (as Spl to) °sikharāṇi śṛṅgāgragha° ulli° dantivat tiṣṭhāti. Sy A1. 15 und reicher Weide; und in wenigen Tagen wurde der Stier fett und dick, und er wetzte und schärfte die Hörner am Boden und erhob seine Stimme. Ar. (18—22) The order of this passage in T and Pn in confused; see my Introduction, Volume II pages 80—84. The original order is certainly that of SP, H, So and Pa. Spl is fragmentary, but apparently based on the version of T-Pn as to order. Kṣ is too much abbreviated to make clear what its orig. order was. (18) T A7. 1 aṭha [kadācit, belongs to § 19] tasmin vane sarvam° pi° nā° si°.—After § 22: A 8, end (p. 7, l. 3): vanāntare... vahan rājatvam anubhavann āste. api ca. SP 56 tasmin vane mṛgādhipatiḥ pi° nā° svavīryārjitarājyasukham anubhavann āste. tathā ca (α hi). Hp 48. 19, Hm 5. 5 tasmin vane pīṅgalakanām siṅhaḥ svabhujopārjita° anubhavann āste. tathā cokatam. So 18 tatkalām cābhavat tatra nātidūre vanāntare, siṅhaḥ pi° nāma vikramākrāntakānanāḥ. Kṣ 261 (6) bed pīṅgalākhyo mṛgādhipaḥ, vanam yatkesarāḥiḥ sphārāḥiḥ sūṭṭahsam ivābhavat. Spl 7. 12 aṭha [kadācit, to § 19] pi° nā° si° sarvam°. [Nothing corresponding to the rest.] Pn 4. 18 aṭha [kadācit, to § 19] sarvam° pi° nā° si°. [As T in position:] 5. 1 vanāntare niḥśāṅkāḥ niḥśādhvasam uccāḥiḥśiro rājatvam anubabhuva, uktam ca. Sy A2. 1 In einiger Entfernung von ihm war ein

ekākini vanavāsiny arājalakṣmaṇy anitiśāstrajñe
sattvocchrite mṛgapatāu rāje 'ti girah pariṇamanti. 4.
nā 'bhiṣeko na saṃskārah siṃhasya kriyate mṛgāḥ
vikramārjitavittasya svayam eva mṛgendratā. 5.

(19) sa kadācit pipāsākul(it)a udakārthi yamunākaccham avātarat.
(20) tena cā 'nanubhūtapūrvam (akalapralayaghanagarjitam iva)
saṃjivaka(sya) narditaḥ (dūrād evā) 'śrāvi. (21) tac ca śrutvā
'tīvakṣubhitahṛdayaḥ (pāṇīyam apitvā) 'kāram āchādya (maṇ-

Löwe, der jene Ebene im Besitz hatte, und bei ihm befanden sich in Menge
Schakale, Füchse und wilde Tiere aller Gattungen. Ar. Vs 4=T 4,

Pṇ 5, Sy A2. 3, Ar. In T, Pṇ after the end of the prec., that is at the end
of T A8. c, Pṇ sattvotkṛte. Sy Dieser Löwe war unklug (so em.; ms. "klug")
und unpraktisch (anitiśāstrajñe) und durch sein Regiment übermütig gemacht
(sattvocchrite). Ar, JCap 39. 19 Erat autem leo magnanimis (Derenbourg
says the Hebrew word probably meant "proud") in suis negociis, singularis
in suo consilio. KF 3. 14 Now this lion was exceedingly haughty in spirit,
and whatever he wisht to do, he did independently, without employing the
advice of anyone. Notwithstanding, his knowledge was not very perfect.
Vs 5=SP 5, N 3, Hp 16, Hm 19, Pṇ 6; perhaps cf. So 18d? a, N satkārah.
c, SP 'jitasattvasya. So vikramākṛāntakānanāḥ, under § 18, may reflect c of
this vs as well as that passage. Possibly Pa's versions of the prec. vs may
likewise reflect this vs.

(19) T A7. 1 (see under § 18) kadācit [then,
after first part of § 18] udakagrahaṇārtham yamunā avatīrṇaḥ. SP 64 sa
cāikadā (α sa kadācit)... (α text; ed. yamunāṭīram agāt). Hp 49. 1, Hm 5. 9
sa cāikadā pipāṣā pāṇīyam pītum yamunā avā°. So 20ab sa siṃho jātu toyārtham
āgacchan yamunātaṭam. Kṣ 261(6)a udakārtham samabhyāyāt. Spl 7. 12
(as T) kadācit—pipāsākula udakagrahaṇārtham yamunātaṭam avatīrṇaḥ.
Pṇ 4. 18 as T except avatīrṇaḥ. (20) T A7. 2 saṃjivakasya mahāntaḥ

garjitāśabdāḥ (em.; mss. garjitam) āśṛṇot. SP 64 tena... saṃjivakanarditam
āśṛāvi. Hp 49. 2, Hm 5. 10 tena ca tatra siṃhenānanubhūtam (Hm 'ta-pū-
vakam) akāla° (Hm om pralaya, Hp om ghana, but v. l. has it) iva etc. as
SP. So 20cd tasyārān nādam āśṛāṣīt saṃjivakakakudmataḥ (cf. also 21ab,
in § 21). Kṣ 262(7) sa śūśrāva vṛṣasyograh (Ma. with v. l. 'gra-) śṛṅgāghātāḥ
spṛuṭāḥ (Ma. with v. l. 'ghātacchaṭe) taṭe, tāsākāranādamukharaḥ (Ma. with
v. l. 're) huṃkāranibidadhvanim. Spl 7. 13 saṃjivakasya gambhīrataram
śabdāḥ dūrād evāśṛṇot. Pṇ 4. 19 sa ca saṃji° etc. as T ed. Sy A2. 5 Als
nun der Löwe (und sein Gefolge—omitted in JCap, KF) die Stimme des
Stieres Snzbgg hörten, (fürchteten sie sich—belongs with next §), weil sie noch
nie einen Stier gesehen, noch seine Stimme gehört hatten. Ar. (21) T A7. 2
taṃ ca... 'hṛdaya ākāram... 'vasthānenāvasthitaḥ. SP 65 śrutvā ca kiṃcic
chaṃkitamanāḥ (α kakita°) svagatam ālocyā (α 'cayan) tūṣṇīm (α om) sthita-
vān: kim idam, ko 'treti. Hp 49. 3, Hm 5. 11 tac chrutvā pāṇīyam apitvā
sacakitaḥ parivṛtya svasthānam āgatyā kim (Hp svāgatam) idam ity ālocyā-
yaḥ (Hm ālocayāṇs) tūṣṇīm sthitaḥ. So 21—23 śrutvā cāśrutapūrvāḥ (cf. prec.)

dalavaṭapradeśe caturmaṇḍalāvasthānena tūṣṇim ava)sthitāḥ.
 (22) (*caturmaṇḍalāvasthānaṁ tv idam: siṅhaḥ siṅhānuyāyī kākara-
 vaḥ kiṁvṛtta iti maṇḍalāni. tatra ca sarveṣu eva grāma-
 nagarapattanādhiṣṭhānakhetakharvaḥodyānāgrahārakānanavana-
 sthāneṣu eka eva siṅhaḥ sthāntyo bhavati. katipayāḥ siṅhānuyā-
 yinas tantradhārāḥ. kākaraṇavargā madhyamavargāḥ. kiṁvṛttā
 evā 'nyasthānavāsinaḥ.*) (23) *tasya ca karaṭakadamanakanāmānāu*
 (dvāu) *śrgālāu mantriputrāv āstām.* (24) (*tāu ca parasparaṁ*

taṁ tannādaṁ dikṣu murchitam, sa siṅho 'cintayat kasya bata nādo 'yam
 idṛśaḥ, nūnam atra mahat sattvaṁ kimcit tiṣṭhaty avāṁsi (B. apāṁsi) tat,
 tad dhi dṛṣṭvāiva mām hanyād vanād vāpi pravāsayet, iti so 'pitapāṇīya eva
 gatvā vanaṁ drutam, bhītaḥ siṅho nigūhyāsīd ākāraṁ anuyāyīṣu. Kṣ 263(8)
 śrutvā tadugraninadaṁ viṣamaṁ (Ma. with v. l. vimarśa-) sthagitaḥ, sa
 tathāu phullaromāñcāḥ pīnalāṅgulapallavaḥ. Spl 7. 14 taṁ ca śru' tiva-
 vyākulaḥ dayāḥ sasādhvasam āk' prāchādya vaṭavṛkṣatāle catur°nenāvā-
 sthitaḥ. Pp 4. 19 taṁ ca...°hṛdayaḥ svakīyam ākṣ' prachādya maṇḍalavaṭa-
 yādhasi° catur°°nenāvasthitaḥ. Sy A 2. 6. (in prec.) fürchteten sie sich; A 2. 8
 aber in der Erwägung: mein Gefolge darf nicht merken, daß ich in Furcht
 geraten bin, stellte sich der Löwe furchtlos und blieb ruhig auf seinem Platze
 stehen. Ar (no mention of followers in JCap, KF). (22) T A 8. 1 text
 (kṛtvā for tv idam; β om ca; β °kānanāvasthāneṣu; katipaya for °yāḥ).
 Spl 7. 15 catur°...°nuyāyinaḥ kākaraṇāḥ kiṁvṛttā iti. (Nothing more in
 Spl.) Pp 4. 21 āha ca caturmaṇḍalāvasthānanāmāni. siṅhaḥ...°kākaraṇaḥ
 kiṁ° ceti maṇḍ°. tatra sarveṣu eva nagara°°khetakarbataḥ angapratyantā-
 grahāraviḥkṛjanasthāneṣu...°siṅha-sthān°...°nuyāyinas tatra carāḥ, kākara-
 vargo madhyamavargāḥ, kiṁv° vanāntasthānavāsinaḥ; uttamamadhyamādha-
 mās traya iti.—This passage is of doubtful originality. Almost certainly
 secondary is the still longer expansion which follows it in T and Pp, and
 which I omit. (23) T A 9. 1 text (β om ca; β °manakāu, om nāmānāu).
 SP 67 atrāntare karaṭ° jambukāṇv asya mantr° upatiṣṭhataḥ (α om upā).
 Hp 49. 4, Hm 5. 13 sa ca tathāvidhaḥ karaṭakadamanakābhyāṁ asya mantri-
 putrābhyāṁ śrgālābhyāṁ dṛṣṭaḥ. So 19 mgarājasya tasyāstām mantriṇāu
 jambukāṇv ubhāu, eko damanako nāma tathā karaṭako 'paraḥ. Kṣ 264(9) ab
 karaṭo damanaḥ cūva sacivāu tasya jambukāu. Spl 7. 17 atha tasya kara°
 ...°śrg°...°putrāu bhraṣṭādhikārāu sadānuyāyinaḥ āstām. Pp 5. 9 tasya...
 śrg° bhraṣṭādhikārāu mantri°... Sy A 8. 1 An der Pforte des Löwen nun
 hielten sich zwei Schakale auf, von denen der eine Klüg, der andere
 Dmng hieß, und der Löwe wußte über sie nicht Bescheid; die beiden
 aber waren verschlagen und geschickt, Dmng indessen war noch gewitziger.
 Ar. (24) T A 9. 1 text (β om ca; tad atra for tatra, but β text; om
 karaṭakam; abhipravṛttamatiḥ). SP 67 tatra daman° karaṭ° āha: kim ayam
 asmākaṁ prabbur udakārthi mandasamcāras tiṣṭhati? nūnam anena kimapy
 ālocyate (α om nūnam etc.). Hp 49. 5, Hm 5. 14 tena (Hm taṁ tathāvidhaṁ)

mantrayataḥ.) tatra damanakāḥ (karaṭakam) *abravīt: bhadra* karaṭaka, ayaṁ (*tāvad*) asmatsvāmī (pingalaka) udakagrahaṇār-
tham *abhipravṛttaḥ* kiṁnimittam *iḥā 'vasthitaḥ.* (25) karaṭaka
āha: kim anena vyāpāreṇa 'vayoḥ. uktaṁ ca:

avyāpāreṣu vyāpāraṁ yo naraḥ kartum icchati
sa *eva* nihataḥ śete kilotpāṭi 'va vānaraḥ.

6.

(26) damanaka āha: katham etat. so 'bravīt:

dr̥ṣṭvā daman° karaṭ° āha (Hp diff.): sakhe karaṭ°, kim ity ayam udakārthi
svāmī pāṇiyam apītvā (Hm and v. l. of Hp adds sacakito) mandam-mandan
avatiṣṭhate. So 24, 25 atba prājño damanakāḥ sa mantri tasya jambukaḥ,
tam avocat karaṭakam dvitīyaṁ mantriṇaṁ rahaḥ, asmatsvāmī payaḥ pātuḥ
gato 'pītvāiva tat katham, āgatas tvaṛitaḥ bhadra praṣṭavyo 'trāṇa karaṇam.
Kṣ 264(9)ed. 266(11) durataś cittasamkṣobhaṁ vilokya svāiram ucatuḥ,
[265(10) is a secondary insertion] tato 'bravīd damanakāḥ sakhe kim ayam
īśvaraḥ, adṛṣṭasābdamātreṇa kṣobhākula ivekṣyate. Spl 7. 18 t̥āu..(om
karaṭakam)...haṇārtham yamunākaccham avatīrya sthitaḥ. sa kiṁnimittam
pipāsūkulo 'pi nivṛtya vyūharacanāḥ kṛtvā dūrmanasyenābhibhūto 'tra
vaṭatale sthitaḥ. Pp 5. 10 t̥āu...mantrayitum ārabdhāu. tatra dam° 'bra°
...haṇārtham itaḥ pravṛttaḥ, kiṁnimittam iḥa dūrmanasyenāvasthitaḥ.
Sy A3.5 Der sprach nun zu jenem: Bruder Kṣilg, was bedeutet das, daß
der Herr an einer Stelle bleibt und nicht umhergeht? Ar. (25) T A9.3
so 'bravīt: kim...(β kim āv° an° vyā°; ed. with α 'vayor iti). SP 69 karaṭaka
āha: kim an° vyā° 'smākam. uktaṁ ca. H insertion, then Hp 50.13, Hm 7.13
karaṭaka āha (Hm brūte): tathāpi kim anenāsmākaṁ vyāpāreṇa (Hp anenāvyāpāreṇāsmākam). yataḥ, avyāpāraḥ (Hm 'vyāpāreṣu vyāp° sarvathā) pariha-
raṇīyaḥ (Hp adds *eva*). paśya. So 26ab tataḥ karaṭako 'vādid vyāpāro
'smākam eṣa kaḥ. Kṣ 267(12) tac chrutvā dhimatāḥ dhuryo hasan karaṭako
'bravīt, nirarthacintāyogena kiṁ prayojanam āvayoḥ. Spl 7.22 kar° āha:
kim āv° an° vyā°. Pp 5.12 so 'bravīt: bhadra, kim an° vyā°. uktaṁ ca.
Sy A3.7 Kṣilg antwortete ihm: Was hast du in einer Sache zu fragen,
die dich nichts angeht? Zumal in einer Angelegenheit der Herrschaft. Ar.
Vs 6=T 5, SP 7, N 4, Hp 26, Hm 30, Spl 21, Pp 8, Sy 2, Ar; cf. So 26cd,
Kṣ 268(13). c, for *eva*, SP, N, H bhūmāu (but v. l. cf. SP, including best
ms., text), T nara; for nih°, Jn nidhanāḥ, and so SP v. l. (also nilayāḥ,
best ms.), Tṣ pralayāḥ: for śete, Tṣ, Jn, and SP v. l. (including best ms.)
yāti. d, T markataḥ. So śrutas tvayā na vṛttāntaḥ kiṁ kilotpāṭinaḥ kapeḥ.
Kṣ aprayojanakartā yaḥ sarvathā (Ma. om. sa bhaved) duḥkhabhājanam,
akāryadurgrahagrastāḥ kilotpāṭīva (so read with vv. ll. of both edd.; ŚP.
kilākarṣaka-; so one ms. quoted by Ma., who emends to kilākarṣīva)
vānaraḥ. Sy Wer sich in fremde Dinge mischt, dem geht es wie jenem
Affen, von dem in den Fabeln die Rede ist. Ar. (26) T A10 text
(cāitat). SP 72 text (om. āha). Hp 50.18, Hm 8.3 dam° prohati: ka°...

KATHĀ 1 (STORY 1: APE AND WEDGE)

(27) *asti kasmiñscit pradeśe nagara(m. tat)samīpe kenāpi vanijā devatāyatanam kartum ārabdham.* (28) *tatra (ye) karmakarāḥ (sthapatyādayas te madhyāhnavelāyām āhārārtham) nagaramadhye praviśanti.* (29) *(atha) tatrai ('kasya śilpino) 'rdhasphāṭitaḥ kṣāsthastambho ('rjunamayaḥ khadira)kilakena madhye yantranikhātēnā 'vaṣṭabdhō ('va)tiṣṭhate.* (30) *tatra (?kadācid) vanavāsī mahān vānarayūthas (taruśikhara-prāsāda-*

Spl 8. 2, Pp 5. 15 text. Sy A 4, Ar similarly.

(27) T p. 7. 13 *asti*

kaścid vanijakaḥ (β vñ°). nagarasamīpe tena devatāy° (β devāy°) kriyate. SP 73 *asti kasyacin nagaram. tannikaṣa ucchritadevatāyatanasamīpe* (α *asti kaścin nagaranikaṣād ardhocchritadevāyat°*). Hp 50. 19, Hm 8. 3 *asti magadhadeśe dharmāraṇyasamnihitavasudhāyām śubhadattanamnā kīyasthena vihāraḥ krayitum* (Hm *kartum*) ārabdhaḥ. So 27 *nagare kvāpi kenāpi vanijā devatāgrham, kartum prārabdham abhavad bhūrisambhṛtagrūkam.* Kṣ 269(14) *ab śrūyate nagarābhyāse* (mss. and ŚP, ed. °se) *navanirmāṇakāriṇaḥ.* Spl 8. 6 *asti kasmiñscin nagarābhyāse kenāpi vanikputreṇa taraṣaṇḍa-madhye devatāy°...* Pp 5. 17 *asti kasmiñscit pradeśe na° tasyānantaṭara-ṣaṇḍamadhye* (so mss., ed. em. 'khaṇḍa°) *kenāpi... tanam kīryate sma.* Sy Story I. 1 *Es war einmal ein Zimmermann, der spaltete Holz mit zwei Keilen.* Ar. The order is very confused here in Pa.

(28) T 7. 13 *tatra ye*

karmakarāḥ... kṣāranimittam (all mss. but R °ta-) *bhojanamaṇḍapam anupraviṣṭāḥ.* So 28a, d *tatra karmakarāḥ* [here next]—*grham yayuḥ.* Kṣ 269(14) d (after next) *puram sthapatayo yayuḥ.* Spl 8. 7, Pp 5. 18 text (Spl adds *ca* after *ye*; Pp inserts *pratinidim* before *nagaraḥ* for °ramadhye; Spl *vrajanti*). Sy Story I. 4 *und ging an ein anderes Geschloß.* Ar.

(29) T 7. 15

(in next) text (*'rdhasphoṭita, β °pāṭitaḥ; β °vatiṣṭhat*). SP 73 *sphuṭitārdha-nihitaklavivṛtaḥ* (α *sphaṭit°* and *om nihita*) *stambhas tiṣṭhati* (α *om*). Hp 50. 20, Hm 8. 5 *tatra karapatradāryamāṇākastambhasya* (Hp °*vidārya-māṇakāsthastam°*) *kiyaddūrasphāṭita-* (Hm °*ṭitasya kṣātha*-) *khaṇḍadvaya-* (Hp °*yasya*) *madhye kilakam nidhāya dhṛtam* (Hm *kilakaḥ sūtradbhṛṇa nihitaḥ*). So 28 *kṣātham krakacordhvārdhapāṭitam* (DP. °*ṭāṭitam*), *dattāntaḥkilayantram* te (B. *dattvāntaḥ kilam yantrastham*) *sthāpayitvā.* Kṣ 269 (14) *c ardhaspṣuṭitakṣāthgrāḥ* (so ŚP and Ma. one ms.; Ma. v. l. *pāṭita*, em. *sphāṭita*). Spl 8. 9, Pp 5. 21 (position as T) *tatrāi°* (Pp *athāi°*; Spl adds *kasyacio*)... °*ṭito* (Pp adds *mahāpramāṇo*) °*ājana-* (Spl adds *vṛkṣadārumayaḥ*) *stambhaḥ khadirakilakena madhyanihitena* (Pp *śirasi nikhātakhādirakilako*) °*va°* (Spl *tiṣṭhati*). Sy I. 2 *wie er rittlings auf einem Holze saß. Nachdem jener die Keile in das Holz geschlagen hatte, zog er den ersten heraus.* Ar. (30) T 7. 15 *akasmāc cānuṣaṅgikam devagṛhe vānarayūtham āgataḥ.* (Here proc. 7. 17 *tatra kad° vānarayūtho giriśikharād avatīrya svacchayā taru° prakṛiḍitum ārabdhaḥ.* SP 74 *tatropa-(α om this) vanavāsī mahān vānarasamūha* (α °*ra-yūtha*) *itas tataś capalatvāt* (α *itas cetāś ca sva-bhāvacapalatayā*) *kṛiḍann āgataḥ.* Hp 50. 21, Hm 8. 6 *tatra* (Hp adds *vana-*

śṛṅgadārunicayeṣu) itaś ce 'taś ca yathecchayā kṛdānn āgataḥ. (31) tatrāi 'kaś (tu vānara) āsannavināśaḥ (sahaja)cāpalāt stambha upaviśya tasya randhre vilambitavṛṣṇaḥ (san) kenā 'yam asthāne (kilako) nikhāta iti pāṇibhyāṁ (saṁgrhyo) 'tpātayitum ārabdhaḥ. (32) sthānāc calite kil(ak)e yad vṛttam, tad (bhavatā 'nākhyātam api) viditam eva.

(End of Story 1)

vāsi) balavān vāna° kṛi° āg°. So 29a tāvad āgatyā tatrāiko [vānaraś]. Kṣ 270(15) gateṣu teṣu vipulaḥ kapiśārthaḥ samāyayāu, vallitānāika-vinyasta-(so ŚP., Ma. one ms.; Ma. v. l. calitāneka°, em. vellitāneka) sabhāvi-bhavanirmitaḥ (so ŚP., v. l. of Ma.; v. l. both edd. stambhādīnavānāmītaḥ; Ma. em. stambhādīr bhavanam tataḥ). Spl 8.8 atha kadācit tatrānuṣaṅgikam vānarayūtham itaś cetaś ca paribhramāḥ āgataḥ. (Here prec.) 8.11 atrāntare vānaraś taru° °dāruparyanteṣu yathec° kṛdītum ārabdhāḥ. Pp 5.20 athāikas-min dine vānarayūtham tad ardhakṛtadevatāyatanam āyātam. (Here prec.) 5.22 vānaraś ca svecchayā taru° yathecāṁ kṛdītum ārabdhāḥ. Sy I. 2 (before prec.) Da sah ihn ein Affe. Ar (at the beginning of the story). (31) T 7.18 ekas tu tatrāsanna° cāpalāt upaviśya stambhe yantracāram (β °dhāram) uddiśyedam āha: kenā...(ed. adds eva after pāṇibhyāṁ, β om). SP 75 tatrāiko vān° kṛtāntavaśam upagataḥ (α upā°) sahajacāpalatayā (α om) stam°...asthāne samāropita iti kilam ākṛṣṭavān (α om tasya...iti). Hp 50.22, Hm 8.7 tarhy (Hm om) eko vān° kāla(Hp adds danḍa) prerita iva (Hm adds taṁ) kilakam hastābhyāṁ dhṛtvopaviṣṭaḥ. tatas (Hm tatra) tasya muṣkadvayaṁ lambamānam kṣāṣṭhakhaṇḍadvayābhyantare praviṣṭam. anantaram (Hm adds sa ca) sahajacāpalatayā (Hp °cāpal°, v. l. °cāpal°) mahatā prayatnena (Hm adds taṁ) kilakam ākṛṣṭavān. So 29, 30 [eko] vānaraś cāpalotplutaḥ, kilavastavibhāge 'pi kṣāṣṭhe tasminn upaviṣat. nādyantare mukhe mṛtyor iva tatropaviśya ca, kilam utpātayām āsa hastābhyāṁ nīp-prayojanam. Kṣ 271(16) tatrāikaś cāpalāt kilam sphāṭitastambhamastakāt (ŚP. sphāṭika°), sprānn (Ma. with v. l. karānn) uvāca kenāyam asthāne viniveṣitaḥ. Spl 8.12 ekas ca teṣāṁ pratyāsannamṛtyuś cāpalāt tasminn ardhasphāṭitastambha upav° pāṇibhyāṁ kilakam saṁgrhya yāvad utpātayitum ārebhe. Pp 5.24 tatrāikaś cāsanna° cāpalāt upav° stambhe kenā...(Of also Jn in next.) Sy I. 5 Der Affe aber ging, indem er sich in eine fremde Sache mischte, und setzte sich auf dieselbe Weise rittlings so, daß seine Brust gegen den Keil gerichtet war und sein Rücken gegen das Holz; dabei kamen, ohne daß er es merkte, seine Hoden in den Spalt des Holzes hinunter zu liegen. Als er nun den Keil herauszog. Ar. (32) T 7.20 sthānāc cal° kile (β kilako) yad vṛttam, tad anākhyeyam, evam eva bhavatāṁ jñātam iti. SP 75 ākṛṣṭe kile tad vṛṣṇayugalanipīḍanād dantān vikṛṣya paścatvam upagata iti. tad viditam eva. (α ākarṣaṇasamaye vivṛtaprādese lambitabījayugalanispeṣaṅkt pañ° upa°) Hp 51.2, Hm 8.10 ākṛṣṭe ca (Hm adds kilako) curātāṇḍadvayaḥ paścatvam gataḥ (Hp upāgataḥ). So 31 nipatyotkṣāṭakileṇa saha kṣāṣṭhena tena ca, tadbhāḍadvayasamghattapīḍitāṅgo mamāra saḥ. Kṣ 272(17) tasminn abhyuḍḍhṛte yantrakilake muṣka-

(33) ato 'hañ bravīmi: avyāpārāḥ (*prājñāḥ*) parihartavyaḥ. iti.
 (34) (*punaś cā 'bravīt:*) āvayos tāvad bhakṣitaśeṣa āhāro 'sty
 (eva). (35) damanaka āha: katham āhār(amātr)ārthī (*kevalam*)
 bhavān. sarvas tāvat pradhānasevām kurute viśeṣārthī. sādhu
 ce 'dam ucyate:

subhṛdām upakāra-kārapād

dviṣatām apy apakāra-kārapāt

nṛpasamśraya iṣyate budhāir

jaṭharam ko na bibharti kevalam. 7.

pīḍanāt, sa saṃghaṭitasarvāṅgaḥ (Ma. °ta-randhrāgre, but one ms. as ŚP;
 v. l. samudghāṭita-ra°) . sahasā nīdhanam yayāu. Spl 8. 14 tāvat tasya
 stambhamadhyagatavṛṣaṇasya (cf. prec.) svasthānāc calitakīlakena yad vṛt-
 taḥ tat prāg eva niveditam. Pp 5. 26 ardhasphāṭitāntarapraṣṭavṛṣaṇa-
 sthānāc (cf. prec.) calitakīlake yad vṛttam, tad... (iti for eva). Sy p. 4. 1
 (and cf. end of prec.) wurden seine Hoden in dem Spalt eingeklemmt und
 seine Sinne verwirrten sich. Ar. (Pa has addition here, saying that the car-
 penter returned and punisht the ape. This looks as if the orig. had no
 statement of the ape's death, which SP, H, So, Ks have; moreover the last
 words of SP suggest the version of T, Jn and fit only very lamely after
 the statement of the ape's death. The orig. may, however, have contained
 a more definite reference to the cause of his death.) (33) T A 11. 1 text.
 SP 78 ato 'vyāpārāḥ pariharaṇīyaḥ (α ato 'hañ bra°: avyāvṛteṣu vyāpārāḥ
 pariharaṇīya iti). Hp 51. 4, Hm 8. 11 ato 'hañ bra° (pratīka). Thus also Spl
 8. 15, but cf. next. Pp 6. 1 text. So 32ab evam na yasya yat karma sa tat
 (B. adds karma) kurvan vīnaśyati. (34) T A 11. 1 punaś... °śeṣam
 āhāranir(mss. °ai)vartanam asty eva. SP 78 āv° tā° āh° bha° tiṣṭhati (α
 t° bha° āh°, and kste). Hp 52. 18, Hm 10 bottom: āvayos tāvad (Hm om)
 bhakṣitaśeṣāhārāḥ prauro 'sti (Hp tiṣṭhati). [So 32cd tasmāt kim mrgarā-
 jasya vijñātenāśayena naḥ.] Spl 8. 16 āv° bhak°... eva, tat kim amunā
 vyāpāreṇa (cf. prec.). Pp 6. 1 as T (°śeṣāhāramātravart°). Sy A 3. 9 (before
 the story) Sind wir doch gut aufgehoben an seiner Pforte und finden
 unseren Unterhalt und ist unser Rang nicht danach, daß wir eine Herr-
 schaftsangelegenheit erforschen dürften. Sei darum still. Ar as Sy. (35)
 T A 11. 2 karāṭakam dam°... (mss. pradhānasevā or pradhānam, om sevām).
 SP 78 dam° (α adds āha: katham āh° (α āhārārthī) bha°. rājānam avālokaya,
 ākarṇaya. (For rāj° &c. α has sevate. tāthā ca.). Hp 52. 19, Hm 11. 1 dam°
 saroṣam āha: ka° āh° bhavān sevate (Hm āhārārthī bha° kevalam rājānam se°).
 etan na yuktam (Hm etad ayuktam uktaḥ tvayā). yataḥ. So 33, 34ab etat
 karāṭakāc chrutvā dhīro damanako 'bravīt, antarbhūya prabhoḥ prāpyo viśeṣaḥ
 sarvadā (B. °thā) budhāiḥ, ko hi nāma na kurvīta kevaladarapūraṇam. (Cf.
 next two vss.) Spl 8. 17 dam° āha: tat kim bhavān āhārārthī kevalam eva. tan
 na yuktam (cf. H!). uktaḥ ca. Pp 6. 2 dam°... bhavān pradhānasevām kurute,
 na viśeṣārthitayā sādhu... Sy A5 Dmng sprach: Bruder, ich habe diese Ge-
 schichte gehört; aber wer immer einem Herrn dient, tut dies doch nicht bloß
 um seines Bauches willen. Ar. Vs 7=T 6, SP 8, N 5, Hp 31, Hm 35, Spl 22,

yasmiñ jīvati jīvanti bahavaḥ sa tu jīvati
bako 'pi kiñ na kurute cañcivā svodarapūraṇam. 8. api ca:
 svalpasnāyuvassāvaśeṣamalināṃ nirmāṇsam apy asthi *goḥ*
 śvā labdhvā paritoṣam eti na ca tat tasya kṣudhā śāntaye
 siñho jambukam aṅkam āgatam api tyaktvā nihanti dvipaṃ
 sarvaḥ kṛechragato 'pi vāñchati janāḥ sattvānurūpaṃ
 phalam. 9.
 lāṅgūlacālanam adhaś caraṇāvapātāṃ
 bhūmāu nipatya vadanodaradarśanaṃ ca
 śvā piṇḍadasya kurute gajapuṅgavas tu
 dhīraṃ vilokayati cāṇuśatāis ca bhunkte. 10.
 vidyāvīkramajāṃ yo 'tti sādhu so 'tti 'ha mānavaḥ
 śvā 'pi nāma svalāṅgūlacālanād *balim* aśnute. 11.
 yaj jīvyate kṣaṇam api prathitaṃ manuṣyāir
 vijñānavīkramayaśobhir abhagmamānam
 tan nāma jīvitam iha pravādanti *tajjñāḥ*
 kāko 'pi jīvati ciraṃ ca balih ca bhunkte. 12.

Pq 9, Sy 3, Ar; cf. So 34ab, in prec. b, T², Jn cāpy. Sy denn der Bauch kann sich überall sättigen; sondern darum dient er, um seinen Nächsten Gutes und seinen Feinden Übles zuzufügen. Vs 8=SP 9, N 6, Hp 32, Hm 37, Spl 23, Pq 10; perhaps cf. So 34b kevalodarapūraṇam. b, Spl so 'tra; SP, H jīvatu, but SP₂, N, Jn text. c, Jn vayanāsi kiñ na kurvanti; Hm kāko 'pi. d, SP 'poṣaṇam, but a text. Before vs 9, T and SP api ca. Vs 9=T 7, SP 10, N 7, Hp 36, Hm 41, Pq 12, Sy 4, Ar, cf. So 36. a, T svalpaṃ. T, SP, N °vasekamalināṃ (SP₂ text). N, H, Pq asthi-kaṃ (for °goḥ). b, H bhavet for ca tat. SP, Pq, Hp kṣudhā, but T, SP₂, N, Hm text. So māivam ātmānurupaṃ hi phalaṃ sarvo 'pi vāñchati, śvā tuṣaty asthimātreṇa kesarī (B. keś°) dhāvati dvipe. Sy quite close. T adds anyac ca. Vs 10=T 8, SP 11, N 8, Hp 37, Hm 42, Pq 13, Sy 5, Ar. a, SP °vaghātāṃ, N °vaśāna (intending °vapātāṃ, which SP₂, H have). b, T² caraṇodara°. c, SP₂ madavāraṇas tu. d, T² na for ca. Sy Der Hund dagegen wedelt lange seinen Schweif, [bis man ihm einen Knochen vorwirft —not in Sy but in Ar], während der übermütige [lit. trunkene, oder brünstige] Elefant seine Stärke und Kraft kennt und, wenn man ihm ehrerbietig Nahrung reicht, sich sehr rar macht, bis er frisst. Ar. Vs 11=T 9, SP 12. d, T² phalam, SP piṇḍam. Vs 12=T 10, SP 13, N 9, Hp 38, Hm 43, Spl 24, Sy 6, Ar. a, SP yo (a yaj) jīvati... prathito (a °taṃ) manuṣyo; N intends text; H text (Hm jīvati). b, Spl vijñānaśūryavibhavāryaguṇāḥ sametam. SP alaṅghyamānaḥ, but a text (v. l. °mānaḥ). c, SP iti for iha, a text. T loka for taj°; T² and one SP ms. santaḥ. d, T ed. (a), SP, H cirāya; T², N, Spl, and two SP mss. ciraṃ ca. N bhuktva. Sy Wer ruhmvoll und mit vielen lebt, wird, wenn er auch nur kurze Zeit lebt, für langlebig geachtet, aber wer unter Plagen allein lebt, dessen Leben wird, auch wenn er lange lebt, nicht für

supūrā vai kunadikā supūro mūṣakāñjaliḥ
 susaṃtuṣṭaḥ kāpuruṣaḥ svalpakenā 'pi tuṣyati. 13.
 ahitahitavicāraśūnyabuddheḥ

śrutisamayair bahubhir bahiṣkṛtasya
 udarabharāṇamātrakevalecchoḥ
 puruṣapaśoś ca paśoś ca ko viśeṣaḥ. 14.
 (guruśakāṭadhuraṃdharas tṛṇāśī

samaviṣameṣu ca lāṅgalāvakaṛṣi
 jagadupakaraṇaṃ pavitrayonir

narapaśunā sa viśiṣyate gavendraḥ. 15.)

(36) karaṭaka āha: āvān tāvad apradhānāu, (tat) kim āvayor
 anena vyāpāreṇa. (37) so 'bravīt: (bhadrā,) kiyatā kālenā
 'pradhāno ('pi) pradhāno bhavati. (uktam ca:)

ein Leben, sondern für ein Un-Leben geachtet. Vs 13=T 11, SP 14, N 10, Spl 25, Pq 14. a, Spl syāt for vāl. b, Spl, SP v. l. mūṣik°; so N intends. c, SPa, N, Pq susaṃtuṣṭaḥ. SP kupuruṣaḥ (α text); d, SP svalpaḥ ke°, α text or °paṃ ke°. Vs 14=T 12, SP 15, N 11, Hp 39, Hm 45, Pq 15, Sy 7, Ar. b, T śruta°; Tz pariṣkṛtasya, Hm tīraskṛ°. c, Pq °mātram eva lipsoḥ. Sy Zu den Rindern und Schafen ist der Mensch zu rechnen, der kein anderes Interesse hat als seinen Bauch. Vs 15=SP 16, Pq 16; nowhere else, and not in SPa, which makes its originality extremely doubtful. Probably a secondary insertion in both SP and Pq; easily suggested by prec. vs. b, Pq °āpakarṣi, and so one ms. of SP. c, SP °karaṇa. d, Pq kim u miyate (most mss. katham upamiyate). (36) T A12 text (om tat). SP 105 (etac chrutvā, om α) text (α om tat; om āvayor, v. l. of α adds asmākam at end). Hp 54. 15, Hm 13. 8 kar° brūte: Kvān tā° apr° tadāpy (Hp tathāpy) āv° kim anayā vicāraṇayā. Spl 10. 1 text. Pq 6. 32 text (om tat and āvayor). Sy A 6 Kllg sprach: Prüfe die Sache, denn jeder muß sich selbst erkennen, und wem das seiner Stellung Entsprechende zuteil geworden ist, der soll sich darüber freuen. Und unsere Stellung ist nicht so, daß wir uns nicht mit dem begnügen sollten, was wir haben. Ar. (37) T A12 dāmanaka āha (β text, adds bhadrā), ki°

kā° pradhāno vāpradhāno (β om pradhāno) bhavati. SP 105 dāmanakaḥ (α text): ki°... 'pi (α om 'pi) pradhānatām āpnoti (α pradhāno bhavati). uktam ca. Hp 54. 16, Hm 13. 9 dāmanako brūte (Hp punar āha, v. l. om) ki° kālenā mātīyaḥ pradhānatām apradhānatām vā labhate. yataḥ. Spl 10. 8 dāmanaka āha: mā mīvaṃ vada. Pq 6. 32 so 'br° bhadrā, kiyatāpi kālena pradhāno 'pradhāno 'pi bha°... Sy A 6 end: Dmng sprach ("vs 8," first part) Der Strebsame und der Nichtstrebsame bleiben nicht auf einer Rangstufe. (Misunderstanding of the Sanskrit.) Ar? Perhaps OSp p. 50, middle: Las dignidades e las medidas de los homnes son comunas e son contrarias. Wolff,

na kasyacit kaścīd iha prabhāvād
bhavaty udāro 'bhimataḥ khalo vā
lōke gurutvaṁ viparītatām ca
svaceṣṭitāny eva naraṁ nayanti. 16.

ārōpyate 'śmā śailāgraṁ yathā yatnena bhūyāśā
nīpātyate sukhēnā 'dhas tathā 'tmā guṇadoṣayoḥ. 17.

(38) tad bhadra 'tmāyatto hy ātmā sarvasya. (39) karaṭaka
āha: athā (? 'tra) bhavān kiṁ kartumanāḥ. (40) so 'bravīt: ayam
tāvat svāmī (piṅgalako) bhīto bhītaparivāraś ca mūḍhamatīḥ.
(41) so 'bravīt: katham bhavān jānāti. damanaka āha: kim
atra jñeyam. uktaṁ ca:

JCap, KF seem to have nothing corresponding. Vs 16=T 13, SP 17, N 12, Hp 40, Hm 46, Pq 18, Sy 8 second part, Ar. a, H svabhāvād. c, N, H, Pq vā for ca. Sy denn der Strebsame gelangt von einer niedrigen Stufe zur Höhe, und der Nichtstrebsame kommt durch seine Indolenz von der Höhe zu Geringem herunter. T vs 14 nowhere else. Vs 17=T 15, SP 18, N 13, Hp 41, Hm 47, Pq 19, Sy 9, Ar. a, H śilā śāile, v. l. in Hp 'śmā śailāgre; the latter, with 'śmā, is read in SPa, N. b, T, Hm(!) yatnena mahatā yathā. c, T, Hm(!) kṣaṇenādhas; SPa sukhēnāiva; Pq pātyate sukhān evādhas. Sy Und schwer ist es für einen, sich aus der Geringheit zur Höhe zu erheben, während es dem Trägen leicht ist, zur Geringheit zu kommen, gleichwie es schwer ist, einen Stein in die Höhe zu heben, aber leicht, ihn zu Boden zu werfen. (38) T A 13. 1 text (mss. om ātm). SP 111 tasmād (α tat) bha°. Hp 55. 3, Hm 14. 4 text (svayātñāyatto, Hp prayat°). Sy A 7. 1 Darum sollen auch wir bestrebt sein, unsere Stellung zu fördern. Ar. (39) T A 13. 1 text (ed. with α om āha). SP 111 kar° (α adds āha): atha bhavān kiṁ vakṣyati (α bravīti). Hp 55. 4, Hm 14. 5 kar° vadati (Hm brūte) etc. as SPa. Spl 11. 8, Pq 7. 9 text (om atra; Pq vaktumanāḥ). Sy A 7. 3 Kṣīḥ sagte: So sprich jetzt, was begehrst du? Ar. (40) T A 13. 1 damanakaḥ (β text): ayam... (om piṅ°) bhīruś ca bhīraparivāraś (β °pari°)... SP 111 so 'bravīt (α damanaka āha): ayam āvayoḥ svāmī... Hp 55. 4, Hm 14. 5 sa āha: ayam... pi° kuto 'pi bhayāt (Hm kāraṇāt) sacakitaḥ parivṛtyopaviṣṭaḥ. Spl 11. 8 so 'bravīt: adyāsmatsvāmī... ca vartate. Pq 7. 9 so... tāvad āsmatsvāmī bhīto... mūḍhamanāḥ saṁtiṣṭhate. Sy A 7. 4 Dmng sprach: Ich gehe direkt zum Fürsten, denn er ist ein Köpfling und sein Gefolge ist furchtsam. Ar. (41) T A 13. 2 karaṭakaḥ (β text): katham... (ed. with α om āha). SP 112 so... damanakaḥ (α adds āha) kim atrāviditam (α atrāpy av°) asti. uktaṁ ca. Hp 55. 5, Hm 14. 7 karaṭako brūte: kiṁ tat (Hp tatra) tvaṁ jānāsi. damanako vadati (Hm brūte) etc. as SP. Spl 11. 11 karaṭaka āha: katham vetti bhavān yad bhayāviṣṭo 'yam svāmī so 'bravīt: kim atra jñeyam. yata uktaṁ ca. Pq 7. 10 text (jñāstavyam, om uktaṁ ca). Sy A 7. 8 Kṣīḥ sprach: Woher weißt du, daß der Löwe bestürzt ist? Dmng

udrito 'rthaḥ paśunā 'pi grhyate
 hayās ca nāgās ca vahanti coditāḥ
 anuktaṃ apy ūhati paṇḍito janaḥ
 pareṇ gitajñānaphalā hi buddhayaḥ. 18.

(42) tad enaṃ (*bhayākulaṃ prāpyā*) 'dyāi 'va prajñāprabhā-
 veṇā 'tmī(yaṃ) kariṣyāmi. (43) karaṇako 'bravit: bhadra,
 anabhijñō bhavān sevādharmasya. (*tat*) *katham ātmīkariṣyasi.*
 (44) damanaka āha: bhadra, katham ahaṃ sevānabhijñāḥ. nanu
 mayāi ('śa) sakalo 'nujivīdharṃ vijñātāḥ. *uktaṃ* ca:

ko 'tibhāraḥ samarthānāṃ kiṃ dūraṃ vyavasāyinām
 ko videsāḥ suvidyānāṃ kaḥ paraḥ priyavādinām. 19.

sprach: Aus Anzeichen erkenne ich es. Ar. Vs 18=T 16, SP 19, N 14,
 Hp 43, Hm 49, Spl 43, Pq 20, Sy 10, Ar. a, N budhyate. b, Pq noditāḥ,
 H desitāḥ (Hp v. l. tādītāḥ). Sy denn ein Weiser erkennt aus jemandes Ge-
 sicht, Gewohnheiten und Blick seine Gesinnung und was er tun will.
 (42) T A 14. 1 text (om bhayā° prāpya; α asyāiva; β prajñābhā°; °venātmī-
 om yaṃ; β karomi). SP 116 text (om bhayā° prāpya; °bhāvenā°). Hp 55. 13,
 Hm 14 bottom, tad (Hm om) atra bhayaprastāve 'ham etaṃ prajñābalenātmīyaṃ
 (Hp v. l. °ātmāṃ; Hm tr, prajñābalenāham enaṃ svāminam ātmīyaṃ). kari-
 syāmi. Spl 11. 20 tad adyāinaṃ bhayākulaṃ prāpya svabuddhiprabhāveṇa
 nirbhayaḥ kṛtvā vaśīkṛtya ca nijñāḥ śācivvāpadavīṃ samāsādayiṣyāmi. Pq
 7. 18 tad enaṃ adyāvātmaprajñāprabhāveṇa vaśīkariṣyāmi. Sy A 7. 5
 (before § 41) vielleicht kann ich in dieser Bestürzung bewirken, daß mich
 der Löwe zu sich heranzieht und zum Vertrauten macht. Ar (as Sy).
 (43) T A 14. 1 karaṇakaḥ (β so 'bravit): bhadra... (om tat). SP 116
 kar° (α adds 'bravit): bhadra (α om) tvaṃ sevānabhijñāḥ (α anabh° bhavān
 sevādh°). Hp 55. 17, Hm 15. 3 kar° 'bravit: sakhe, tvaṃ sevānabhijñāḥ, So
 34cd, 35ab evaṃ damanakenokte sādhuḥ karaṇako 'bravit, svecchayātipraveśo
 yo na dharmāḥ sevakasya saḥ. (Cf. § 45.) Spl 11. 21 kar° āha: ana°...
 katham enaṃ vaśīkariṣyasi. Pq 7. 18 kar° āha: ana° bha° kila sevā° tat
 kathaya, katham ātm°. Sy A 8. 1 Kṛjg sprach: Da du noch nicht mit Herr-
 schern verkehrt hast und im Dienste nicht erfahren bist, wie ist es da
 möglich, daß der Löwe dich zu sich heranzieht und zum Vertrauten macht?
 Ar. (44) T A 14. 2 damanakaḥ (β lacuna): katham ...api (for uktaṃ)
 ca. SP 116, α text (om eṣa); ed. om āha; ed. sakalānuj°; ed. jñātāḥ; ed.
 uktaṃ ca, α om, or tathā hi. Hp 55. 20, Hm 15. 6 dam° vadati (Hm brūte):
 bhadra...°jñāḥ. paśya. So 35cd iti coktaḥ karaṇakenedaṃ damanako 'bhya-
 dhāt. Spl 11. 22 dam° āha: (then insertion) sakalo 'py anuj° vij° iti. Pq 7.
 19 so 'bravit: bhadra, ka° ahaṃ na sevābhijñāḥ. (then insertion as Spl.)
 sakalo etc. as Spl. uktaṃ ca. Sy A 8. 4 Dmng sprach. Ar as Sy. Vs 19=T
 17, SP 20, N 15, Pq 22, Sy 11, Ar. c, T ed. with α, SP v. l., and N savid°.
 Sy Für den erfahrenen Mann gibt's kein Unternehmen, das ihm verschlossen
 wäre. Denn für das Tier gibt's Umherirren und für den Löwen fremdes
 Gebiet, für den Weisen und Unterwürfigen (so by em., but ms. 'Vernünf-

(45) karaṭaka āha: kadācit tvām anavasara-praveśād avamanyate svāmī. (46) so 'bravīt: asty evam. tathā 'py (anujivinaṁ sām-nidhyam avaśyam karaṇīyam, uktaṁ ca:).

āsannam eva nṛpatir bhajate manuṣyaṁ
vidyāvihīnam akulinam asaṁstutaṁ vā
prāyeṇa bhūmipatayaḥ pramadā lataś ca
yaḥ pārśvato vasati taṁ pariveṣṭayanti. 20.
kopaprasādavastūni vicinvaṇṭaḥ samīpagāḥ
ārohaṇti śānair bhṛtyā dhunvaṇṭam api pārthivam. 21.

(47) karaṭaka āha: atha bhavāṁs tatra gatvā kiṁ vakṣyati.

tigen', which is supported by Ar [KF a wise and knowing man] and is probably right) aber gibt's keinen Fremden. (45) T A 15 kar° (β adds āha): kadācid astv anucitaprav° bhavantaṁ avam°. SP 120 text (ed. om āha, α text). Hp 56. 10, Hm 15 bottom, kar° brüte: etc. as text. So cf. 35a, quoted under § 43; and 37 etac chrutvā karaṭako 'vādid evaṁ kṛte yadi, kupyati praty uta svāmī tad viśeṣaphalaṁ kutaḥ. Pp 7. 24 ka° āha: kad° ayam anucitasthānapraveśād bhavantaṁ avamanyeta. Sy p. 6, l. 7 Klllg sprach (next vs). A9 Dich zieht der Löwe nicht zu sich heran, und es dürfte dir nicht leicht sein, jederzeit mit ihm ins Gespräch zu kommen. Wie kannst du es erreichen, daß er dich zu sich heranzieht und zum Vertrauten macht? Ar. (46) T A 15 damanakaḥ (β so 'bravīt: asty etat. tathāpi. SP 120 so 'bravīt: astv (v. l. asty) evam (α tatvāinaṁ for astv evam). tathāpy avaśyam (α om) anujivinaṁ (α °nā) sāmni° kar°. uktaṁ ca (α om u° ca). Hp 56. 11, Hm 16. 1 text (astv; yataḥ for uktaṁ ca; Hm svāmī-sāmni°). Pp 7. 24 so...evam. Sy A9, end, Dmng sprach. Ar (JCap. 43. 6 Verum est, ait Dimna, quod dicis; sed). Vs 20=T 18, SP 21, N 16, Hp 51, Hm 58, Spl 35, Pp 28, cf. Kṣ 280(25) ed, Sy 12, Ar. In Spl follows § 37; in Pa inserted in § 45. b, T prajñāvihīnam; N vidyāvinodam. Spl asaṁskṛtaḥ, SP apaṇḍitaḥ, H asaṁgataḥ. d, N, Jn bhavati for vasati (T, SP, H text). Jn yat...tat. Kṣ āsanna eva prāyeṇa (SP. and Ma. v. l. prahveṇa) nṛpāḥ kāntāś ca ādarāḥ. Sy Ein Herrscher ehrt nicht den, der strebsam ist, sondern den, der ihm besonders nahe steht. Haben doch die Weisen gesagt: Die Frau wird nicht von jedem Herrscher und der Weinstock nicht von jedem Baum verherrlicht, sondern nur sofern sie mit ihnen in Berührung kommen. Vs 21=T 19, SP 22, N 17, Spl 36, Pp 29, Sy 13, Ar. In Spl just after prec. a, N pramāda. b, SP, N pade-pade for sam°; Spl ye vicinvaṇṭi sevakaḥ. c, Spl śānair paścād. T dhūṛtaṁ tam (cf. my Introduction, Chapter V, page 109 f., under "The Supposed Archetype 'K'"), SPα dhūṇvaṇṭam; SP pārthivadrumam for api pā°, but α text. Sy Die den Herrschern nahestehen, stehen ihnen nicht von Anfang an nahe. Es hat eine Zeit gegeben, wo sie sich mit eifrigem Streben heranmachten. [A10 and vs 14 of Sy, nowhere else except possibly certain inferior mss. of SP, see Hertel apud Schulthess n. 31.] (47) T A 16 kar° (β adds āha): atha bha° kiṁ tatra vakṣyati. damanakaḥ (β so 'bravīt: bhadrā. SP 128 kar° (α adds

damanaka āha:

uttarād uttarāṁ vākyam uttarād eva jāyate
 suvr̥ṣṭigunapasāṁpānnād bijād bijam ivā 'param. 22. (*api ca:*)
 apāyasam̐darsanajām vipattim
 upāyasam̐darsanajām ca siddhim
 medhāvino n̐tividhīprayuktāṁ
 puraḥ sphurantīm iva darsayanti. 23.

- (48) na cā 'ham aprāptakālāṁ vakṣyāmi.
 aprāptakālāṁ vacanaṁ brhaspatir api bruvan
 labhate buddhyavajñānam avamānaṁ ca kevalam. 24.
 nā 'deśe nā 'kāle nā 'paripakvendriye na guṇahīne
 kathayati kathāṁ hi sukatho na tato 'sya kathā bhavati
 vandhyā. 25.

api ca:

āha: atha bha° tatra (α om) kiṁ va°. so 'bravīt (α dam° āha). Hp 56. 20, Hm 16. 9 kar° vadati (Hm brute): atha tatra gatvā kiṁ va° bhavān (Hp vakṣyasi). sa āha. Spl 13. 10 text (inserts tavad before, and tat tavad ucyatīm after, vakṣyati). Pp 9. 11 text (inserts prathamam eva before kiṁ and tat etc. as Spl after vakṣ°; so 'bravīt). Sy A 11a Kljg sprach: Nimm an, es sei dir gelungen, in die Nähe des Löwen zu kommen. Wenn du dahin gelangt bist, wie kannst du dann den Löwen überreden, daß er dich zu sich heranzieht und zum Vertrauten macht? A 11 b. 1 Dmg sprach. Ar. Vs 22=T 20, SP 28, Spl 60, Pp 46. b, Spl vadatām samprajāyate. c, SP °sāmparkād (α text). T, Pp add api ca. Vs 23=T 21, SP 27, N 18, Hp 55, Hp 62, Spl 61, Pp 47, Sy A 11 b. 8 and vs 15, Ar. c, T n̐tividah pr°, SP °pada-(α °patha-, v. l. °vidi-), Jn °guṇa-, N, H text. SP °prayuktāḥ. Sy so, daß es ihm Nutzen bringt und mir keinen Schaden, und ('vs 15') so zeige ich ihm klar, daß ein Unternehmen, welches verrichtet werden muß, gut ist, und so hilft er auch mich für gut. Ar closer to orig., see Schulthess n. 33. Here Pa inserts a vs. (Sy 16) corresponding to Hm 113, Hp 101; it is in a diff. place in H, and is doubtless not orig. (48) T A 17 text. SP 142 text (ed. °kāle, and adds tathā hi at end; α text). Hp 57. 15, Hm 17. 10 nāham aprāptāvasarāṁ vacanaṁ vakṣyāmi (Hm vadisyāmi). yataḥ. Spl 13. 18 text (vakṣye). Pp cf. 7. 25, just before next vs: param ahaṁ deśakālavid api uktāḥ ca. Vs 24=T 22, SP 28, N 19, Hp 56, Hm 63, Spl 63, Pp 23. In H spoken by Karāṇaka, before prec. prose; in Pp with prec. prose before our vs 20. a, SP °kāle (α text), N, H °kāla-. c, Ta labhyate; N, H prāpnuyād. d, N, H, Spl apamānaṁ. SP ca tat kṣaṇam, SPa, N, H ca śśevatam; Spl ca puṣkalam; od in Pp: na kevalam asaṁmānaṁ vipriyatvaṁ ca gacchati. T adds sādhu cedam ucyate. Vs 25=T 23, SP 29, N 20. c, SP, N hi-ta(j)-jñā for hi sukatho. d, SP, N na ca tasya. T, SP add api ca. Vs 26=T 24, SP 30, N 21, Hp 58, Hm 65, Pp 48, Sy A 12. 1 ?, Ar ? (as. Sy). b, SP,

kalpayati yena vṛttim sadasi ca sadbhiḥ prasasyate yena
sa guṇas tena guṇavatā vivardhaniyaś ca rakṣyaś ca. 26.
(49) karaṭaka āha: durārādhyā hi narapatayaḥ parvatā ivā
'jasraṁ prakṛtviṣamā vyālakṛṇā (? randhrānveṣiṇaś) chalagrā-
hiṇaś ca. (kutaḥ.)

(bhoginaḥ kañcukāsaktaḥ krūrāḥ kuṭilagāmināḥ
phaṇino mantrasādhyāś ca rājāno bhujagā iva. 27.)

(50) so 'bravit: evam etat. tathā 'pi:
rājānam api sevante viṣam apy upabhuñjate
ramante ca saha strībhiḥ kuśalāḥ khalu mānavāḥ. 28. (api ca:)

N, H yena ca loke. (SP ed. loke yena) praś° sadbhiḥ. T mss. praśasy°, em.
Hertel. c, N sa guṇas tena guṇinā; H sa guṇas tena hi (Hm and v. l. of
Hp ca) guṇinā. d, SP rakṣaṇiṇaś (α text); N, H rakṣyaḥ sam-(N rakṣaś
ca, Hp samrakṣyo) vardhaniyaś ca. Sy Wenn er dann bei mir solche Vor-
züge findet, wird er mich schon zu sich heranziehen und mich in sein
Gefolge aufnehmen. Ar similarly. (49) T A 18 kar° (β adds āha): durāro-
hāś ca (β hi) narap°...°viṣamā randh° (α rabdhānveṣiṇaś) chala°... SP 134
(out of place in ed., in place in α) karaṭakaḥ (α adds āha): durā° nṛpāḥ (α hi
narapatayaḥ)...°viṣamā hariṇā iva (α om ha° iva) cāpalagrāhiṇaś (α cala°,
read chala°?) ca. So 38 atīva karkaṣāḥ stabdhā hiṇsṛāḥ (B. hiṇsra-) jantubhir
āvṛtāḥ, durāsadaś ca viṣamā īśvarāḥ parvatā iva. Spl 13. 22 kar° āha (vs
64: durā° hi rājānaḥ par° iva sarvadā, vyāḥ° suviṣamāḥ kaṭhinaḥ duḥkha-
sevitāḥ. tathā ca. Pq 9. 23 kar° āha: durā° hi rājānaḥ. uktaḥ ca. Sy A 12.
4 Kṛjlg sprach: Sieh' genau zu, denn es ist schwer, einem Herrscher zu
dienen. Haben doch die Weisen gesagt: (vs 17=our vs 28). Then A 13 Der
Herrscher gleicht einem hohen Berg, auf dem Frucht bäume und Frucht-
gewächse sind, auf dem aber Hyänen, Wölfe, Leoparden und Löwen und
andere böse Tiere hausen, so daß man ihn nur mit Furcht besteigt und
sich ungern dort aufhält. Ar similarly. T vs 25, nowhere else. Vs 27=
T 26, Spl 65, Pq 50. Hertel is wrong in seeing in the prec. passage of
Pa a reflex of this vs; no mention is made there of snakes. a, Spl kañcu-
kāviṣṭāḥ. b, Spl kuṭilāḥ krūrāceṣṭitāḥ. c, Spl auduṣṭā ma°, Pq surāudrā
ma°. d, Jn pannagā iva. (50) T A 19 text β (ed. damanakaḥ: ev°).
SP 135 (correct order in α) as T ed. (but best ms. so 'bravit), reading hi
for 'pi. So 39 ab tato damanako 'vādit satyam etad. Spl 14. 9 damanaka
āha: satyam etat. paraṁ kim tu. Pq 9. 30 so 'bravit: satyam etat. kim tu.
Sy A 13. 8 Dmng sprach: Aber auch das gilt [here two vs not in Skt ver-
sions; one, beginning A 13. 8, not recognized as vs in Schulthess]. Ar.
Vs 28=T 27, Sy 17, Ar (in Pa above, under § 49). Sy Durch drei
Dinge setzt man sich einem Schaden aus und kann nur mittels Klugheit
schadlos hervorgehen: erstens, daß man ein tödliches Mittel trinkt; zweitens,
daß man einem Weibe vertraut und ihm sein Geheimnis offenbart; und drit-
tens, daß man Herrschern dient.—This may belong where Pa has it; but it

namya (*piṅgalakanirdiṣṭe cā 'sana*) upaviṣṭaḥ. (55) sa ca (*tasya nakhakuliśālaṁkṛtaṁ dakṣiṇapāṇim upari dattvā*) mānapurāḥ-saram abravīt: (56) (*api bhavataḥ śivam. kasmāc*) cirād dṛṣṭo 'si. (57) damanaka āha: na kiñcid devapādānāṁ mayā prayojanam asti. tathā 'pi prāptakālam avaśyam (*amātyāir*) vaktavyam (*ity āgato 'smi*). (58) yasmān na kenacid rājñām upayogakāraṇaṁ nā 'sti. uktam ca:

ca siñhaṁ piṅgalakaṁ sa tam. Spl 14. 20 athopadiṣṭe damanakaḥ piṅgalakaṁ praṇamya prāptānujña upaviṣṭaḥ. Pp 10. 18 atha praviśya dam° nirdiṣṭe cāsane piṅgalakaṁ praṇamyopav°. Sy nothing; but Ar combines a reflex of this with its version of § 52 above: JCap 45. 7 Et accedens ad leonem, salutavit ipsum. KF 9. 28 Then the crafty Dimnah made straight for the lion, entered his palace, and inquired concerning his welfare. (Position of this corresponds to § 52.) (55) T A 21. 4 text (β dakṣiṇaṁ pā°). SP 152 rājāha (α sa rājā piṅgalako 'bravit). Hp 58. 4, Hm 18. 7 rājāha. So 41c svāmināḥ kṛtasatkāraṁ. Spl 14. 21, Pp 10. 18 sa tu tasya... uvāca. Sy A 16. 5 und er fragte ihn. Ar. (56) T A 21. 5 api bha° śi° cirād dṛṣṭo 'siti. SP 152 aūga (α om) cirād... Hp 58. 5, Hm 18. 7 cirād... Spl 14. 22, Pp 10. 19 text (Spl tr śi° bha°). Sy A 16. 5 Wohin reiset du? Ar, JCap 45. 10 Ubi moraris? KF 9. 33 Where have you been, and in what region have you been living? (57) T A 21. 5 dam° (β adds āha): na kiñ° mayā svāmin (β °mi) pādānāṁ prayojanam astiti (β asti). tathāpy ava° prāp° vakt°. SP 152 dam° (α adds āha): devasyāiva matprayojanaṁ kimapi nāsti (α, with variations, deva na kiñcit tava pād° mayā pray° asti). tathāpi prāptakāle (α 'lam) 'vaśyam (α om) amātyāir... Hp 58. 5, Hm 18. 7 dam° brūte: (Hm adds yady api mayā sevakena śrīmad-) devapādānāṁ (Hp om deva, v. l. has it; Hp puts this word after kiñcit) na kiñcit (Hp adds mama, v. l. mayā) prayo° asti, tathāpi prāpt° avaśyam anujivnā sāmñidhyaṁ kartavyam ity... (With Hm beginning cf. Pp.) So 41d kṣaṇād evaṁ vyajijñapat. Also cf. So 44(?) śrotavyaṁ ca hitāṣiḥbhyo bhṛtyebhyo bhūtim icchatā, aprāptāir api kartavyam (B. vaktavyam) tās ca kāle hitaṁ prabhoḥ. Kṣ 278 (18) cd (?) samśayasthāne sevākālo (v. l. of both edd. sadā kālo) hi dhimatām. Spl 14. 23 dam°... asmābhiḥ prayojanam, tathāpi prāp° vakt°. Pp 10. 20 dam° āha: yady api na kiñcit pray° devap° asmābhiḥ, tad api prāp° ca vakt°. Sy A 16. 6 Dmng erwiderte: Schon geraume Zeit bin ich an der Pforte des Herrn, um dir zu dienen. Ar. (58) T A 21. 6 yasmān na kenacid rājñām upayogakāraṇaṁ nāsti (v. l. om na twice). uktam ca. SP 153 kiñ ca, kenāpi rājñāḥ prayojanam asty eva (but α as T except om yasmān, and upayogo, om kār°). tathā hi. Hp 58. 7, Hm 18. 10 kiñ ca. Spl 15. 1 yata uttamamadhyaṁkṛdhamāḥ sarvāir api rājñāṁ prayojanam. uktam ca. Pp 10. 21 yato na khalu rājñām upay° kiñcin na bhavati. uktam ca. Sy A 16. 7 denn an der Pforte der Herrscher kann man ein jedes Ding verwenden, und wenn sie auch nicht

dantasya niṣkoṣaṇakena rājan
 karnasya kaṇḍūyanakena vā 'pi
 tṛṇena kāryaṁ bhavati 'śvarāpāṁ
 kim aṅga vāgghastavatā nareṇa. 30. api ca:
 kadarthitasyā 'pi hi dhairyavṛtter
 na śakyate dhairyagunaḥ pramārṣtum
 adhomukhasyā 'pi kṛtasya vahner
 nā 'dhaḥ śikhā yānti kadācid eva. 31.
 yadi kokilamecakaṇjanābho
 bhujagaḥ pādatalāhato 'py akāle
 na karoty agunaṁ kayāpi buddhyā
 kim asāu naṣṭaviṣo 'bhisamdhitavyaḥ. 32. (tat, rājan:)
 viśeṣajño bhava sadā rāṣṭrasya ca janasya ca
 †tadantarajñānamātrapratibaddhā hi sampadaḥ.† 33.

durchwegs verwendbar sind. Ar. Vs 30=T 30, SP 31, N 23, Hp 59, Hm 66, Spl 71, Pp 59, Sy 19, Ar. a, SP saṁgharṣaṇakena, a, N, H nirgharṣ; T vā niṣkoṣaṇena. Spl nityaṁ for rājan. b, Pp cāpi. d, SP aṅghri for aṅga (x text); Pp nāma. SP, N, H vākpramāṇatā (N, Hp 'vatā); Pp vākyāṅgavatā. T janena. Sy so ist doch zuweilen sogar ein auf die Erde geworfenes Hölzchen von Nutzen, denn es kommt vor, daß jemand sein Ohr beißt und er es damit kratzt, — wie viel mehr beseelte Wesen, die Gut und Böse unterscheiden. After this vs T and several SP mss. api ca. Vs 31=T 31, SP 32, N 24, Hp 61, Hm 67, Sy 20 and 35, Ar. b, N, H buddher vināśo na hi śaṅkanīyaḥ. T β sattvagunaṁ. SP 'gunaḥ (two mss. 'gaṁ); T ed. with all mss. 'gaṁ. c, N, H adhaḥkṛtasyāpi tanūnapāto. d, SP a, N, Hm yāti. Sy [Da freute sich der Löwe über seine Strebsamkeit und hübsche Einsicht und sprach zu seinem Gefolge:] 20 Seht da einen Strebsamen, der, obgleich sehr in Verächtlichkeit und Dürftigkeit geraten, notwendig seine Abkunft und seinen Charakter erkennen läßt, gleich dem brennenden Holzseil, das, mag man seine Spitze noch so sehr nach unten drücken, doch notwendig sein Licht nach oben strahlt.—35 (after passage quoted under § 63) Einen tatkräftigen und tüchtigen Mann, zumal wenn er unverschuldeterweise verachtet und beleidigt worden ist, darf man, mag er auch ein Bedürftiger sein, nicht verachten. Ar similarly, both times. Vs 32=T 32, Sy 36, Ar. (In Pa just after second version of prec. vs.) d, T ed. em. 'bhinanditavyaḥ; mss. 'bhisandī° (vv. ll. 'man°, 'dhi°). I take abhisamdhitavyaḥ as an irregular gerundive from abhi-sam-dhā, 'to be viewed.' Sy Es verhält sich mit ihm wie mit der Schlange: wenn sie sich einmal mit Füßen treten läßt (ohne zu beißen), so darf man sie nicht in der Annahme, daß sie (wieder) nicht beiße, von neuem treten; [36 a, denn auch ein kaltes Holz (Ar: sandal) erhitzt sich bei vielem Reiben und gibt Feuer von sich. Cf. Pp 399.] Ar similarly. After this vs T 12. 3 tat rājan, and 'vs 33,' which however may have been originally prose; certainly the second

(*sādhu ce 'dam ucyate:*)

kārṣakaḥ sarvabījāni samāloḍya pravāpayet
utpannabījasadbhāvaḥ (tv) ankureṇa vibhāvayet. 34.

(59) tat (*sarvadā*) viśeṣajñēna svāminā bhavitavyam. *tathā* ca:
sthāneṣv eva niyuktavyā bhrtyāś cā 'bharāṇāni ca
na hi cūdāmaṇiḥ pāde prabhavāmi 'ti badhyate. 35.

kanakabhūṣaṇasaṃgrahaṇocito

yadi maṇis trapuṇi pratibadhyate

na sa virāṇti na cā 'pi na śobhate

bhavati yojayitur vacanīyatā. 36.

half is corrupt if it was a vs. Variants: mss. z and R °pratibandhā in d. SP and H have in this place what I give with § 59 below; the SP-H version is doubtless a fusion of these two passages, its text being more like the second (§ 59), but its position that of the first ('vs 33'). Pa seems to confirm T in showing both passages. T adds *sādhu* etc. Sy A17 Als nun, Dmng merkte, daß der Löwe ihn lobte, sprach er zu ihm: ('vs 21') Wer in der Nähe der Herrscher ist, soll seine Tüchtigkeit zeigen, und der Herrscher soll von seiner Führung und von der Arbeit und dem Nutzen, die er leistet, Kenntnis nehmen. Ar. Vs 34=T 34, SP 33, N 25, Sy 22, Ar. In SP

after next; cf. under prec. a, SP, N *kārṣakaḥ*. SP, N *samālokyā* (one SP ms. text, see Hertel, SP p. XLVII). c, T *utpanne bījasadbhāve* (ed. em. °vāḥ; see Hertel, SP p. XLVI). SP, N om tv. Sy denn auch Weizen und Gerste können, solange sie in der Erde verborgen sind, nicht von einander unterschieden werden; gehen sie aber auf und kommen aus der Erde hervor, dann zeigen sie, ob sie Weizen oder Gerste sind. Ar closer to orig.: JCap 46. 6 sicut est semen absconsum in terra, cuius bonitas et utilitas non cognoscitur—donec de terra exurgat et manifestetur. Similarly OSp. (59) T A22 text (om sar°; jñātyā for tathā). SP 159 text. Hp 58 bottom, Hm 19. 3 deva (Hm adds tat) sarvathā savīṣeṣeṇa (Hm text) svā° bha°. yataḥ. Sy A18 Wer an der Pforte des Herrschers ist, soll seine Tüchtigkeit unter seinen Genossen zeigen, und der Herrscher soll ihn seiner hervorragenden Tüchtigkeit entsprechend verwenden. Heißt es doch. Ar. Vs 35=T 35, SP 34, not in N, Hp 64, Hm 71, Spl 72, Pp 60, Sy 28, Ar. a, H *sthāna eva*. SP *niyujyante*, H *niyojyante* (so SP v. l.), Pp *niyojyāni*. b, T β *bhrtyā* x°. d, SP *prabhāvād api*; a v. l. *prabhāvān iti*; T a *prabhāvam* eti; Hp text; Hm for d *nūpuram śīrasā kṛtam*. Sy Folgende zwei Dinge müssen auf die ihnen zukommende Weise verwendet werden: Wenn einer, der vor mir ist, in der Erwägung 'es steht mir frei, meinen Schmuck zu verwenden, wie ich will', sich den Kopfschmuck an die Füße hängt oder den Fußschmuck an den Kopf (cf. Hm! a purely accidental correspondence), so gibt er sich als Toren zu erkennen.

Vs 36=T 36, SP 35, N 26, Hp 65, Hm 72, Spl 75, Pp 63, Sy 24, Ar. a, SP °*samśrayaṇocito* (a text). b, N, H *praṇidhiyate* (N *prani°*; Hp v. l. *pratibudhyate*). c, SP, N ca for sa. SP a *virodhi na cāpi*, SP ed. *virocayati*ha. N (and H Schlegel, acc. to Hp

buddhimān anurakto 'yam iho 'bhayam ayaṁ jaḍaḥ
iti bhrtyavicārajño bhrtyāir āpūryate nrpaḥ. 37.

asamāḥ samīyamānaḥ samāś ca parihiyamāṇasatkāraḥ
adhuri vinīyujyamānas tribhir arthapatim tyajati bhrtyaḥ. 38.

(60) *anyac ca, devapādānāṁ vayam anvayāgatā bhrtyā āpatsv apy
anugāmināḥ. (yato nā 'smākam anyā gatir asti. tad amātyānāṁ
vacanam. uktaṁ ca:)*

savyadākṣipayor yatra viśeṣo nā 'sti hāstayoh
kas tatra kṣaṇam apy āryo vidyamānagatir vaset. 39.

(?nirviśeṣaṁ yadā svāmī samaṁ bhrtyeṣu vartate
tatro 'dyamasamarthānām utsāhaḥ parihīyate. 40.)

note) cāti for cāpi. The third na is found in no T ms.; α om, β sa or ca; na is found only in SP (ed.), N, Pq, and Hp (Hp vv. 11. sa and ca, Hm vi-); Spl sa; SP α hi or na. The reading na seems confirmed by Ar, cf. KF below. Sy Und nicht die Bleistücke der Rubine und Perlen trifft der Vorwurf, sondern wer sie in Blei gefaßt hat, der ist tadelnswert. Ar: not in JCap; OSp very like Sy; KF 11. 9 and as a collection of pearls and jacinths does not match with lead or tin, because *alho tin does not figure pearls or detract from their value*, still he who matches them together is not considered wise. T adds api ca. Vs 37=T 37, SP 37, N 27, Hp 66, Hm 74, Pq 64, Ar? b, SP abhayo 'yam, α text, N ihottamam; H seems orig. to have read as text, see Peterson's note; Pq abhakto 'yam. SP, N, H janaḥ (Hp em. jaḍaḥ; Hm for b ayaṁ śūra ito bhayam). Ar, see next. T adds anyathā. Vs 38=T 38, Spl 74, Pq 62, Ar? In Jn before vs 36. b, T mss. parihiyamāṇa°. c, Jn dhuri cāniyuj° (Spl yo na yuj°, but acc. to Hertel, WZKM. 25. 32, the mss. of Spl indicate as their orig. cāni° or vāni°). Hertel wrongly equates with this JCap 46. 20, which probably represents our vs 41. It is possible that an Ar version of this vs is represented by JCap 46. 18 similiter quoque non debet poni vir prudens loco stulti, nec stultus loco prudentis; and OSp p. 55, middle, Et otrosí non ponga al bienfechor en la medida del malfechor. But these passages in JCap, OSp may represent our vs 37, or may be mere expansions of the idea of the prec. vs in Ar (our vs 36). (60) T A23 text (ed. reads deva, pād°; om uktaṁ ca). So 42 a b ahaṁ kramāgatas tīkvad deva bhrtyo hitas tava. Spl 15. 7 (before vs 35) tathā vayaṁ devap° anva°...api prāthagmīno yady api svam adbhikāraṁ na labhāmahe, tathāpi devapādānām etad yuktam na bhavati. uktaṁ ca. Pq 10. 27 (before vs 35) tathā ca, yato vayaṁ devap° anva°...gāmināḥ, nā...asti. uktaṁ ca. Vs 39=T 39, Spl 76, Pq 65, Sy 25, Ar. b, Jn vi° nopalabhyate. c, Pq na for kas. Sy Wer nicht Rechts und Links unterscheiden kann, mit dem soll man nicht gehen. For Ar see KF 11. 12 and OSp. T adds api ca. Vs 40=Hp 62, Hm 69, Spl 78, Pq 66. In H between § 59 and vs 35; originality very doubtful. a, Hm nirviśeṣo; H rāḥ; Spl tr yatra svā° nirv°. b, H sarveṣu. c, H tadody°. Vs 41=T 40, Pq 328, Sy 27, Ar. d, Pq

*vājivāraṇalohānām kāṣṭhapāṣāṇavāsasām
nārīpuruṣatoṣānām antaram mahad antaram. 41.*

(*viśeṣavacanena tū 'cyate:*)

*pāṣāṇabharasahasraṁ yaḥ skandhenā 'bhivāñchati hi voḍhum
śramam eti vināśam vā so 'buddhis tad vahan eva. 42.
aṅguṣṭhodaramātram viśeṣavit prāpya padmarāgamaṇim
sukhasamvāhyam anuttaram arthaṁ kiṁ tena nā 'pnoti. 43.*

(61) (*tena hi svāmiguṇad eva bhrtyaviśeṣaḥ. katham.*)

*asvaḥ śāstraṁ śāstraṁ vīṇā vāṇī naraś ca nārī ca
puruṣaviśeṣaṁ prāptā bhavanty ayogyāś ca yogyāś ca. 44.*

(62) *yac ca srgālo 'yam iti (matvā) mamō 'pary avajñā kriyate,
tad apy ayuktam. yataḥ:*

*viṣṇuḥ sūkararūpeṇa mṛgarūpī mahān ṛṣiḥ
śaṇmukhaś chāgarūpeṇa pūjyate kiṁ na sādhubhiḥ. 45.*

dr̥ṣyate mah°. Sy Diese drei sind von verschiedener Güte: Mann und Maun, Elefant und Elefant, Lehrer und Lehrer. Ar: KF 11. 18 as Sy. Instead of this OSp and JCap 46. 19 have a remoter reflex, which Hertel erroneously equates with vs 38. After this, T 13. 4 as text; is it possible that this is remotely reflected by Sy p. 10, l. 1?—Denn man führt ein Unternehmen nicht mittels recht vieler Helfer, sondern mittels guter Helfer aus. The Ar versions read similarly in this place, exactly between the two surrounding vs, the order agreeing closely with T. Vs 42=T 41, Sy 28, Ar. a, T ed. °bhāra°; I em. metri gr. following F. W. Thomas, JRAS. 1910 p. 1349, and in spite of Hertel, WZKM. 25. 12. I cannot believe in Hertel's theory that a liquid with another consonant may fail to make 'position' in T. Sy wie jemand eine Menge Steine herschafft, die niemand kauft, und sich dabei stark ermüdet. Vs 43=T 42, Sy 29, Ar. Sy während einer, der einen Rubin herbeischafft, davon nicht ermüdet und einen hohen Preis für ihn erhält.

(61) T A 24 text. Pq 11. 18 tad api svā° eva bhr°. uktaḥ ca. Vs 44=T 43, SP 38, N 28, Hp 67, Hm 75, Pq 69, Sy 26, Ar; repeated in Pq as 84 after Story 2, where it is also found in Spl as 110. In Pa between our vs 39 and 41. a, T ed. with α tr śās° śas°. c, T β °viśeṣa-pr°. H, N prāpya. Sy Denn die Harmonie zwischen Mann und Pferd, die Waffentüchtigkeit, und Auslegung und Verständnis der Lehre werden nur von dem verstanden, der sich diese Dinge durch eigene Arbeit angeeignet hat. (62) T A 25 text (anādarāḥ for avajñā; β yasmāt for yataḥ). SP 175 text (om matvā) to °pari nāvajñā kartavyā (om rest; but α text thruout, only tvayā for yac ca, om matvā, om yataḥ). H edd. nothing, but v. l. Hp 59 n. 7: anyac ca srgālo 'yam iti na me 'vajñā kriyate. yataḥ. Spl 17. 15 tathā srg° 'yam iti manyamānena mamopari svāminā yady avajñā... ayuktam. uktaḥ ca yataḥ. Pq 11. 21 text, om matvā. Sy A 19 Und es heißt: Es ziemt dem Herrscher nicht, den Beifall jemandes darum zu verschmähen, weil es ein Geringer ist. Ar. Vs 45=T 44, SP 40, N 29, Hp note 7 to p. 59. a, N

(api ca:)

nāi 'tad ekāntataḥ siddham gṛhajātaś cirantanāḥ
bhṛtyaḥ śreyaskaro nityam amātyo nibhṛtaś tv iti. 46.

(tathā hi:)

mūṣikā gṛhajāta 'pi hantavyā sā 'pakāriṇī
upapradānāir mārjāro hitakṛt prārthyate 'nyataḥ. 47.
eraṇḍabhinḍārkanalāiḥ prabhūtāir api sambhṛtāiḥ
dārukṛtyaṁ yathā nā 'sti tathā nā 'jñāiḥ prayojanam. 48.
kiṁ bhaktenā 'samarthena kiṁ śaktenā 'pakāriṇā
bhaktaṁ śaktaṁ ca mām rājan yathāvaj jñātum arhasi. 49.

api ca:

avijñānād rājño bhavati matihinaḥ parijanas
tatas tatpradhānyād bhavati na samipe budhajanah
budhais tyakte rāje bhavati na hi nītir guṇavati
pranaṣṭāyām nītau sanīpam avaśaṁ naśyati kulam. 50.

viṣṇuṁ sūkararūpaṁ ca. b, SP hayarūpeṇa bhāskarāḥ, but α text ('rūpe), N pūjyanti maharṣayaḥ, Hp pūjyate hi maharṣibhiḥ d, SP, N pūjyante (SP α text). After this vs T api ca. Vs 46=T 45, Sy 32, Ar. c, T ed. with α bhṛtaḥ, β text. Sy Der Herrscher soll niemandem in der Erwägung: Sein Vater stand mir nahe und war mir ergeben, Vertrauen schenken, noch umgekehrt in der Erwägung: Sein Vater stand mir nicht zur Seite, ihm weniger Vertrauen schenken. [Pa adds another vs here, Sy vs 33.] T tathā hi. Vs 47=T 46, So 42ed, 43, Spl 95, Pq 71, Sy 34, Ar. a, Pq mūṣikī; T ed. mūṣako 'jāto (but mss. z, R text). b, T ed. hantavyo 'nupakāraḥ, mss. z, R 'vyānupakāriṇī. c, T mss. upapradhānāir, corr. R text with gloss koṣa. d, Spl janāiḥ for 'nyataḥ. So hitaḥ paro 'pi svikāryo heyāḥ svo 'py ahitaḥ punaḥ, kṛtvānyato 'pi mūlyena mārjāraḥ poṣyate hitaḥ, ahito hanyate yatnād gṛhajāto 'pi mūṣakaḥ. Sy Und die Mäuse, die doch im Hause aufgewachsen sind, tötet man wegen ihrer Schädlichkeit, während man die Falken wegen ihrer Nützlichkeit auf der Jagd auf der Handfläche trägt. Vs 48=T 47, Spl 96, Sy 30, Ar. In Pa between vs 43 and § 62. b, Spl saṁcitāiḥ. d, Spl tathāivājñāiḥ. Sy und wie, wenn man eine Mauer erbauen soll, unter einer Menge von Bauarbeitern auch nicht das zu wählen imstande ist, was es zur Ausführung der Mauer braucht. Ar (for correct text and position see DeSacy, quoted by Derenbourg, JCap p. 46, n. 7). Vs 49=T 48, SP 42, N 30, Hp 63, Hm 76, Spl 97, Pq 72. c, SP, Pq tr śa° bha°; 3 mss. of SP with T, N, H, Spl text. N hi for ca. Spl viddhi for rājan. d, H, Jn nāvajñātum tram arhasi. T, SP api ca. Vs 50=T 49, SP 43, N 31, Hp 69, Hm 77. a, SP, N, H avajñānād (SP α v. l. text). b, SP, N vrajati for bha°. SP samīpam (α text). c, T, 'SP edd. hi na, but v. l. in both na hi. d, SP, N, H vipannīyām nītau sakalam avaśaṁ (SP α api tat) sīdati jagat. T ms. z avaśyaṁ, but ms. R avaśaṁ. (Lacuna here in Tα)

(63) piṅgalaka āha: bhadra (damanaka), māi 'vaṣi vocaḥ. (ciran-tanas) tvam asmākaṁ mantriṣputraḥ. (64) damanaka āha: deva, kiṁcid vaktavyam asti. (65) so 'bravit: brūhi, yat (te) vivak-ṣitam. damanako 'bravit: (66) udakagrahaṇārthaṁ pravṛttaḥ svāmi (tat) kim iti (pāṇiyam apitvā vismita iva 'ha nirvṛtyā 'va)sthitaḥ. (67) piṅgalaka ātmaprachādanārtham āha: (dama-

(63) T A 26. 1 text (om dam°). SP 187 pi° (α adds āha): bha° dam° kim etat (α om bha° ... etat), tvam asmādyapradhānāmṛtyaputraḥ. Hp 60. 15, Hm 21. 2 pi° 'bravit (Hm 'vadat): etc. as SP ed., adding iyantaṁ (Hp iyat-) kālaṁ yāvat kuto 'pi khalavacanān (Hm 'vākyān) nāgato 'si. So cf. 46 c, under § 65. Spl 18. 4 pi° āha: bhavatv evaṁ tīvāt; asamarthaḥ samartho vā cirantanas...°putras tad viśrabdhaṁ brūhi yat kiṁcid vaktumanāḥ (cf. § 65). Pq 12. 1 pi° āha: mā māivam ucyatām, cir°... Sy cf. A 21? Als Dmng diese Worte gesprochen, lobte ihn der Löwe noch mehr und hieß ihn Vertrauen fassen. Dann nahm ihn der Löwe, damit sein Gefolge erkenne, daß er ihm wohlgesinnt sei, in seine Nähe und lobte ihn und sprach zu ihm: (vss 35, 36, 36a, the first two being our vss 31, 32). Ar. (64) T A 26. 1 text (ed. om āha; z, R text). SP 187 dam° (v. l. adds āha): deva, kiṁcid ucyate. Hp 60. 17, Hm 21. 4 dam° brūte: deva pṛcchāmi kiṁcid ucyatām. So 45 tad viśvasi ced deva na kupyasi na nibhūze, pṛcchāmi tad ahaṁ kiṁcin na codvegāṁ karoṣi cet. Spl 18. 5 da° ā° de° vijñāpyaṁ ki° a°. Pq 12. 1 text (kimapi). [Sy A 22. 1 diff.; Ar diff. even from Sy; in Ar lion's retainers leave him and D. alone; cf. Spl in next.] (65) T A 26. 2 piṅgalakaḥ (mss z, R so 'bravit): brūhi...damanakaḥ (z, R add 'bravit). SP, perhaps cf. 188, see under § 69. Hp 60. 16, Hm 21. 4, before prec.: idānīm yathābhimitaṁ brūhi. (Cf. Spl under § 63, end.) So 46 evaṁ damanakeroktaḥ siṁhaḥ piṅgalako 'bravit, viśvāsārho 'si bhakto 'si (cf. § 63) tan niḥśaṅkaṁ tvayocyatām. Spl 18. 6 (cf. under § 63, end) piṅgalaka āha: tan nivedayābhi-pretam. [Dam. gets Pi. to send his followers away; then] 18. 14 damanaka āha. Pq 12. 2 so 'bravit: bhadra, yat te hrdayastham, tad brūhi. so 'bravit. (66) T A 26. 2 udakagrahaṇābhipravṛttamatih svāmi tat kiṁnimittam ihā-vasthitaḥ. SP 188 udakapānārtham udyataḥ (α udakārthi) svāmi kim iti vismayād iva tiṣṭhati (α kim vismita ivāvatiṣṭhate, v. l. om ava). Hp 60. 17, Hm 21. 5 udakārthi svāmi pān° ap° kim iti viś° iva tiṣṭhati. So 47, 48ab iti piṅgalakenokte 'vocad (B. 'vadad) damanako 'tha saḥ, deva pāṇiyapānār-thaṁ tṛṣṭito gatavān aṣi, tad apitajalaḥ kim tvam āgato vimanā iva. Spl 18. 15 udaka° pravṛttasya svāminaḥ kim iha nirvṛtyāvasthānam. Pq 12. 3 udaka-grahaṇāya pravṛttasya etc. as Spl. Sy A 22. 3 Was bedeutet es, daß du, da du doch ein Löwe bist, schon eine ganze Zeit lang an einer Stelle ver-harrst und nicht sorglos im Lande umhergehst? Ar as Sy. (67) T A 26. 3 text (ed. om āha, mss. z, R text). Spl 18. 16 pi° āha savilakṣasmitam: na kiṁcid api. Pq 12. 3 pi° ākāraṁ prachādayann āha: dam° kiṁcin na. Sy A 22. 5 Der Löwe hatte aber keine Lust, Dmng merken zu lassen, daß dies wegen der Furcht war, die über ihn gekommen, und sagte zu ihm: Es ist

naka,) *na kinicit (kāraṇam asti)*. (68) *so 'bravit: deva, yadi nā 'khyeyam (nāma), tat tiṣṭhatu*. (69) (*atha*) *piṅgalakas tac chrutvā cintayām āsa: (†lakṣito 'smy amunā,†) yogyo 'yam (dṛśyate); tat (†kim bhaktasyā 'sya nigūhyate,†) kathayāmy etasyā ('gra) ātmano 'bhiprāyam. āha ca: (70) (bho damanaka, śrūyatām ayaṁ mahāśabdō dūrāt. sa āha: svāmin, vyaktam śrutam śabdaḥ. tat kim. piṅgalaka āha:)* (71) *bhadra, asmād vanād apakrāmitum icchāmi. yat kāraṇam: idam apūrvam sattvam (kincid) iha praviṣṭam, yasyā 'yam mahān (apūrva)śabdaḥ śrūyate. śabdānurūpeṇa ca sattvena bhavitavyam, sattvānurūpeṇa ca parākrameṇa. tat sar-*

nichts Schlimmes. Ar. (68) T A 26. 3 damanakaḥ (mss. z, R so 'bravit): deva...nāma, tad gacchāmi (mss. °mah). Spl 18. 17 so...yady anākhyeyam, tat ti°. Pq 12. 4 so...°khyeyam, tadā ti°. [Sy A 22. 8 Während dessen brüllte der Stier abermals und der Löwe und Dmng hörten es. Ar similarly.] It seems that something like this § must have been in the orig., to serve as transition to the following (Pa is clearly secondary), tho it is supported only by T, Ju.

(69) T A 26. 4 *atha...āsa: yogyo 'yam, ākhyeyam asmāi. āha ca. SP 188 pi° (α adds āha): bhadra kim ucyate (α bhadra yuktam). Hp 60. 18, Hm 21. 6 pi° vadat (Hp vadati): bhadram uktam (Hm adds tvayā), kim (Hm adds tv etad) rahasyam vaktum kñcid (Hp kañcid) viśvāsabdhūmir asti (Hm nāsti). śṛṇu kathayāmi (Hm tathāpi nibhṛtam kṛtvā kath°. śṛṇu.) So 48cd, 49abc etat tadvacanam śrutvā sa mṛgendro vyacintayat, lakṣito 'smy amunā tat kim bhaktasyā'sya nigūhyate. ity ālocyābravit tam sa. Spl 18. 22 tac chrutvā pi° cint° āsa: yogyo...tat kathayāmy...°bhiprāyam. (vs.) Pq 12. 10 evam ukte pi° cint° etc. as Spl (etasyātmano, om agre). Sy A 22. 9 Da dünkete es dem Löwen: Weil nun Dmng diese Stimme gehört hat, will ich ihm das Geheimnis offenbaren und ihn dabei auf seinen Verstand und auf seine Freundschaft prüfen. Und er sprach zu Dmng. Ar.—The parenthetized clauses with So, which seems to be supported in general sense by Pa. (70) T A 26. 5 *dam° śru° ayaṁ śabdaḥ. sa...śabdaḥ. pi° āha. Spl 19. 3 bho dam° śṛṇoṣi śabdām dūrān mahāntam. so 'bravit: svāmiṁ śṛṇomi. tat kim. pi° āha. Pq 12. 14 bho dam° śṛṇoṣi mahāśabdām dūrāt. so etc. as Spl. Nothing in the others, unless cf. SP, H in next, śrutam tvayāpi etc.; originality not certain but probable.* (71) T A 26. 6 *bhadra...sattvam iha...°yam nirghoṣaḥ śru°. śabd° sattvena ca (R text) bhav°...parākrameṇa. yaś ca parasya bhayaṁ prayuñkte, sa eva bhayaṁ na (so ed. by em., mss. om) vetti. tat sarvathā neha sthātavyam. SP 189 vanam asmādiyam apūrvasattvā-dhigṣṭhitam asmākaṁ tyājyam. tathā hi (α ca). śrutam tvayāpi (cf. prec.?) mahān apūrvāśabdaḥ. śabdānurūpaḥ sattvo 'yam (α 'pi) balavīryapratāpavān kañcid bhaviṣyati. Hp 60. 20, Hm 21. 8 (Hm samprati) vanam idam apūrvasattvādhigṣṭhitam. atō 'smākaṁ tyājyam. (Hm adds anena hetunā vismito 'smi.) tathā ca śrutam tvayāpy (Hm mayāpi) apūrvāśabdō mahān (Hm tr ma° ap°). śabdānurūpeṇā'sya (Hp °ṇa ca tasya) prāṇino balenāpi sumahatā (Hm**

vathā ne 'ha sthātavyam. (72) damanaka āha: kiṃ śabdāmātrād eva bhayam upāgataḥ svāmī. (tad apy ayuktam. api ca:)

ambhasā bhidyate setus tathā mantra 'py arakṣitaḥ

pāisūnyād bhidyate sneho vāgbhir bhidyeta kātaraḥ. 51.

(73) tan na yuktam svāmīnaḥ śabdāmātrād eva pūrvopārjitaṃ

mahatā balena) bhavitavyam. So 49d, 50—52 śṛṇu gopyaḥ na te 'sti me, jalapārśvagatenātra (B. jalapānagat°) nādo 'pūrvāḥ śruto mayā, sa cāsmad-adhikasyogro jāne sattvasya kasyacit, bhāvyam śabdānurupeṇa prāyeṇa prāṇinā yataḥ, prajāpater vicitro hi prāṇisargo 'dhikādhikāḥ. tena ceha praviṣṭena na śarīraṃ na me vanam, tasmād ito mayānyatra gantavyam kānane kvacit. Kṣ 274(19)ab sa vijñāya prabhoḥ cetāḥ śabdāmātravisaṃsthum. Spl 19. 4 bhadraḥ am as° va° gantum icchāmi. damanaka āha: kasmāt, piṅgalaka āha: yato 'dyāsmadvane kinapy apūr° sat° prav°.. mahā-śabdaḥ śrūyate. tasya ca śabdā° parākrameṇa bhav°. iti. Pp 12. 15 bhadra as° va° gantum icchāmi, etc. as Spl to yato 'smadvane 'pūrvāḥ.. kinacit praviṣṭam.. mahā śabdaḥ śrū°. tad aśya śabdasyānurupe° sat° bhāvyam, sattvānu° ca parākrameṇa. iti. Sy A22. 13 Diese so scheußliche Stimme kann nur von einem Wesen herrühren, dessen Leib seiner Stimme und dessen Stimme seinem Leib entspricht. Wenn dem aber so ist, so habe ich an diesem Orte nichts mehr zu suchen. Ar closer to orig. than Sy: JCap 49. 12 Vox ista me prohibuit exire de loco, nec scio quid fuit; estimo, inquam, quoniam persona eius magna sit, sicut ipsa est, et quod magna sit eius potentia sicut persona; quod si sic esset nullum utique statum haberemus in hoc loco. OSp similarly. (72) T A26. 8 text (om tad apy ayuktam). SP 191 dam° (α adds āha): deva (α om) na śabda° (α tr śa° na) bhetavyam. Hp 64. 1, Hm 26. 7 śabda° eva na bhetavyam. (Followed in H by a diff. story, not found elsewhere.) So 53ab iti vādinam āha sma sinhaṃ damanako 'tha tam (also cf. under § 73). Spl 19. 7 dam° āha: yat svāmī śabda° api bhayam upagatas tad apy ayu°. uktam ca. Pp 12. 17 dam°... eva svāmī bhayam upāiti. uktam ca. Sy p. 12, l. 3 Dmng sprach: Hat meinen Herrn vielleicht noch etwas anderes—[lacuna continuing to § 100; in Schulthess supplied from Ar]—beunruhigt? Der Löwe sprach: Außer dieser Stimme hat mich nichts beunruhigt. Dmng sprach: Dann darf sich aber der König nicht von dieser Stimme dahin bringen lassen, daß er seinen Ort preisgibt, denn es heißt. Ar (see Sy; lion's speech not found in JCap or OSp., but is in KF). Vs 51=T 50, SP 44, N 32, Spl 102, Pp 76, So 54, Ar Schulthess 36b. d, Spl vācā. So jalena bhajyate setuḥ snehaḥ karṇe (B. karṇa-) japena tu, arakṣaṇena mantram ca śabdāmātreṇa kātaraḥ. Ar Das Unglück für den schwachen Damm ist das Wasser, das Unglück für den Verstand ist Hochmut, das Unglück für die Tugendhaftigkeit ist die Verleumdung, das Unglück für das schwache Herz ist eine laute Stimme und verworrener Lärm.

(73) T A27. 1 text. So 53cd (before vs 51; cf. § 72) śuraḥ sann iyatā deva kiṃ vanam tyaktum icchasi. Spl 19. 11 tan... svā° pūrv° vanam tyaktum. Pp 12. 21 tan... svā° pūrvapuruṣopāttam kulakramāgataḥ vanam

idaṁ vanaiṁ (pari)tyaktum. (74) iha hi śabdā anekaprakārāḥ śrūyante, te tu śabdā eva kevalāḥ, na tu bhayakāraṇam. tad yathā: (meghastanitaveṇuvijāpanavamṛdaṅgaśaṅkhaghaṇṭṣaka-ṭakapāṭa)yantrādīnāṁ (śabdāḥ śrūyante), na (ca) tebhyo bhetavyam. uktam ca:

pūrvam eva mayā jñātāṁ pūrṇam etad dhi medasā antaḥ praviśya vijñātāṁ yathā carma ca dāru ca. 52.

(75) piṅgalaka āha: katham etat. damanaka āha:

KATHĀ 2 (STORY 2: JACKAL AND DRUM)

(76) asti, kaścid gomāyuh kṣutkṣāmakanṭha (itaś ce 'taś cā 'hārakriyārthaṁ pari)bhraman (?vane) sāṁyadvay(asy)ā 'yodhanabhūmim apaśyat. (77) tatra ca mahāntaṁ śabdāṁ aśṛjot.

ekapada eva pari°. Ar nothing in this place; cf. § 72. (74) T A 27. 1 iha hy anek° śabd° śrū°. tatra ye śabdā eva kevalāḥ, na tebhyo bhayaṁ vidyate. tad yathā: meghastanitaveṇuvijāpanavama (a° pavana) mṛdaṅgaghaṇṭṣakavṛṭṭayantraśakaṭṭadīnāṁ na tebhyaḥ śāṅkitavyam. uktam ca. SP 194 tathā cuktam. So 55 yantrādīśabdāḥ te te hi bhavanti eva bhayaṁkarāḥ, paramārtham avijñāya na bhetavyam ataḥ prabho. Kṣ 274 (19) cd prāha prāyo bhavanti eva bāḍhaśabdā (Ma. with v. l. devā ś°) ghaṇṭṣiṇu. Spl 19. 11 yato bheriveṇuvijāpanmṛdaṅgapāṭaśaṅkhakāḥalādibhedena śabdā anekavidhā bhavanti. tan na kevalāc chaddamātrād api bhetavyam. (vss.) 20. 4 tad evaṁ jñātvā svāminā dbhīrykvaśṭambhaḥ kāryaḥ, na śabdāṁtrād bhetavyam. uktam ca. Pp 12. 24 (after inserted vs) anyac ca. iha śabdā anekā°... te tu śabdāṁtrāpy eva na tu... (vss, and following 13. 3 as Spl.) Vs 52=T 51, SP 45, N 33, Spl 108, Pp 82, So cf. 56ab, Kṣ 275 (20), Ar after vs 36b. c, T, Jn anu for antaḥ. d, T, Jn yāvad, SP yadā (a text). T tr dāru ca carma ca. So tathā ca bherigomāyukathayaṁ śrūyatāṁ tvayā. Kṣ māhasapūrṇeti vijñāya bheripradhvānamantharam, kroṣṭāpaśyat samutpātya purā kṣāṭhāṁ ca carma ca. (Ma. for b bheriṁ pra° °tharām, partly with v. l.) This is all that Kṣ has for the entire story! Ar Und es gibt eine Geschichte, die beweist, daß nicht alle Stimmen zu fürchten sind. (75) T A 28 piṅ (β so 'bravit): katham etat. dam° (β addś āha). SP 197 pi° (α addś āha): kathāṁ cālitat (α etat). dam° (α so 'bravit). Spl 20. 8 text (so 'bravit for dam° āha). Pp 13. 6 pi° 'bravit: katham... Ar p. 12, l. 17. (76) T 14. 20 asti ka° go° āhāraṇichedāt kṣut° itaś cetāḥ (v. l. addś ca) pari° ubhayasāṁyasyāyodh° apa°. SP 198 asti ka° kṣutkṣāmo gom°. sa ca: (α om sa ca) bhagnasāṁyasthalam (α °sāṁyāṁ samaram) apa°. So 56cd, 57ab ko 'pi kvāpi vanoddeśe gomāyur abhavat purā, sa bhakṣyārthi bhraman vṛttayuddhāṁ prāpya bhuvanā. Spl 20. 12 kaście chṛgālāḥ kṣut° itaś tataḥ pari° vane sāṁyadvayasaṁgrāmaabhūmim apaśyat. Pp 13. 8 asti kasmīñcit pradēśe gomāyuh kṣut° āhāra° pari° arāṇyamadhye nṛpasyāyodh° apa°. Ar 12. 20 Man erzählt: Ein hungriger Fuchs, kam zu einem Sumpf (KF pool or fountain of water, JCap flumen, OSp árbol). (77) T 14. 21 text, SP 198 text (ed. mahā,

(78) *tadbhayaśamkṣubhitahṛdayaś cā 'cintayat: (kim idam,) vinaṣṭo 'smi; (kasyā 'yaṁ śabdaḥ kva vā kidrśam vā sattvam) iti. (79) (tato) yāvad anveṣayati, tāvad giriśikharākārām bherim apaśyat. (80) tām ca dr̥ṣtvā 'cintayat: †kim ayaṁ śabdo 'syāḥ svābhāvikaḥ, uta paraprerita† iti. (81) atha sā yadā vāyupre-ritāir vṛkṣ(aśākḥ)āgrāiḥ spr̥śyate, tadā śabdaṁ karoti, (anyathā tūṣṇim āste.) (82) sa tu tasyāḥ sārāsaratāṁ jñātum samīpaṁ gatvā, (83) (svayam eva kūtukād ubhayor mukhayor atādayat,)*

α mahāntaḥ; aśrūṣit). So 57bc dhvanim, gambhīram ekataḥ śrutvā. Spl 20.13 tasyāṁ ca [inserts here § 81] śabdāṁ aśrūṣot. Pq 13. 9 atha muhūrtaṁ yāvat tiṣṭhati tāvaṁ mahāntaḥ ... Ar 12. 23 (after § 81) [laut erdröhnte.] Da vernahm der Fuchs dieses Geräusch. (78) T 14. 21 tadbha° (β adds ca) kim... kva vā kidrśo vāiṣa śabdaḥ. SP 199 tataś cācintayat: hā hato 'smi, kiṁ karomi, kva yāsyāmi. So 57d bhīto. Spl 20. 14 atha kṣubhitahṛdayaś cintayām āsa: aho vinaṣṭo 'smi. [different text.] 20. 20 kasyāyaṁ śabdaḥ. Pq 13. 10 tac chrutvātivakṣubhita° paraṁ viśādam agamat. āha ca: aho kaṣṭam āpatitam. idāṁ tām vinaṣṭo 'smi... śabdaḥ kidrśam sattvam iti. (79) T 15. 1 iti cintayatā dr̥ṣtvā giriśikharākārā bheri. SP 200 tadānantaram (α tato) itas tataḥ paśyan (α om itas etc.) bṛhadbheriṁ dr̥ṣṭavān. So 57d, 58ab dr̥ṣṭūṁ tato dadāu, tatadr̥ṣṭacārāṁ bherim apaśyat patitasthitām. Cf. Kṣ 275(20)b, under vs 52. Spl 20. 20 dhairyam ālambya vimarśayan yāvaṁ mandam-mandam gacchati, tāvad dundubhim apaśyat. Pq 13. 13 yāvad anveṣayati tāvad giri° bheriṁ. Ar. 12. 24 schlug die Richtung nach ihm ein und kam zu der Pauke. (80) T 15. 1 text. So 58cd kim idr̥so 'yaṁ prāṇī syāt ko 'py evamrūpaśabdakṛt. Pq 13. 14 dr̥ṣtvā... śabdaḥ syāt sva-bhāvajaḥ, uta paraprāṇitaḥ.iti. Others nothing. So seems to support the existence of some such phrase in the original, but disagrees with T, Pq as to the exact sense. (81) T 15. 2 atha... vṛkṣāgrāiḥ... anyadā na. iti tū° āste. SP 200 tasyāṁ ca vātāhatavṛkṣaśākhāhati(α °ta)śabdaṁ pratipadya. So 59abc, 60 iti samcintayan dr̥ṣtvā nihspandām tām upāgataḥ, yāvat paśyati [here next], vātavellaccharastambahatacarmapuṭodbhavam (B. °stambha°), śabdaṁ nīrūpya tasyāṁ 'ca sa gomāyur jahāu bhayam. Spl 20. 13 dundubheḥ patitasya vāyuvāśād vallīśākhāgrāir hanyamānasya. Pq 13. 15 atha yadā bheri vāyunaḥ preritāis tṛṣṇāgrāiḥ spr̥śyate... Ar 12. 21 Wo eine Pauke an einem Baume lag, so daß, wenn der Wind wehte, die in Bewegung geratenen Zweige des Baumes die Pauke trafen und sie infolgedessen laut erdröhnte. (82) T 15. 4 sa... jñātum saṁnikarṣam upaśliṣṭaḥ. SP 201 tattvam (α tatsamīpaṁ gatvā). So 59cd tāvat sa nīyam prāṇity abudhyata. Spl 20. 21 sa ca tam pariññāya sam° ga°. Pq 13. 16 sa ca tasyā aśrātāḥ jñātva samīpam upaśliṣṭaḥ. Ar, cf. under § 79; also 12. 25 Da er nun ihr großes Volumen sah (so OSp, que era finchado ['inflated']); KF that the sound of the drum was very loud and terrible; JCap simply cum vulpes videret—no characterization of the drum). (83) T 15. 4 text (ca for eva). Spl 20. 22

(84) acintayac (ca): (*aho cirād*) etan mahad bhojyam upasthitam mama. (*tan nūnam prabhūtamāṁsamedo'sygbhiḥ paripūritam bhaviṣyati*) 'ti. (85) tato bheryā mukhaṁ vidāryā (*'ntaḥ*) praviṣṭaḥ. (*paruṣatvāc ca carmaṇaḥ katham api na daṁṣṭrābhaṅgam avāp-tavān.*) (86) tasminn api na kiṁcid āśāditavān. (87) pratiniṣṭyā (*'ntarlinam avahasyā*) 'bravit: pūrvam eva mayā jūtam iti.

(End of Story 2)

(88) ato (*'haṁ bravīmi*;) na śabdamaṭrād eva bhetavyam.

svayam eva kṣu° atādayat. Pp 13. 17 text (ca for eva; ubhaya-m°). (84) T 15. 5 aci° ca: gamyaṁ cāitad bhakṣyaṁ ca mama. (Cf. also under next.) SP 201 acintayāt: mahad bhojyam upas° mameti (α me). So 61a syāt kiṁcid bhakṣyam atrāntar. Kṣ 275(20)a, see vs 52. Spl 20. 22 bhūyaś ca haṣād acin°: aho cirād etad asmākaṁ mahad bhojanam āpatitam. tan... bhaviṣyati. Pp 13. 18 haṣād ity acin°: aho cirād evāsmākaṁ api bhojanam āpatitam. tan nūnam etan māṁsamedobhiḥ pūritam bhav° iti. Ar 12. 26 dachte er: Das trifft sich ja schön mit dem vielen Fett und Fleisch dieses Dinges da. (Ar versions shorter, same sense.) The parenthetized clause with Jn, seemingly supported by Ar.

(85) T 15. 5 ity avadhāryāikadaṁṣṭrayā (β °āikadeśaṁ daṁṣṭrābhiḥ) kṣudhāviṣṭaḥ pūṭitavān, paruṣatvāc... (α om na) °tavān. [Then insertion: pratibaddhāśaś ca punar apy acintayāt: nūnam asyā antar bhakṣyaṁ bhaviṣyati (cf. prec.)] ity adhyavasya (α avyavasya) bheryā mukhaṁ vidāryāntaḥ praviṣṭaḥ. SP 201 tato bherimukhaṁ vidārya praviṣya (α praviṣṭo). So 61bc ity utpāṭya sa puṣkaram, praviṣya. Kṣ 275(20)cd, see under vs 52. Spl 21. 1 tataḥ paruṣacarmāvagunṭhitam tat katham api vidāryāikadeśe chidraṁ kṛtvā saṁhṛṣṭamanā madhye prav°. param carma vidārato daṁṣṭrābhaṅgaḥ samajani. Pp 13. 20 evam avadhārya kasmiṁścit pradēśe vidāryāntaḥ prav°. tac ca paruṣacarmāvagunṭhitam, tataḥ katham api na daṁṣṭrābhaṅgaḥ samjātaḥ. Ar 12. 27 und er machte sich an ihr zu schaffen und riß sie auf.

(86) T 15. 8 text. So, cf. next. Spl 21. 3, Pp 13. 22 atha (Pp ato) nirāśibhūtas. Ar 12. 28 Als er dann sah, daß sie hohl war. (87) T 15. 9 pratiniṣṭartitum āśakto 'ntarlinārdhakāyo (for all this β only pratiniṣṭyāntarlinam) vihasyā (β avahasyā) 'bravit... SP 202 niḥṣṭo (α niḥṣṭyā) 'bravit... So 61cd vikāte yāvat kevale dārucarmaṇi. Spl 21. 3 tad dāruśeṣam avalokya ślokaṁ enam apāṭhat: pūrvam... Pp 13. 22 tad dārucarmāśeṣam avalokya ślokaṁ apāṭhat: (vs 83, variant of catch-vs). pratiniṣṭyāntarlinam... Ar 12. 29 sagte er: Es scheint fast, daß diejenigen Dinge die feigsten sind, die den größten Leib und die weitreichendste Stimme haben.

(88) T A 29. 1 ato 'haṁ bra°: śabd° eva kṣobho na kāryaḥ. SP 203 ato na śab° (α tr śa° na) bhet°. So 62ab tad deva śabdamaṭreṇa kiṁ bibhyati bhavādrśaḥ. Spl 21. 4 tato na... (om eva). Pp 14. 5 text (kṣobhaḥ kāryaḥ for bhe°). Ar 12. 32 Diese Geschichte habe ich dir mitgeteilt, weil ich hoffe, daß wir diese Stimme, die uns erschreckt, aus der Nähe weniger gefährlich finden würden, als wir denken.

(89) (*kiñ tu*) *yadi manyase tad yatrā 'yañ śabdas tatrā 'ham etatsvarūpañ vijñātum gacchāmi* ('ti). (90) *piṅgalako 'bravit: kiñ bhavāṁs tadantikam utsahate gantum. †bāḍham ity asāv āha.† piṅgalaka āha: (bhadrā yady evaṁ tad) gaccha (śivās te panthānaḥ santv iti).* (91) *damanako 'pi (tañ praṇamya sañjīvaḥ) śābdānusārī prastāhe.* (92) *atha damanake gate bhayavyākul(it)amanāḥ piṅgalakaś cintayām āsa: aho na śo-bhanam kṛtañ mayā, yat tasya viśvāsaṁ gatvā 'tmābhīprāyo*

(89) T A 29. 1 *kiñ tu yasyāyañ śabdāḥ tatsamīpam* (β *tatsakāśam*) *aham gacchāmi.* SP 203 *aham api yatra* (α *om*) *yatrāyañ śabdas tatra* (α *om*) *tatra gacchāmi* (α *om* *iti*). So 62cd *manyase yadi tat tatra tad vijñātum vrajāmy aham.* Spl (21. 5 insertion, with vs 110=our vs 44) 21. 11 *aham etacchabdasvarūpañ jñātvāgacchāmi tataḥ pascād yathocitaṁ kāryam iti.* Pp (14. 5 insertion as Spl, with vs=our vs 44) 14. 10 *aham etatsvarūpañ vijñāyāgacchāmi. tataś ca yathocitaṁ kartavyam. iti.* Ar 12. 34 Der König geruhe nun, mich nach dieser Stimme auszuschieken und selbst an seinem Orte zu verweilen, bis ich ihm klare Kunde über dieselbe zurückbringe. (90) T A 29. 2 *pi°* (β adds '*bravit*')... *asāv āha.* SP 203 ed. nothing, but one α ms. inserts *bhadrā sukhena gaccha.* So 63abc *ity ucivān damanako gaccha śakto 'si* (B. śaknoṣi) *ced iti, gaditas tena siñhena.* Spl 21. 13 *pi° āha: kiñ tatra bhavān gantum utsa°.* sa āha: *kiñ svāmyādeśāt sadbhṛtyasya kṛtyā-kṛtyam asti.* (vss.) *pi° āha...* Pp 14. 11 *pi° āha: kiñ tatra gantum utsa° bhavān. damanaka āha: etc.* as Spl (*su-bhṛt°*; after *asti* adds *kiñcit*; *tr te santu panthānaḥ, om* *iti*). Ar 13. 1 Der König war mit seiner Rede ein-verstanden, und beurlaubte ihn.—For the clause between daggers it is possible that Jn's version should rather be read; but the lack of correspondents outside of T, Jn perhaps points to the briefer orig., like T. That something of the sort was probably in the orig. seems indicated by So śakto 'si ced, which rather requires an answer, and which reflects the first sentence of T, Jn.

(91) T nothing; SP 203 only (*iti*) *gatvā* (α *gatvā ca, om* *iti*), which perhaps rather represents gate in the next, § 92. So 63d, 64 ab sa *yayāu yamunātaṁ. tatra śābdānusāreṇa yāvāt svāiraṁ sa gacchati.* Kp 276 (21) ab *ity uktvā svāmināṁ dhīmān yayāu śābdānugāḥ śanāḥ.* Spl 21. 21, Pp 14. 18 text. Ar 13. 2 Da bogab sich Dmng nach dem Standort des Stiers [so also JCap, but KF towards the locality from which the sound had proceeded; OSp omits the phrase]. (92) T A 30. 1 *gate tasmin piṅgalakaś cintayām āsa: na śobhanam āpatitam.* Spl 21. 21, Pp 14. 18 text (Spl °*vyākulamanāḥ*, Pp °*kulitahṛdayaḥ*). Ar 13. 4 Als sich aber Dmng vom Löwen getrennt hatte, dachte dieser über die Sache nach, und da bereute er, Dmng hingeschickt zu haben, und sprach zu sich: Ich habe nicht das Richtige getroffen, daß ich Dmng diesen Auftrag gab. [KF adds and (*in*) relying on his faith, tho I have never tried him, and on the sincerity of his religion, tho I have never tested it. JCap confused, seems to reflect

*niveditaḥ. (93) (kadācid damanako 'yam ubhayavetano bhūtvā mamō 'pari duṣṭabuddhiḥ syāt.) (94) uktaḥ ca: sammānitavi-
mānitāḥ, pratyākhyātāḥ, kruddhāḥ, lubdhāḥ, parikṣiṇāḥ, svayam
upagatāḥ (chadmanā pravārayitum śakyāḥ). atyantāsvakāra-
bhīnyastāḥ, samāhūya parājitāḥ, tulyakāriṇāḥ śilpopakāre vimā-
nitāḥ, pravāso pataptāḥ, tulyāir antarhitāḥ, pratyāhṛtamānāḥ,
tathā 'tyāhṛtavyavahārāḥ, tatkulīnāśaṁsavaḥ samavāye ca sva-
dharmān na calanti, samantāc co 'padhākṛtyās ta iti. so 'yam
pratyāhṛtamāno 'ham iti matvā mamāi 'vo 'pari kadācid vikāraḥ*

this last also; OSp and Wolff seem to have no trace of it.] (93)

T A 30.1 kadācid ayam ubhayodbhedakaḥ (β ubhayor bhe°) syāt. Spl 21.23, Pq 14.20 text (Pq °vetanatvā mamopari duṣṭāḥ syāt). Ar nothing unless possibly reflected in KF as quoted under prec. (94) T A 30.2 text

(β svayam upagatāḥ; α atyantāsvākārābhi°, ed. with β °svākārābhi° [perhaps °kārā° would be better, since kārā, 'tax', is quoted in pet. lex. as lexical only; but Kāuṭīliya reads kārābhīnyastāḥ; Hertel misunderstands the word]; ed. em. pratyāpahṛtamānāḥ, mss. pratyāpah° except ρ text; v. l. (ρ, p) tathā 'nyāhṛtavya°; mss. tatkulīnāśāḥ, em. Hertel; ed. em. pratyāpahṛtamāno, mss. as before pratyāpah° or text). This is a very confused reflex of a

Kāuṭīliya passage, Shama Sastri p. 24 f. Ar in the main goes quite closely with T; the other Skt. versions have almost nothing. The phrases in parens. have no support either in any Pañc. version or in Kāuṭīliya. Spl 22.1, Pq 14.21 bhraṣṭādhikāratvāt (Pq adds vā). uktaḥ ca: (vs Spl 113, Pq 87) ye

bhavanti mahīpasya sammānitavimānitāḥ, yatante (Pq bhavanti) tasya nāśāya kulīnā (Pq kulotthā) api sarvadā. [Here first part of § 95 inserted.] Spl 22.6, Pq 14.24 kadācid damanakas (Pq °ko 'pi) tam ādāya mām vyāpādayitum

icchatī (Pq āgacchet). (vs.) Ar 13.7 Denn der Mann, der an der Pforte des Herrschers weilt, begeht, wenn er lange Zeit ohne eigene Schuld grob

behandelt worden ist, eine Missetat, oder er sucht ihn zu Falle zu bringen, oder er ist durch Gier und Habsucht bekannt, oder er ist in üble Lage

geraten, aus der er sich nicht emporraffen konnte, oder es ist mit ihm und der Macht und dem Geld, die ihm anvertraut waren, eine Veränderung ein-

getreten, oder er hatte ein Amt erlangt und ist daraus wieder entfernt und abgesetzt worden und hat daher mit einem anderen gemeinsame Sache ge-

macht, oder er hat eine Missetat begangen, deren Strafe er nun fürchtet, oder er war ein schlechter Mensch, der das Gute nicht liebte, oder er ist

in Schande gefallen, oder er hatte eine Missetat gegen seine Kollegen be-

gangen, oder er hatte samt seinen Kollegen einen guten Erfolg erzielt und haben ihm dann jene den Lohn vorweggenommen, oder er hatte einen

hasserfüllten Feind, der ihm in Rang und Würde den Rang ablief, oder er galt in Religion und Moral als unsicher, oder er hoffte in einer Sache, die ihm nützte, Schaden [für den Herrscher] oder den erwünschten Erfolg

für den Feind des Herrschers. Allen solchen Leuten aber darf sich der Herrscher nicht vorschnell attachieren und ihnen trauen und sich auf sie

bhajeta, athavā 'samarthyād balavatā pratyānubaddho mamāi 'va madhyenā 'gacchet. (tathā 'py ahaṁ vinaṣṭa eva.) (95) tat (sarvathā 'smāt sthānād) anyat sthānam āsrayāmi, yāvad asya mayā vijñātaṁ cikirṣitaṁ ity avadhārya sthānāntaraṁ gatvā (damanaka)mārgam avalokayann (ekāky evā) 'vatasthe. (96) damanako 'pi saṁjivakasakāśaṁ gatvā †vṛṣabho 'yam iti parijñāya† (hr̥ṣṭamanāḥ) piṅgalakābhimukhaḥ pratasthe. (97) piṅgalako 'pi pūrvasthānam āsritavān ākāraprachādanārtham, anyathā 'yaṁ damanako maṁsyate, bhīruṣ cā 'yaṁ bhīruparivāraṣ ce 'ti. (98) damanako 'pi piṅgalakasakāśam āgatya prapaṁyo 'paviṣṭaḥ.

verlassen. Dmng, listig und schlau wie er ist, hat an meiner Pforte Zurücksetzung erfahren; da ist vielleicht Groll in ihm aufgestiegen, der ihn dazu antreibt, mir Leid und Schweres zuzufügen. Und wenn er nun findet, daß der Besitzer jener Stimme stärker und mächtiger ist als ich, fühlt er sich vielleicht zu seinem Wesen hingezogen und konspiriert mit ihm gegen mich und macht ihn auf meine schwache Seite aufmerksam.—The Ar versions have the list of characteristics largely in diff. order, but in general are in substantial agreement with the prec. (95) T A 30. 7 text thru

iti; om the rest. Spl 22. 5, Pñ 14. 24 (in prec.) tat tāvad (Pñ yāvad) asya ciki° vettum anyat (Pñ om) sthānāntaraṁ gatvā pratipālāyāmi. (After § 94:) Spl 22. 12, Pñ 14. 28 ity avadhārya (Spl evaṁ saṁpradhārya) sthān° ga° damanakam (Pñ °ka-mārgam) ava° ekāky evāva° (Spl ekāki tasthāu). Ar 13. 37 Nachdem der Löwe unablässig hierüber nachgedacht, duldete es ihn nicht mehr länger an seinem Platze und er machte sich auf den Weg. Und ab und zu setzte er sich nieder und schaute den Weg entlang. (96) T

A 31. 1 dam° 'pi saṁjivakena sahopacāraparicayād itaṣ cetaṣ cātmānaṁ pradarsya piṅgalakāntikaṁ prāyāt. SP 204 (α damanakaḥ) saṁjivakena (α adda saha) sakhyāṁ kṛtvā (α adda abhayavācakaṁ dattvā) punar āgataḥ (α om pu° āg°). H diff. So 64cd, 65abc tāvat tṛṇāni khādantaṁ vṛṣabhaṁ taṁ dadarśa saḥ, upetya cāntikaṁ tasya kṛtvā tena ca saṁvidam (B. saṁstavam), gatvā tasmāi sa saṁhāya. Kṣ 276(21)c vilokya vṛṣabhaṁ tatra. Spl 22. 13, Pñ 14. 28 text thru hr̥ṣṭamanāḥ, then insertion, after which Spl 22. 22, Pñ 15. 5 evaṁ vicintayan (Pñ om vi) piṅg° prat°. Ar 14. 1 und da sah er Dmng daherkommen. The Jn version of the orig. seems more closely supported by Kṣ and So than that of T; SP's sakhyāṁ kṛtvā, tho seemingly supported by So kṛtvā saṁvidam, is hardly reconcilable with the sequel, in which D. returns to the bull and reviles him in a way which suggests that he had not spoken to him before. (97) T A 31. 2 text (β pūrvam sthā°). Spl 22. 22, Pñ 15. 5 pi° 'pi tam āyāntam utprekṣya svākāraṁ gūhamāno (Pñ avalokyākārasaṁvaraṇārtham) yathāpūrvam avasthitaḥ (Pñ avāstasthe). Ar 14. 2 Als er ihn ohne Begleiter daherkommen sah, beruhigte sich seine Seele und er kehrte an seinen Platz zurück, damit Dmng nicht argwöhne, daß ihn eine gewisse Ursache von seinem Platze vertrieben habe.

(98) T nothing. SP 204 ed. āgatya piṅgalakaṁ prapaṁyopaviṣṭaḥ; α piṅ-

(99) *piṅgalakāḥ prāha: kiṁ dr̥ṣṭāṁ bhavatā tat sattvam. da-*
manaka āha: dr̥ṣṭāṁ (svāmiprasādāt). (100) †*piṅgalaka āha:*
yathāvad dr̥ṣṭam. damanaka āha: yathāvad iti.† (101) *so 'bra-*
vit: na yathāvad dr̥ṣṭam. yat kāraṇam, bhavān apradhānaḥ,
śaktihinatvāc ca tavo 'pari na kaścit tasya pratibandhaḥ. yasmāt:

tr̥ṣṇāni no 'nmūlayati prabhañjano

mṛdūni nicāiḥ prapātāni sarvaśaḥ

samucchritān eva tarūn prabādhate

mahān mahatsv eva karoti vikramam. 53. (*api ca:*)

(*gaṇḍasthale madakalo madavārilibdha-*

mattabhramadbhramarapādatalāhato 'pi

kopaṁ na gacchati nitāntabalo 'pi nāgas

tulyaṁ balena balinaḥ prati kopayanti. 54.)

galakasamīpam āgatavān. H diff. (cf. Hp 63. 20, Hm 26. 4 praṇamyopaviṣṭāu [subjects K. and D.]). So cf. 65c, under § 96. Spl 22. 23, Pp 15. 6 text (Spl gatvā for āg°). Ar 14. 6 Als Dmng vor den Löwen trat. (99) T A 31. 3 atha damanako 'bravit: dr̥ṣṭāṁ tan mayā svāmin. SP 204 tenoktaḥ: dr̥ṣṭāṁ kiṁ tvayā. damanakaḥ: dr̥ṣṭam ucitam eva. deva. (α om all but deva.) Hp 63. 20, Hm 26. 4 rājāha: tvayā sa dr̥ṣṭaḥ (Hp om tv°, and tr dr° sah). damanako brute: deva, dr̥ṣṭaḥ. So 65 d yathāvastu śaśaṁsa tat. Spl 23. 1, Pp 15. 7 pi° āha (Pp prāha, bhadra) kiṁ... Ar 14. 6 fragte er ihn: Was hast du ausgerichtet? Er antwortete: Ich habe einen Stier gesehen, eben den, welchem die Stimme gehört, die du vernommen hattest. (100) T A 31. 3 piṅgalakāḥ (β so 'bravit): ya° dr° dam° (β adds āha): ya° iti. Spl 23. 3 pi° 'py āha: satyaṁ dr° bhaviṣyati. dam° āha: kiṁ svāmipādānām agre 'satyaṁ vijñāpyate. Pp 15. 8 pi° āha: api satyam. dam° āha: kiṁ svāmipādānām anyathā vijñāpyate. Ar diff., but probably indicates that something of the sort was here; 14. 9 Der Löwe sprach: Wie steht es mit seiner Kraft? Er sagte: Von ihm ist nichts zu fürchten. Ich bin nahe an ihn herangetreten, habe ihn angeredet und mich wie seinesgleichen mit ihm unterhalten, und er [here lacuna in Sy ends, and Sy resumes as follows] vermochte mir kein Leid zuzufügen. (101) T A 31. 4 piṅgalakāḥ (β so 'bravit): na... Spl 23. 12, Pp 15. 15 pi° āha: (Pp adds athavā) satyaṁ dr̥ṣṭāṁ bhaviṣyati bhavatā; na dīnopari mahāntaḥ prakopyanti (Spl kupyantīti na tvaṁ tena nipātitaḥ). uktaḥ ca (Spl yataḥ). Sy 14. 14 Der Löwe sprach: Darum, daß er dir nichts zu Leide getan hat, darfst du nicht zuversichtlich sein, denn. Ar. Vs 53=T 52, SP 46, Hp 78, Hm 88, Spl 122, Pp 94, Sy 37, Ar. In H before § 98. b, H, Jn sarvataḥ. c, SP samutthitān (α text). Pp vibādhate. Spl svabhāva evonnatacetāsām ayaṁ. d, SP, H mahaty (SPa text). T vikriyām. Sy Der Wind kämpft nicht mit den Grashalmen, sondern er schlägt und zerbricht den großen Baum. Der Große bekriegt den Großen und nicht den Kleinen. T, Spl add api ca. Vs 54=T 53, Spl 123. a, T v. l. madhukalo. Spl gallasthaleṣu madavāriṣu baddharāga—. d, Spl tulye bale

(102) *damanaka āha: (mayā tāvat pūrvam evā 'bhijñātam, yathāi 'vaṁ svāmī vakṣyati.) tat kiṁ bahunā, tam eve ('ha) tava pādānāṁ sakāśam ānayāmi.* (103) *(tac ca śrutvā) piṅgalaka āha sahaśam: sahasā 'nuṣṭhīyatām.* (104) *damanako ('pi) punar gatvā saṁjīvakam sākṣepam āha: (105) ehy ehi duṣṭa (vṛṣabha), svāmī piṅgalakas tvāṁ vyāharati: kiṁ nirbhīr bhūtvā muhur-muhur vyartham nadasi 'ti.* (106) *(tac chrutvā) saṁjīvako*

tu balavān parikopam eti. (102) T A 32. 1 dam° (β adds āha): mayā... vakṣyati. svāmīn, na te viditam, etāvān asāv iti. tat. (om tava). SP 208 tat sarvathā bhavataḥ (α tava) pād° samīpaṁ tam evānayisyāmi kiṁ kṛtāṁjaliḥ sthitavān (α only °mīpaṁ neṣyāmi). H diff. So cf. next (speech of lion). Spl 23. 23 dam° āha: asty evaṁ mahātmā sa vayan kṛpaṇāḥ; tathāpi svāmī yadi kathayati tato bhṛtyatve niyojayāmi. Pp 15. 20 dam° āha: mayā pūrvam evāñāt vijñātam... tam evāśaḥ devapādānāṁ... Sy A 23. 1 Dmng sprach: Wenn es dem Herrn gut scheint, so möge er sich vor ihm nicht fürchten, sondern wenn es für ihn eine Verwendung gibt, so bringe ich ihn her zu deinem Dienste. Ar. (103) T A 32. 2 tac ca (β om) śrutvā piṅ° prītihaṣa-vikāsitanāyanavadanakamalaḥ parāṁ tuṣṭim upagataḥ. SP 208 piṅga°... (text α; ed. om āha, turṇam for sah°). This version of orig. seems better supported by So and Pa than that of T, Pp. So 66, 67 mahokṣaḥ sa tvayā drṣṭaḥ saṁstavaḥ ca kṛto yadi, tad ihānaya tauṁ yuktyā tāvat (B. yāvat) paśyāmi kīdrśaḥ. ity uktvā sa prahrṣṭas tauṁ sīḥaḥ piṅgalakas tataḥ, vṛṣasya prāhiṇot tasya pārsvaṁ damanakaṁ punaḥ. Spl 24. 1 pi° āha socchvāsam: (then insertion.) 24. 6 yady evaṁ tarhy amātyapada āropitas tvam. adyaprabhṛti pra-sādanigrahādikāṁ tvayāiva kṛyam iti nīścayaḥ. Pp 15. 21 tac... lako hrṣṭavadanakamalaḥ parāṁ manasas tuṣṭim upāgataḥ. Sy A 23. 5 Da freute sich der Löwe und entsandte ihn abermals, damit er den Sazbug herbringe. Ar (JCap 51. 27 Et audiens hoc leo gavisus est et dixit ei: Vade. So OSp, and KF 16. 25, which adds: and delay not, and make haste and tarry not). (104) T A 32. 3 text (sādhikṣepam). SP 209 damanakaḥ punar gatvā. So 68ed iti gatvā damanakenoktaḥ. Kp 276(21)d sākṣepam idam abravīt. Spl 24. 7 atha dam° satvaram gatvā sākṣ° tam idam āha. Pp 15. 23 text (āhūtavān for āha). Sy A 23. 6 und er ging hin zu ihm und sprach. Ar: JCap 51. 28 Et exurgens Dimna ivit ad Senesbam et ait ei vultu favorabili et absque timore; OSp p. 59, bottom, atrevidamente o sin miedo; KF 16. 27 without being afraid or terrified. (105) T A 32. 4 ehy ehi du° svā° pi° te vyā° kiṁ nir° bhū° punaḥ-punar vya° nadasi. So 68ab ehy āhvayati tuṣṭas (so both edd.; does this go back to a mistaken substitute for duṣṭa, based on a phonetic corruption?) tvāṁ asmatsvāmī mrgādhīpaḥ. Spl 24. 8 ehy... tvāṁ ākārāyati. kiṁ nīśāṅko bhū° mu°-mu° nad° vṛtheti. Pp 15. 23 text (nirbhīko). Sy A 23. 7 Der Löwe wünscht dich. Mach' dich ohne Verzug zu ihm auf, denn er hat gesagt: Wenn er freiwillig kommt, so will ich ihn nicht tadeln, daß er nicht schon längst gekommen ist; kommt er aber nicht, so komm' schnell und zeige es mir an. Ar. (106) T A 32. 4 tac ca (β om) śru°... Spl 24. 10 tac... ko 'yaṁ piṅg°. Pp 15. 25 tac... nāma. Sy A 23.

'bravit: bhadra, ka eṣa piṅgalako nāma (yo mām vyāharati). (107) (tataḥ savismayaṁ vihasya) damanakas (tam) āha: (108) katham svāmināṁ piṅgalakam api na jānāsi. (phalena jñāsyasi 'ty abravīt sāmraṣam.) nanv ayaṁ mrgarāṭ sarvamrgaparivṛto (maṇḍalavaṭābhyaśe mānonnatacittatḥ) svāmī piṅgalako (mahā-siṅhas) tiṣṭhati. (109) tac chrutvā saṁjīvakō gatāsum ivā 'tmānāṁ manyamānaḥ paraṁ viśādam agamad āha ca: (110) yadi mayā 'vaśyam evā 'gantavyam, tad abhayaprudhānena me prasādaḥ kriyatām iti. (111) damanakas (tathā nāme 'ti pratipadya) siṅhasakāśam gatvā nivedya tam arthaṁ labdhānujñō (yathā

12 Snzbug sprach: Wer ist der Löwe und wo wohnt er? Ar: JCap 52. 5 Quis est iste qui misit te ad me (supporting last phrase of text; Derenbourg's note indicates that this is also in DeSacy and S. Seth). (107) T A 32. 5 text. Spl 24. 11 dam° āha. Pq 15. 25 tac chrutvā savi° dam° 'bravit. Sy A 23. 13 Dmng antwortete. Ar as Sy. (108) T A 32. 6 text (om mahāsiṅhas). So cf. 68b, under § 105. Kṣ 277(22) aho mūḍha na jānīṣe svāmināṁ piṅgalāṁ harim, tatpādasevābhāsyasya kṣ nu rakṣā vane tava. Spl 24. 11 kiṁ svā°... jānāsi, tat kṣaṇaṁ pratipūlaya, phalena jñāsyasi. nanv ayaṁ sarv° vaṭatale svā° piṅgalakanām siṅhas tiṣṭhati. Pq 15. 26 katham... jānāsi, punaś ca sāmraṣam uktavān: phalena jñāsyati bhavān. nanv ayaṁ sarv°...°cittatḥ sattvadhanasvāmī piṅgalakābhīdhāno mahā° ti°. Sy A 23. 13 Er ist der König der Tiere und wohnt und residiert mit vielen Tieren an dem und dem Ort. Ar. (109) T A 32. 8 text. So 68d sa vṛṣabho bhayāt. Kṣ 278(23) ab tac chrutvā kampitamanāś tataḥ saṁjīvakō 'bhavat. Spl 24. 13, Pq 15. 28 tac chr° gat° (Pq adds iva) ātm° many° saṁj° paraṁ... Sy A 23. 15 Als Snzbug hörte, daß er der König der Tiere sei, wurde er unschlüssig, ob er gehen sollte, und er sprach zu Dmng. Ar. (110) T A 32. 8 text. SP cf. next. So 69a yadā na pratipede tat (cf. also next). Kṣ cf. next. Spl 24. 14, Pq 15. 29 bhadra, bhavān sādhusamācāro vacanapaṭas ca drśyate. tad yadi mām avasyāṁ tatra nayasi, tad abhayadānenātmīyasvāmīsakāśāt prasādaḥ kīrayitavyaḥ (Pq nayasi, tato 'bhayaprasādaḥ svāmināḥ sakāśād dāpayitavyaḥ). Sy A 23. 17 Wenn du mir garantierst, daß er mich nicht tötet, so komme ich. Ar. (111) T A 32. 10 dam°... (mss. pratipadya, em. Hertel; α dattānujñāḥ or datvānu°; β °pannam) tam (β om) upan° siṅhasakāśam saṁjīvakam. SP 209 saṁjīvakena sakhyāṁ kṛtvābhayavācam api (α only saṁjīvakam abhayavācakaṁ) dattvā piñ° ānītavān. Hp 65. 3, Hm 27. 12 tataḥ saṁjīvakā ānīya darśanaṁ kīritaḥ. So 69bcd, 70 tadā gatvā punar vanam, taṁ nijasvāmināṁ siṅhaṁ tasyābhayam adāpayat. etyābhayena cāśvāsyā tataḥ saṁjīvakam sa tam, vṛṣabhaṁ taṁ damanako 'nāṣīt kesariḥ (B. keś°) 'ntikam. Kṣ 278(23)cd dattābhayo 'tha tenāiva nītaḥ piṅgalakāntikam. Spl 24. 17, Pq 15. 31 long expansion; then Spl 31. 7, Pq 21. 13 damanakas taṁ samā-dāya (Spl ādāya) piṅgalakasakāśam āgacchat (Spl agamat). Sy A 23. 18 und da gab er ihm die Garantie: Der Löwe tötet dich nicht. So brachte er ihn

pratipannas) *tañ* (*sañjīvakāñ*) *piṅgalakasamīpam upanītavān*. (112) (*sañjīvako* 'pi *tañ sādarañ prañamyā* 'gratañ *śavinayāñ sthitañ*.) (113) *sa ca tasya* (*pinavṛttāyatanāñ nakhakuliśābharaṇāñkṛtāñ*) *dakṣiṇāñ pāṇim upari dattvā mānapurāḥsaram abravīt*: (114) (*api bhavatañ śivam*.) *kutas tvam asmin vijane vane* (*saṁāyāta*) *iti*. (115) (*evam prṣṭaḥ*) *sañjīvako yathāpūrvavṛttāntam* (*ātmanāñ sārthavāhavaradhamañnakād viyogam*) *akhyātavān*. (116) (*etac* (*ca*) *śrutvā piṅgalakenā* 'bhihitañ: *vayasya*, *na bhetavyam*, *madbhujaparirakṣite* 'smin *vane yathepsitam uśyatām*. (*api ca*, *bhavatā matsamīpavihāriṇā* 'jasrañ *bhavitavyam*. *yat kāraṇam*, *bahvapāyam idañ vanam anekarāudrasattvasaṁkaṣatvād iti*. *sañjīvakenā* 'bhihitañ: *yathā deva ājñāpayati*.) (117) (*evam uktvā piṅgalakāñ sarvaṁgaparivṛto*

vor den Löwen. Ar. (112) Spl 31. 9, Pp 21. 14 text. So 71a sa cāgatañ tañ prapatañ. Kṣ 279 (24) a sa prañamyā. Originality uncertain, yet Bṛ seems to support Jn. (113) T A 32. 11 text (β avādit for abravīt). So 71bc drṣtvā sinhañ kṛtādarāñ, uvāca. Kṣ 279 (24) ab prasādhādradṛṣā tenāvalokitañ. Spl 31. 9 piṅgalako 'pi tasya pināyatakakudmato nakhakuliśābharaṇkṛtāñ dakṣiṇapāṇim...°saram uvāca. Pp 21. 15 piṅgalako 'pi tasya pīnā° nakhakuliśābharaṇkṛtāñ dakṣiṇapāṇim...saṁmānapur° abr°. Sy A 23. 20 Und der Löwe flüßte ihm Sicherheit und Vertrauen ein und fragte ihn. Ar. (114) T A 32. 12 text, om samā°. Spl 31. 11 api...asmin vane vijane samā° 'si. Pp 21. 16 api...vane nivasasi. iti. Sy A 23. 21 Wie und in welchem Geschäft bist du hiehergekommen? Ar: JCap 52. 12 Quomodo venisti ad illum locum? vel quid fuit illud quod ad hoc desertum te adduxit? ['Desertum' seems not to be found in OSp, KF, Wolff.] (115) T A 32. 12 text (om sañjīvako). Spl 31. 12 tenāpy ātmavṛttāntāñ kathitañ, yathā vardhamānena saba viyogañ sañjātas tathā sarvañ niveditañ. Pp 21. 17 evam prṣṭe sañ° yathāvṛttam evātmanāñ sār°mānādiviyogañ samākhy°. Sy A 23. 22 Da erzählte ihm Snzbug die ganze Geschichte, wie sie sich zugetragen hatte. Ar.

(116) T A 32. 13 tac ca...iti (om rūdra). So 71cd, 72a (i)hāiva (B. tr, [e]veha) tiṣṭha tvam matpārśve nirbhayo 'dhunā. tatheti. (With last cf. Pp and Pa, end. Does matpārśve point to matsamīpa- of text?) Kṣ 279 (24) cd kṛtakṛtyam ivātmānāñ mene vigatasambhramāñ. Spl 31. 13 etac chrutvā piṅgalakāñ sādaratarañ tam uvāca: vayasya...madbhujaparirakṣitena yathecchañ tvayādhunā vartitavyam, anyac ca nityañ matsamīpavartinā bhāvyañ, yatañ kāraṇād bahvapāyañ rūdrasattvanigevitañ vanam gurūṇāñ api sattvānāñ asevyāñ kutañ śāspabhojināñ. Pp 21. 18 etac...uśyatām. anyac ca...°sattvasaṁkulatvāt, iti... Sy A 23. 24 Darauf sprach der Löwe zu Snzbug: Sei du hier bei mir, denn in dieser Ebene ist ein Wald und unter meinem Schutze kannst du sehr bequem leben. A 24. 1 Snzbug dankte ihm. Ar, like Sy. The speech of Sañjīvaka at the end seems probably reflected in So and Pa, besides Pp. (117) T A 33 text (om piṅg°; mss. prakṣāṁ for

yamunākaccham avatīrya prakāmaṃ udakapānaṃ kṛtvā svāi-
rapracāraṃ punas tasmīn eva vane śiviram anupraviṣṭaḥ.)
(118) tatus (tayoh) pingalakasaṃjivakayoh (pratidinam) paras-
parapṛitipūrvakam kālo 'tivarate. (119) anekasāstrārthapraṇi-
hitabuddhitvā ca saṃjivakenā 'nabhijño 'pi (vanyatvāt) pingalako
(lpenai 'va kālena) dhīmān kṛtaḥ. (120) (kiṃ bahunā, praty-
u-
han) pingalakasaṃjivakāv eva rahasyāni mantrayete, śeṣaḥ sarvo
'pi mṛgajano daribhūtas tiṣṭhati. (121) (siṃhaparākramavyā-

°mam, em. Hertel; β adds ca after punas). Spl 31. 17 evam uktvā sakalamṛga°
yam° avatīryodakagrahaṇam kṛtvā sveccayā tad eva vanam praviṣṭaḥ.
Pp 21. 22 evam uktvā sa mṛgādhipo yamu°...°pānāvagāhanam kṛtvā svāi°
punar vanam praviṣṭaḥ. (118) T A34. 1 evam tayoh pi° prati° pṛitipūrvakam
parasparam kālo 'tyavartata (em.; mss. 'bhyāvartata or 'bhya°). SP 211 tadā-
prabhṛti pi° anyonya-(α °yam) pṛitipūrvakam [nija- etc., see § 120] mahatā
snehena kālo 'ti°. Hp 65. 3, Hm 27. 13 paścāt tatāiva paramapṛityā (Hp
tatāivānyāśritasāmānyena ciraṃ) nivasati. Here insertion; then Hp 67 bottom,
Hm 32. 3 tataḥ (Hm tadārabhya) pi° [sarvabandhu- etc., see § 120] mahatā
etc. as SP (Hp mah-sne°). So 72abc tena tatāsthenāḥṛtaḥ sa tathā kramāt,
ukṣuḥ. Kṣ 280(25)ab (for cē, see under our vs 20) sa kīlāntarāṅgo 'bhuṃ
mṛgajasya 'evakāḥ. Spl 31. 19 tataḥ ca karāṭakadamanakanikṣiptarājya-
bhārah saṃjivakena saha subhāṣitagopthim anubhavann āste. Pp 21. 24 evam
tayoh prati° parasparapṛitiparayoh kālo 'ti°. Sy A24. 1 und so nahm ihn der
Löwe in seine Umgebung auf. Ar. (119) T A34. 1 text. So 74cd see
under § 122. Spl 31. 23 saṃjivakenāpy anekasāstrāvagāhanād utpannabud-
dhiprāgalbhyena svalpāir evābhobhir mudhamatiḥ pi° dhīmāns tathā kṛto
yathāraṇyadharmād viyojya grāmyadharme niyojitaḥ. Pp 21. 24 saṃjivakenāpy
anekasāstrādhitatabuddhiprāgalbhyena stokāir evābhobhir mudhamatir api
pi° dhīmān kṛtaḥ, arāya- etc. as Spl ('dharmegū). Sy A24. 3 Und Snzbug
war weise und gewandt und der Löwe erwarb durch Snzbugs Reden Weisheit
und Erfahrung. Ar. (120) T (after unorig. insertion, A34. 3; see Introduction,
p. 178) A34. 4 piṅgalaka°...śeṣo mṛga° sarva evāikamaṇḍalikṛtaḥ (β om sarva
eva, ms. x kṛtavāikalikṛtaḥ with gloss maṇḍa above line, ms. p kṛtavāika-
maṇḍali°, R kṛtakamaṇḍali°). SP 211 (in § 118) nijaprakṛtisvajanabandhu-
parityāgena (α om nija); one ms. (B) inserts after § 118 anyonyapṛityā piṅ-
galakāḥ karāṭakadamanakanāmānāu mantriputrāu na gaṇitavān. Cf. also
next. Hp 67 bottom, Hm 32. 4 (in § 118) sarvabandhubhṛtyaparityāgena
(Hm om bhṛtya). Cf. also next. So 72cd yathānyavimukhas tadvaśo 'bhūt sa
kesari (B. keś°). Kṣ cf. 281(26)b bāhyatvād (in next); cf. also under § 118.
Spl 32. 2 śeṣaḥ... Pp 21. 26 kiṃ ba° praty° saṃjivakapiṅgalakāu kevalam
rahasyam mitho mantr°. śeṣaḥ...mṛgaparijano... Sy A24. 2, before prec.:
und machte ihn zu seinem Berater. Ar as Sy before prec., but also here,
in correct order, JCap 52. 20 Et permanente bove cum leone, omni die magis
eum diligebat leo, et ipsum sibi coniungebat, donec magnificavit et exaltavit
ipsum super ceteris suis sociis, et eum preposuit aliis omnibus suis consilia-
riis. Similarly OSP, KF. (121) T A35. 1 siṃha° ca kevalam (β om) śak-

pādan) āhāravirahāc ca karaṭakadamanakāv (eva kṣudhā bādhitā) anyonyam cintayataḥ. (122) tatra damanako 'bravit: (bhadra) karaṭaka, (vināṣtāv āvām. tat kim atra kartavyam.) ātma(nā) kṛto 'yam doṣaḥ saṃjivakam piṅgalakasakāśam ānayatā. uktam ca: jambuko huḍuyuddhena vayanā cā 'śādhabhūtinā dūtīka tantravāyena trayo 'narthāḥ svayamkṛtāḥ. 55.

tihinatvād damanakakaraṭakāv eva kṣudhā bādhyete. SP 212 anujivinām apy āhārādeḥ (α āhāra-) śāithilyāt (v. l. 'lyadarśanāt) karaṭ° anyo° acintayatām. Hp 67 bottom, Hm 32. 4 tato 'nujivinām apy āhārādāne (Hp °dāna-) śāithilyadarśanād damanakakaraṭakāv anyo° cint°. So 74ab see next. Kṣ 281(26) taylor viśrambhām (Ma. with v. l. vis°) ālokyā bhāyatvād atitāpitāu, kṣutkāmāu petatur duḥkḥāḥ (v. l. °kḥāt, Ma. em. °khe) sacivāu jambukāu hareḥ. Spl 32. 8 anyac ca, siṃhaparākramābhāvāt sarvo 'pi mṛgajānaḥ kṣudhā-viṣṭaḥ kāmāṇsikaḥ saṃvṛtāḥ. (Then insertion.) 33. 5 tataḥ kṣutkāmakaṇṭhāu parasparaṃ karaṭ° mantrayete. Pp 21. 28 tāu ca śṛgālāu praveśam api na labhete. anyac ca, siṃhaparākramābhāvāt sarvo 'pi mṛgajānas tāu ca śṛgālāu kṣudhāvyaśādhibādhitā ekām diśam āsṛitya sthitāḥ. (Then insertion.) 22. 16 tāu ca karaṭ° svāmiprasādarahitāu kṣutkāmakaṇṭhāu parasparaṃ mantrayete. Sy A 25. 1 Als Dmng sah, daß der Löwe mit dem Stier hinfüßer aß und trunk als mit ihm, da wurde er betrübt, und er ging zu Kḷiḷg hinein. Ar. (122) T A 35. 2 tad atra (ms. R text) ... āvām. yatkāraṇam: ātmanā ... ānayatā. sādhu cedam ucyate. SP 213 dama° (α adds āha): kara°, ātmakṛto 'yam doṣaḥ. tathā ca (α hi). Hp 68. 1, Hm 32. 6 tatrāha (Hm tadāha) dama° (Hm adds karaṭakam: mitra), kiṃ (Hp adds atra) kartavyam. ātmakṛto 'yam doṣaḥ. (Then insertion.) tathā cuktam. So 73, 74, 75ab tato damanako 'vādīt khinnāḥ karaṭakam rahaḥ, paśya saṃjivakahrtaḥ svāmī nāvām avokṣate, oka evāmiṣaṃ bhūṅkte na bhāgaṃ nāu prayacchati (cf. prec.), mūḍhabuddhiḥ prabhuś cāyam ukṣyānenādya (B. om. adya!) śikṣyate (cf. § 119), kṛto mayāiva doṣo 'yam yad etaṃ vṛṣam ānayam. Kṣ 282(27) tato damanakaḥ prāha kiṃ mayā (ŚP. and v. l. of Ma. sacivo for kiṃ mayā) mandabuddhinā, saṃjivasiṃhayaḥ pritiṛ vināśyātmanāḥ kṛtā. Spl 33. 5, Pp 22. 16 tatra dam° 'bravit (Spl brūte): ārya kar° (Spl bhadra), āvām tāvad apradhānatām gatāu. (Then insertion.) tat (Pp tasmāt) kiṃ kriyate. karaṭaka āha (then insertion). Spl 33. 15, Pp 22. 25 tat tvayāiva (Pp yat tu tvayāiṣa) śāspabhojī svāmināḥ sakāśam ānītaḥ (Pp svāminā saha saṃyojitaḥ), tat svabastanāṅgārāḥ karṣitaḥ. damanaka āha: satyam etat. mamāyam doṣo na svāmināḥ. uktam ca (Pp adds yataḥ). Sy A 25. 3 und sprach zu ihm: Schau, wie großen Schaden ich mir durch meine Schuld zugefügt habe, indem ich dem Löwen Vorteil verschaffte, ohne meinen eigenen Schaden zu erwägen, und einen Stier herbrachte, wegen dessen es mir jetzt schlecht geht. Ar. Vs 55(=56)=T 54, 55, SP 47, 48, N 34, Spl 162, Pp 122, 155, Sy (A 25. 8; below, in position of our vs 56, Sy 38), Ar as Sy. a, Tṣ, Pp huḍa, N hutra (which intends huḍa), SP meṣa. c, SP tantu-v°. Spl nāpiti for dū°. Jn parakāryeṇa. d, Jn doṣāḥ. Sy Kḷiḷg sprach: Also hast du selbst so an dir gehandelt, um mit einem

(123) karaṇaka āha: katham etat. so 'bravit:

KATHĀ 3 (STORY 3a: MONK AND SWINDLER)

(124) asti kasmīṃścit pradēse parivrāḍ devaśarmā nāma. (125) tasyā 'nekaśādhūpapāditasūkṣmavāsoviśeṣopacayāt kālena mahaty arthamātrā samvṛttā. (126) (sa ca na kasyacid viśvāsam yāti.) (127) atha (kadācid) āśāḍhabhūtir nāma paravittāpahṛt (tām arthamātrām tasya kakṣāntaragatām lakṣayitvā) katham iyam arthamātrā 'sya mayā (pari)hartavye 'ti vitarkya tasya śuśrūṣām upagataḥ. kālena ca (tām) viśvāsam anayut. (128) (atha) kadācid asāu parivrājakas tīrthayātraprasange tenā 'śāḍhabhūtinā

Magier zu reden. (For vs 38, see below under our vs 56.) (123) T A 36 damanakaḥ karaṇakam āha (so ed. with α; β so 'bravit: katham cāitat. damanaka āha). SP 217, α text; ed. kara°: ka° cāitat. damanakaḥ. Spl 33. 20, Pq 22. 29 text. Sy A 25. 9 Dmng sprach: Wie sagte der Magier? Kllg sprach. Ar. (124) T 17. 19 text. SP 218 asti kaścid deva° nāma pari° (α tr pari° before deva°). Spl 34. 2, Pq 23. 2 asti kasmīṃścid (Pq adds deśe) vivikta-pradēse maṭhāyatanam. tatra parivrājakō (Spl tr after nāma) deva° nāma prativasati sma. Sy 15. 25 Es war einmal ein Magier. Ar. (125) T 17. 19 text (om kālena). SP 218 tasya bahukāl (α inserts op) ājītatdravya (α inserts pari) pūrṇakanthā tiṣṭhati (α 'sti). Spl 34. 3, Pq 23. 3 tasyānekaśādhujana-dattasūkṣmavastravikrayavaśāt (Pq tasyānekayajamānaprādatta°) kālena mahati vittamātrā samjāt. Sy 15. 25 der bekam kostbare Kleiderstoffe von seinen Verehrern. Ar, JCap 53. 4 cui rex dedit pulchra vestimenta et honorabilia. (126) T 17. 20 text (adds api, β atha, after kasyacid; R om). Spl 34. 4, Pq 23. 4 tataḥ sa na kasyacid viśvasiti (Pq °sati). (127) T 18. 1 atha... °pahṛt katham... vitarkyāvalaganarūpenopagamya tat kālena ca viśv° an°. SP 219 tām cāśāḍh° nāma dhūrto 'pahartum icchāns tasya (α adds kālena) śuśrūṣām upagataḥ. SP ed. adds, but α omits, kālena tasya viśvāsam upagataḥ. Spl 34. 9, Pq 23. 9 athāśāḍh° nāma (Pq °ti-nāmā) paravittāpahṛtakas tām (Pq °hāri dhūrto) arthamātrām... (Pq °ntargat°) lakṣ° vyacintayat: katham mayāsyeyam arthamātrā (Pq °syāṣā mā°) hartavyeti. (Then insertion.) Spl 34. 16, Pq 23. 17 evaṃ (Pq adds vi-) niścītya tasyāntikam upagamya, om namaḥ śivāyeti proccārya (Pq bruvāṇaḥ)—(after insertion) Spl 35. 20, Pq 25. 3 tām (Pq adds paraṃ) paritoṣam anayat. Sy 15. 26 Da sah ihn ein Dieb und suchte sie zu stehlen; er ging hin, verkleidete sich in einen Magier und kam zu dem Magier und begab sich bei ihm in die Lehre. Und er führte sich bei dem Magier derart, daß der ihm Vertrauen schenkte. Ar, JCap 53. 5 et videns illa' latro quidam apposuit curam furari illa, et nīsus est querere argumenta circa hoc, etc. (128) T 18. 3 text. SP 220 sa (α adds kadācit) parivrāḍ. Spl 36. 4, Pq 25. 11 devaśarmāśāḍhabhūtinā saha hr̥ṣṭamanāḥ (Pq om) prasthitaḥ. Sy 15. 30 Eines Tages ging der Magier

saha gantum ārabdhaḥ. (129) tatra ca kasmīnścid vanoddeśe (naditire) mātrāntika āśāḍhabhūtim avasthāpyāi 'kāntam ṭudakagrahaṇārthanṭ gataḥ.

(STORY 3b: RAMS AND JACKAL)

(130) (tatra cā 'sāu tatākatire mahan) meṣayuddham apaśyat. (131) anavaratayuddhaśaktisaṃpannayoś ca tayoh śṛṅgapañjarāntaroddbhūtam asrg bahu bhūmau nipatitam dṛṣṭvā ('śāpratibaddhacittatḥ piśitalobhatayā nirbuddhir eko) gomāyus tajjighṛkṣur (dūram apasṛtaylor) meṣayor madhyam anupraviṣṭaḥ (punas) tayoh saṃśleṣābhighātāt pañcatvam upagataḥ. (132) atha parivrāḍ vismayāviṣṭo 'bravīt: jambuko huḍuyuddhene 'ti.

(End of Story 3b)

seinem Tun nach [JCap: ad civitatem]. Ar as Sy. (129) T 18. 4 text. SP 220 tasminn āśāḍhabhūtau (α om ta° ā°) kanthām (α adds asmin) nidhāya vanopakāṇṭham ācaritum (α rantum or om) upagataḥ. Spl 36. 4, Pp 25. 12 athāivam gacchator (Pp tasya gacchato) agre kācin nadī samāyātā. tān dṛṣṭvā mātrām kakṣāntarād avatārya kanthām madhye suguptām (Pp om su) nidhāya snātva (Pp om) devārcanaṃ vidhāya (Pp devatārcanānantaram) etc. (tells A. to guard the bag while he goes to attend a call of nature). Pa nothing (Pa has altered the story here; see below, after Story 3b). (130) T 18. 6 apaśyac ca (β om) mahan meṣa°. SP 222 tatra cāsāu tathā gatvā (α only tatāsāu) tatākatire meṣayuddham apa°. Spl 36. 11, Pp 25. 19 huḍayugalayuddham (Spl huḍuyuddham) apaśyat. Sy 15. 35 Unterwegs sah er zwei Widder, die miteinander kämpften. Ar. (131) T 18. 6 anava°... 'lobhatayā gomāyus tajji° saṃpiḍitodghātāt sadyaḥ (ms. z madyaḥ, corr. madhye, pR madhye) pañcatvam agamat. SP 222 tayoa ca (α tu) yudhyamānayoh śṛṅgāhatinīṣṛtam (α 'āhatam) asṛkpravāham bhūmau dṛṣṭvā tajjighṛkṣayā nirbuddhir eko gomāyur (α jambuko) dūrād āgatya (α om dū° ā°) dūram apasṛtaylor (α upagataylor)... (α om saṃśleṣa). Spl 36. 12, Pp 25. 20 atha roṣavaśād dhuḍuyugalaśya (Pp dhuḍa°) dūram (Pp om) apasaraṇam kṛtvā bhūyo 'pi samupetya lalāṭapaṭiḥbhyām praharato bhūri rudhiram patati. tac ca dṛṣṭvāśāprati° piśitalolupatayā gomāyus taylor antare sthitvā rudhiram (Spl tac ca jambuko jihvālāulyād saṃgabhūtim praviṣṭvā) āsvādayati. [Brahman reflects that jackal is a fool, etc.] atrāntare (Pp athānyasmin prastāve) tathāiva raktāsvādanālāulyān madhye praviṣṭas (Pp 'lāulyān nāpasṛtas) tayoh śiraḥsaṃpāte patito mṛtaś ca (Spl adds śṛgāḥ). Sy 15. 36 und beiden floß Blut vom Gesicht herunter und ergoß sich auf die Erde. Da kam der Fuchs, um von jenem Blut zu fressen, und während er fraß und die Widder im Kampfe unter gegenseitigem Angriff herankamen, gab der Fuchs nicht acht, geriet zwischen die Hörner der beiden und wurde getötet. Ar. (132) T 18. 9 text (β huḍa°). SP 225 parivrāḍjako 'pi vismayād abravīt: ja° meṣayu° 'ti. Pp 26. 4 tato devasarmā prāha: ja° huḍayu°

(133) (*kṛtaśāucaś*) cā 'gatas tam uddeśam āśāḍhabhūtim (*api grhītārthamātrāsāram apakrāntam*) nā 'paśyad devaśarmā. (134) (*†kevalam tv apaviddhatridaṇḍakāṣṭhakunḍikāparisravaṇakūr-cakādy apāśyat.†*) (135) (*acintayac ca: kvā 'sāv āśāḍhabhūtiḥ. nūnam ahaṁ tena muṣitaḥ. ity udvignamanā*) uktavān: vayaṁ cā 'śāḍhabhūtiṇe 'ti.

(End of Story 3a)

(STORY 3c: CUCKOLD WEAVER AND BAWD)

(136) *athā 'sāu (kapālaśakalagranthikāvaśeṣas tasya padapad-dhatim anveṣayan) kaṁcid grāmam astamgacchati ravāu pra-viṣṭaḥ. (137) (praviṣann ekāntavāsinaṁ) tantravāyam apāśyat, āvāsakaṁ ca prārthitavān. (138) tenā 'pi tasyā 'tmīyagrhaikadeśe*

iti. (133) T 18. 9 text (xR insert atha before āśāḍha°). SP 225 pur-vasthānam āgatya parivrāḍ itas tataḥ paśyann āśāḍha° na paśyann (α only āgataś cāśāḍha° nāpaśyat). Spl 36. 18, Pṇ 26. 5 devaśarmāpi tam śocamāno mātṛām uddiśya śanāḥ-śanāḥ prasthito (Pṇ pra° before śa°) yāvad (Pṇ adds āgacchati tāvad) āśāḍhabhūtim na paśyati. Sy 15. 31 (before Rams and Jackal story, along with our § 134 and part of § 136) und da nahm jener die Kleider und ging fort. Als der andere nun wieder kam. Ar. (134) T 18. 11 text (ed. om. °srāvaṇa°, read with mss.). Spl 36. 19, Pṇ 26. 7 tataś cāutsukyena (Pṇ °yāc) śāucaṁ vidhāya yāvat kanthām ālokayati, tāvaṁ mātṛāṁ na paśyati. Sy 15. 32 und die Kleider vergeblich suchte. Ar, JCap 53. 16 non inveniret furem nec sua vestimenta. As indicated by JCap's reading, this passage in Pa may belong rather with the prec. §; in which case the originality of this § 134 would be very doubtful, especially as Jn fails to support T in any way. (135) T 18. 11 text (om udvig°). SP 226 udvig° āha: vayaṁ... Spl 36. 20, Pṇ 26. 8 tataś ca hāḥ muṣito 'smīti jalpan prthivītale (Pṇ bhūtale murchayā) nipapāta. Cf. also Pṇ in next. (136) T 18. 14 text (om tasya pada° anve°). SP 226 tadanantaram (α parivrāḍ anan°) astamayasaṁaye kathamcin nagaram anupraviśya (α gatvā). Spl 36. 23, Pṇ 26. 12 evaṁ bahu (Pṇ bahuviham) vilapya tasya pada° anve° (Pṇ adds vayaṁ cāśāḍhabhūtinā, iti prajalpaḥ; cf. prec.) śanāḥ-śanāḥ prasthitaḥ. atha (Spl evaṁ sa) gacchan (Spl adds saṁdhyāsamaye kaṁcid grāmam āśāḍha). Sy 15. 33 machte er sich auf und folgte dem Dieb zur Stadt. 16. 6 Nun gelangte der Magier in die Stadt und weil die Zeit schon vorgerückt war. Ar. (137) T 18. 15 text. SP 227 (anupraviśya, cf. prec.) tantuvāyagrham adhyuṣitaḥ (α upāgataḥ or āvasitaḥ or nyavasat). Spl 37. 2, Pṇ 26. 14 very diff.; monk asks a kaulika for entertainment. Sy (after inserted story of Treacherous Bawd) 16. 25 und erbat sich von einem Schuhmacher Nachtquartier. Ar as Sy. (138) T 18. 16 text. SP 227 tatra ca (α cāśāḍha) tantuvāyo 'pi suṣṭhupānagoṣṭhim (α om 'pi, surā- or suhṛt-pā°) upagataḥ (v. l. upā°). Hp 69. 8, Hm 34. 10 pradoṣasamaye subhṛdāpnakād

sthānaṃ nirdīśya bhāryā 'bhīhitā: yāvad ahaṃ (nagaraṃ gatvā) subhṛtsameto madhupānaṃ kṛtvā 'gacchāmi, tāvad tapramattayā grhe tvayā bhāvyam†. ity ādiśya gataḥ. (139) (atha) tasya bhāryā puṇścali dūtikāsaṃcoditā (śarīrasaṃskāraṃ kṛtvā) paricitasakāśaṃ gantum ārabdhā (yāvat), (140) tāvad abhimukho 'syā bhartā madavilopāsamāptakṣaravacanaḥ pariskhalitagatir avasrastavāsāḥ samāyātaḥ. (141) taṃ ca dr̥ṣṭvā sū (pratyutpannamatiḥ kauśalād ākalpam apanīya) pūrvaparakṛtam eva veśam āsthāya pādaśauc (aśayan)ādy (ārambham) akarot. (142) kaulikas tu grhaṃ praviśya tām ākroṣṭum ārabdhāḥ: puṇścali, tvadgatam

(Hm subhṛdāṃ pālanāṃ kṛtvā svageham) āgataḥ. Jn diff.; monk meets weaver and wife setting out madhupānakṛte; on monk's request weaver sends wife back to entertain guest, promising to bring her home plenty to drink; then evam uktvā prasthitaḥ. To a certain extent this version is supported by Pa, in which the instructions to the wife deal with the guest's entertainment. This feature may, therefore, have been in the orig.; but the form in which Jn has it is clearly secondary and expanded, and except for this point Pa's version supports T. Sy 16. 26 Und der Schuhmacher nahm ihn ins Haus und gab seiner Frau die Weisung: Solange dieser Magier da ist, pflege ihn gut. Dann ging der Schuhmacher fort, um mit einem andern Mann Wein zu trinken. Ar. (139) T 19. 1 text (om yāvat). SP 228 tasya... dūtikayā (α "kē-") saṃc° manuḥjāntaraṃ gantum upakrāntā yāvat. Spl 37. 15, Pq 27. 8 sāpi bhāryā puṇścali taṃ ādīya (returns home thinking of her lover, and tells monk she is going to see a female friend). Spl 38. 7, Pq 27. 19 evam abhidhāya śṛṅgāravidhiṃ (Pq evam uktvā śṛṅgāraṃ) vidhāya yāvad devadattam uddīśya vrajati. Sy 16. 30 Nun stellte ein gewisser Mann der Schuhmachersfrau nach und er hatte eine Botin, eine Barbiersfrau. Als nun die Schuhmachersfrau wußte, daß ihr Gatte beim Mahl sei, rief sie die Botin und flüsterte ihr zu, sie solle gehen und ihren Liebhaber rufen, "denn mein Mann ist bei der Mahlzeit und ich weiß, er läßt lange auf sich warten und kommt betrunken heim; darum komm' und setz' dich an den Weg, da komme ich zu dir heraus." Und ihr Liebhaber kam und setzte sich nieder. Ar. (140) T 19. 2 abhimukhaś cāsyā... SP 229 tāvat tadabhimukhaṃ svabhartā samāyātaḥ (α tāvad asyā bhartābhimukhaṃ tantuvāyaḥ samāgataḥ). Spl 38. 8, Pq 27. 20 tāvat (Pq adds tadbhartā) saṃmukho madavibhālāṅgo muktakēśaḥ pade-pade (Pq adds pra-)skhalan gr̥hītamadyabbhāṇḍaḥ (Spl adds tasyāḥ patiḥ) samāyātaḥ (Pq samabhyeti). Sy 17. 1 Da kam der Schuhmacher in der Nacht betrunken heim. Ar. (141) T 19. 3 text (om sū). SP 229 sū ca taṃ dr̥ṣṭvā nivṛtya pūrvavat pādaśaucādikam ākalpayat. Spl 38. 10, Pq 27. 22 taṃ... sū drutatarāṃ vyāghṛtya svagṛhaṃ praviśya muktāśṛṅgāṇi yathāpūrvam abhavat. (142) T 19. 5 kṛu° tu gr̥h° praviśya nidrāvaśam āgamat, suptapratibuddhaś (α "prabu") cāsu tām ākroṣṭum... (β puṣṭa or °ṭi for °taṃ) karisyāmīti. asūv api nirmalyādā prativacanaṃ dātum ārabdhā. punar api cāsu pratibuddhaś tām madhya° (α "qāyā")... SP 230 sa ca bhā-

apacāraṁ suhṛdo me varṇayanti; bhavatu, puṣṭaṁ nigrāhaṁ karīṣyāmi 'ty (abhidhāya) laguḍaprahārāis tām jarjarikṛtadehām vidhāya (madhya)sthūṇāyām rajjvā supratibaddhām kṛtvā prasuṭaḥ. (143) atrāntare sā dūtikā nāpiti (kāulikāṁ nidrāvaśaṁ vijñāya) punar āgatye 'dam āha: tava viyogānaladagdhō 'sāu mumūrṣur vartate (mahānubhāvaḥ). (144) tad aham ātmānaḥ tava sthāne baddhvā tvām muñcāmi; tvām (tatra gatvā deva-dattaṁ) sambhāvya drutatarāṁ āgaccha: iti sā nāpiti tām

vajñas tām āhatya (α āgatya, āṣṭya, or other vv. ll.) stambhe baddhvā prasuptaḥ. Hp 69. 9, Hm 34. 12 tatas tām gopīm tādāyitvā stambhe baddhvā suptaḥ. Spl 38. 11, Pq 27. 23 (diff.; he sees her adornment, and having previously heard rumors of her unchastity asks where she has been. She tells him he is drunk. Considering her ungracious answer and her adornment he says:) Spl 38. 22, Pq 28. 10 puñścali, cirakālān mayā śrutas (Pq 'kālaṁ me śṛvatas) tavāpavādaḥ, tad adya svayaṁ sahjātapratyayas tava (Pq tavāpi) yathocitaṁ nigrāhaṁ karomīty (Pq karomi, evam) abhidhāya lagu° tām jar° (Pq jarjaritadehām) vidh° sthūṇāyā saha ṛḍḍhabandhanena baddhvā (Spl adds so 'pi) madavihvalo (Pq 'lāṅgo) nidrāvaśaṁ agamat. Sy 17. 2 und sah den Mann am Wege sitzen, und er merkte: Dieser Mann sitzt wegen meiner Frau hier, und er geriet in Zorn, ging hinein und schlug seine Frau arg, warf ihr einen Strick um und band sie im Hause an, da, wo seine Lagerstatt war. Ar. (143) T 19. 9 dūtikāitām punar-(α puro, puri)gamanāya pracoditavati. SP 230 prasupte cāsmin pramatte punar āgatā (α om) sā dūtikā. Hp 69. 10, Hm 34. 13 tato 'rdharāstre 'sāv (Hm om) etasya nāpitasya vadhūr dūtī punas tām gopīm uvāca (Hm upetāvadat): tava viyog° (Hm virahānala°) 'sāu (Hm adds smaraśarajararito) mum° (Hm adds iva) vartate (Hp adds mahānu°). Spl 39. 2, Pq 28. 14 atrāntare (Pq etasminn antare) tasyāḥ sakhi nāpiti kām° nidrā° (Spl nidrāvaśagataṁ) vij° tām (Pq om) gatvedam (Pq āgatya cedam) āha: sakhi, sa devadattas tasmin sthāne tvām (Pq om) pratikṣate, tac chīghraṁ gamyatām (Spl adds iti). Sy 17. 6 Als nun die Botin kam und von ihrem Liebhaber die Bitte überbrachte: Komm', wie sehne ich mich darnach. Ar.—T and SP are evidently abbreviated here. Pa seems closer to H than to Jn; cf. next, where H also has a good old reading. (144) T 19. 9 sā tūpannapratibhā dūtikāṁ ātmīya-

darśanasamvidhānena (β 'dānena) baddhvā kāmukasakṣāṁ yayāu (β āyayāu). SP 231 ātmānaḥ baddhvā (α ātm° bandhayitvā after moc°) tām mocayitvā kāmukasamīpaṁ (α vyagra-kām°) preṣitavati. Hp 69. 12, Hm 35. 4 tad aham atrātmānaḥ baddhvā tiṣṭhāmi, tvām tatra gatvā sambhāvya (Hm tam sam-tōya) satvaram āgaccha (Hm āgamiṣyasi). Spl 39. 4, Pq 28. 16 (weaver's wife says she cannot go; barber's wife argues with her). Spl 39. 18 tad aham tvām unmocayāmi, mām ātmasthāne baddhvā drutatarāṁ devadattaṁ sambhāvya āgaccha. ābravīt: evam astv iti. tadanu sā nāpiti tām avasakhiṁ bandhanād vimocya tasyāḥ sthāne yathāpūrvam ātmānaḥ baddhvā tām devadattasakṣe saṁketasthānaḥ preṣitavati. Pq 29. 6 tad aham ātmānaḥ

bandhanād vimocya kāmukasakāśaṃ preṣitavattī. (145) tathā 'nuṣṭhite 'sāu vimadaḥ pra(tī)buddhas tathāi 'va tām ākroṣṭum ārabdhāḥ. (146) dūtikā tu śaṅkitahrdayā 'nucitavākyodāharaṇa-bhūtā na kiñcid ūce. (147) so 'pi bhūyas tām tad evā 'ha. atha sū yāvat (praty)uttaraṃ na prayacchati, tāvat sa kupīto darpaṇ

tava sthāne nidhāya tvāṃ muñcāmi. tatas tvāṃ devadattaṃ sambhāvyā drutatarāṃ āgaccha. iti. Sy 17. 8 sprach sie zu der Botin, Komm', mache mich los und ich binde dich an, und halte an meiner Stelle aus, bis ich wieder da bin. Ar, JCap 55. 4—donec vadam et tractabo—cum eo et revertar festinanter. Et fecit ita et ligavit se uxor barbitonsoris loco mulieris, donec rediret ab amasio suo. Similarly OSp, KF.—This is troublesome. Pa, Jn, H quote a speech, and in remarkably close language in all three; Pa however makes the weaver's wife the speaker, Jn and H the procuress. The latter version, in which the suggestion of the plan which resulted in the mishap to the procuress was made by the procuress herself, is more in keeping with the point of the story (ātmakṛto doṣaḥ). SP supports Jn and H in this, while T agrees with Pa. Neither T nor SP has any direct discourse; but the language of Jn and H, supported by Pa, is too close to make it likely that it is accidental or secondary; yet there is some agreement between the language of T and SP also, and this raises a doubt as to whether their concurrence may not after all point to the orig. Note the agreement in language at the end between SP and Spl (and in part T also). (145) T 19. 10 asāv api pratibuddhas tathāiva (β om) tām... SP 232 (α tad-)anantaram asāu prabuddhaḥ punaḥ (α tr after tām) kopāt tām ākroṣayat. Hp 69. 13, Hm 35. 5 tathānuṣṭhite (Hm adds sati) sa gopaḥ prabuddho 'vadat: idānīṃ (Hm adds tvāṃ pāpiṣṭhāṃ) jārāntikaṃ kathāṃ na yāsi (Hm nayāmi, om kathāṃ). Spl 39. 22 tathānuṣṭhite kālulikāḥ kasminścit kṣaṇe samutthāya kiñcid gatakoṇo vimadas tām āha: (offers to let her go if she promises to reform). Pp 29. 8 tathāiva tayānuṣṭhite kālulikāḥ kasminścit kṣaṇe kiñcid gatakopaḥ samutthāya madavaśāt tām āha (etc. as Spl). Sy 17. 10 Und so machten sie es. Da, ehe noch jene von ihrem Liebhaber zurückkam und während die Barbiersfrau noch an der Skule angebunden war, wurde er nüchtern und erwachte, und er rief seine Frau beim Namen und schimpfte sie. Ar briefer and more like Skt. (146) T 19. 11 dū° tu śa° 'nucita° (β °citānyodā°) na kiñ uktavattī. SP 232 sū dūti na kiñcid uttaraṃ dadāu (α sū ca dūtikā yadā na kiñ° ūce). Hp 69. 14, Hm 35. 6 tato yadāśū na kiñcid (Hm adds api) brūte. Spl 40. 2, Pp 29. 11 nāpity api (Pp tato nāpiti) svarabhedabhayād yāvan (Pp om) na kiñcid ūce. Sy 17. 14 Die Botin aber, denkend, daß, wenn sie spreche, er sie erkenne, gab ihm keine Antwort. Ar. (147) T 19. 12 tantravāyas tu śāṅghyād iyaṃ na kiñcin mamottaraṃ prayacchatīty utthāya tasyās tikṣ° nās° chittvābravīt: tiṣṭhāi... SP 233 tato jātāmarṣas (α sāmārṣāt) tikṣaśāstrikayā tan (α tasyā, v. l.) nās° achinat. Hp 69. 14, Hm 35. 7 tadā (Hm adds krudho gopaḥ) darpaṇa mama vacasy uttaramātram (Hp v. l. uttaraṃ, Hm pratyuttaram) api na dadāsiity uktvā prakupya (Hm kopena) tena gopena (Hm om go°, and adds

mama vacasya uttaramātram api na dadāsi 'ty uktvo 'tthāya
tikṣṇaśastreṇa tasyā nāsikāṃ achinat, āha ca: tiṣṭhāi 'vamlā-
kṣaṇā, kas tvām adhunā vārttāṃ prcchati. (148) ity uktvā
punar (api) nidrā(vāsa)m (upā)gamat. (149) athā 'gatā sā
tantravāyī dūtikāṃ aprcchat: kā (te) vārttā, (kim ayaṃ prati-
buddho 'bhihitavān, kathaya kathaye) 'ti. (150) dūtikā (tu
kṛtanigrahā nāsikāṃ darśayanti) sāmāṣam āha: paśyasi kā
vārttā. (mām) muñca, gacchāmi 'ti. (151) tathā (tv) anuṣṭhite
nāsikāṃ ādāyā 'pakrāntā. (152) tantravāyī (api) kṛtakabaddham

kartrikāṃ ādāyāsyā) nāsikā chinnā. Spl 40. 2, Pṇ 29. 12 (Spl tāvat) so 'pi bhūyo-bhūya idam (Pṇ bhūyas tām tad) evāha; atha sā yāvat pratyuttaraṃ (Pṇ tr pra° yā°) na prayacchati, tāvat tena kupitena (Pṇ sa prakupitas) tikṣṇaśastram ādāya tasyā nāsikāchedo 'kāri (Pṇ °kām achinat), āha ca: re (Pṇ om) puñścali, tiṣṭhedañiṃ na tvām bhūyas tośayiṣyāmi. Sy 17. 15 Nachdem er sie oftmals gerufen hatte, ohne daß sie ihm antwortete, geriet er in Zorn und sprach: Hure, nicht einmal Antwort gibst du mir? Und er stand auf, nahm ein Messer und schnitt der Botin die Nase ab mit den Worten: Da nimm sie und präsentier' sie deinem Liebhaber. Ar. (148) T 19. 14 ity u° nid° upā° (z, R upa°, p ā°). SP 233 tataḥ punaḥ suptaḥ (α pra-s°). Hp nothing; Hm 35. 9 tathā kṛtvā punaḥ supṭo gopo nidrām upagataḥ. Spl 40. 5 iti vilappa punar api nid° agamat. Pṇ 29. 15 iti jalpan punar nid° upagataḥ. (149) T 19. 14 āgatā ca sā... (β katham kathayati for ka° ka° 'ti). SP 234 athāyātā (α °gatā) tantuvāyī tām apr°: kā vārtteti. Hp 69. 16, Hm 35. 10 athāgatiya (Hp °gatā sā) gopī dūtīm apr°: kā vārttā. Spl 40. 7, Pṇ 29. 18 sāpi kaulikabhāryā sveccayā (Pṇ yatheccam) devadattena saha suratasukham (Pṇ °śukhyam) anubhūya kasmīñcit kṣaṇe svagrham āgatiya (Pṇ abhetya tām) nāpitīm idam āha: api (Pṇ ayi) śivam bhavatyāḥ, nāyaṃ pāpātmā mama gatīyā utthitaḥ (Pṇ adds āsit). Sy 17. 20 Als nun die Schuhmachersfrau kam und sah. Ar. (150) T 19. 16 dūtikā... āha: śivās te sarvā vārttāḥ. muñca... SP 234 dūtī sāmāṣam (α adds abravīt or tām uvāca): paśyasi kā vārttā, mām muñca ga° 'ty avadat (α om av°). Hp 69. 16, Hm 35. 11 dūtyoktam: paśya mām (Hp om pa° mām) mukham eva vārttām kathayati. Spl 40. 10, Pṇ 29. 21 nāpity āha (Pṇ prāha): śivam nāikayā (Pṇ °kām) vinā śeṣasya (Pṇ śeṣa-)śarīrasya. tad drutaṃ mām mocaya (Pṇ muñca mām bandhanāt) yāvan nāyaṃ paśyati (Pṇ pratibudhyate), yena svagrham gacchāmi (Spl adds iti). Sy 17. 20 daß der Botin die Nase abgeschnitten war und er selbst schlief. Ar. (151) T 19. 17 text (β anuṣṭhayantī). Spl 40. 11 tathānuṣṭhite. Pṇ cf. next. Sy 17. 23 (after next) w-rauf die Botin ihre Nase nahm und nach Hause ging. Ar. (152) T 20. 1 text (β om eva). SP 235 tantuvāyī dūtikāṃ mocayitvātmānaṃ baddhvā (α bandhayitvā) tathāiva sthitā. Hp 69. 17, Hm 35. 12 anantaram sā gopī tathā kṛtvātmānaṃ baddhvā (Hp tathā baddhvātmānaṃ) sthitā. Spl nothing. Pṇ 30. 1 atha bandhukī nāpitīm bandhanān muktva yathāpurvaṃ bhūtvā. Sy 17. 22 machte sie sie schnell los und band sich selbst an die Skule. Ar. If

ātmanam tathāi 'vā 'karot. (153) *kāulikas tu yathāpūrvam eva pratibuddhas tām ākrośayat.* (154) *atha sā sakopaṁ sā(dhī)kṣepam idam āha: are pāpa, ko mām mahāsatīm virūpayitum samarthah.* (155) *śṛṇvantu (me) lokapālāḥ. yady ahaṁ kāmāraṁ bhartāraṁ muktṛvā nā ('nyam) parapurusaṁ (manasā 'pi) vedmi, tad anena satyenā 'vyaṅgaṁ mukham astu. (evam uktṛvā bhūyo 'pi tam āha:)* *paśya re pāpiṣṭha mama mukhaṁ (tādr̥g eva saṁvṛttam).*

the prec. § is orig. and in its right place in T (cf. order of Pa!), only the T version of this § can be orig., in spite of the agreement of several others against it. Note that neither H nor Spl have anything like *duṭikāṁ mocayitvā*. (153) T 20.1 text. SP 236 *pratibodhyamānaṁ* (α *tataḥ prabuddhe kuvinde*). Spl 40.12 *bhūyo 'pi kaulika utthāya tām āha* (speech, scolding her). Others nothing; but the sense seems to require something of the sort. Cf. H in next, *tena gopena pṛṣṭā*. (154) T 20.2 *asāv api duṣṭā bahu dhṛṣṭataram āha: dhig ghato 'si, ko mām nirāgasam viru° aṣm°*. SP 236 *tam āha* (α *tam prati, or om tam, tantuvāyī prāba*): *re* (α *om*) *durātman, kaḥ satīm mām* (α *tr mām sa°*) *vir° sam°*. Hp 69.22, Hm 36.3 (this and the following thru § 158 are put in H after the story of how the barber's wife got her husband blamed): *sā ca gopī tena gopena* (Hm adds *punaḥ*) *pṛṣṭovāca: are...* Spl 40.14 *atha...āha: dhig muḍha, ko mām mah° dharṣayitum vyaṅgayitum ca* (Pq vā) *samarthaḥ*. Pq 30.1 *ākṣepam idam āha: dhig dhig mahāmuḍha, ko mām mah° pativratīm dharṣ° etc.* as Spl. Sy 17.26 *Als nun die Botin gegangen war, rief jene Gott an und fluchte ihrem Mann und sprach:* (cf. also parts of next). Ar. (155) T 20.3 *śṛṇvantu me* (β *om*) *lok° yathāhaṁ... muktṛvā* (β *tyaktvā*)... *vedmi, tathā mamānena satyenāvyaṅgaṁ* (α *°ga-*) *mukham astv iti* SP 237 *yady ahaṁ tvatpuruṣāntaraṁ* (α *ā kumārībhaṅvāt tr vat*) *na gatā tena satyena mamedānim aṅgaṁ vikalam na* (α *tad anena satyenāvyaṅgatā me*) *bhavatu. lokapālāḥ śṛṇvantu* (α *adds paśyantu pitarāḥ*). *paśya re pāp° manmukham iti* (α *om*). Hp 69.23, Hm 36.5 (Hp *kim anyat*) *mama vyavahāram*. (Hm adds *akalmaṣam*) *aṣṭāu lokapālā eva jānanti. yataḥ*. (Vs Hp 100, Hm 112=Spl 182, Pq 141. This vs is a familiar one, occurring e. g. in Mbh. 1.74.30, and was doubtless inserted independently in H and Jn, being suggested by the mention of 'the Lokapālas. The lack of it in SP makes it very doubtful that H got it from the common orig. of SP and H.) After this vs Hm alone—not Hp—reads: *yady ahaṁ paramasatī syām tvām vihāṅyānaṁ na jāne puruṣāntaraṁ svapne 'pi na hi bhaje tena dharmena chinnaḥpi mama nṛsikkachinnāstu*. (Further insertion in Hm. Then:) Hp 70.6, Hm 36.11 *paśya mama* (Hm *man-*) *mukham*. Spl 40.15, Pq 30.3 *tataḥ śṛṇvantu sarve* (Pq *om*) *lokapālāḥ*. (Vs Spl 182, Pq 141, see under H above.) *tad yadi mama satitvam asti* (Spl adds *manasāpi parapuruso nābhilaṣitas*) *tato* (Pq *tad oṭo*) *devā bhūyo 'pi me* (Pq *om*) *nṛsikāṁ tādgr̥hṇām akṣatām kurvantu* (Pq *tād° nṛs° kur°*). *athavā yadi mama citte parapurusaḥ bhrāntir api bhavati tato* (Pq *athavā manasāpi yadi parapuruso 'bhilaṣitaḥ, tan*) *mām bhasmasān*

(156) athā 'sāu (mūrkhah) kṛtakavacanavyāmohitacittāḥ prajvālyo 'lkām avyaṅgamukhīm jāyām dr̥ṣṭvā—(157) protphullanayanāḥ (paricumbya hr̥ṣṭamanās) tām (bandhanād) avamucya (pādayoḥ patitvā) pīditam ca pariṣvajya śayyām āropitavān. (158) parivṛjākas tv (ādita evā 'rabhya) sarvavṛttāntam ālokyā tathāi 'vā 'ste. (159) sā (ca) dūtikā hastakṛtanāsāpuṣṭā svagrāhāṁ gatvā 'cintayat: (kim adhunā kartavyam,) katham (etan mahac chīdram)

nayantu. (Pñ adds iti.) evam uktvā bhūyo 'pi tam āha: bho durātman, paśya me satitvaprabhāveṇa tādṛg eva nāsikā samvṛtā (Pñ samjātā). Sy 17. 27 So gewiß ich ohne Sünde bin, soll diese meine Nase wieder heil werden. Und sie rief den Schuhmacher an und sprach: Steh' auf, du Lügner, und merke dir wohl, was ich getan habe und was du getan hast, und schau: Gott hat diese Missetat, die du an mir verübt hast, nicht gebilligt, sieh', meine Nase ist geheilt. Ar. (156) T 20. 5 text. SP 238 tathā so 'pi tanmukham (α athāsāṁ avyaṅgamukhīm) dr̥ṣṭvā. Hp 70. 6, Hm 36. 11 tato yāvād asān gopo dipam prajvālyā (Hp pradīpam ādāya) paśyati (Hm tanmukham avalokate), tāvād akṣatamukham (Hm unnasam mukham) avalokya. Spl 41. 2, Pñ 30. 12 athāsāṁ (Pñ om asāṁ) ulmukam ādāya yāvāt paśyati, tāvāt tadrūpam nāsikām ca bhūtale raktapravāhaṁ ca mahāntam apaśyat (Pñ tāvāt tādṛg eva nāsikā raktapravāhaṁ ca bhūtale mahān dr̥ṣṭāḥ). Sy 17. 32 Er sprach: O du Hexe, was sagst du da? stand auf und machte Licht, und als er sah, daß ihre Nase heil war. Ar, KF 20. 14 Then that stupid man etc., cf. T mūrkhah; JCap 55. 27 Et audiens hoc vir miratus est intra se dicens: Quomodo potest hoc esse? etc. (157) T 20. 6 prot' pari' hr̥ṣṭ' ban' ava' pīd'... SP 239 śraddadhānāḥ pādayoḥ patitvā tām mocitavān (α mocayām āsa). Hp 70. 7, Hm 36. 13 taccaraṇayoḥ patitāḥ. (Hm has addition. Other versions of H state that he ardently embraced her and apologized.) Spl 41. 4 atha sa vismitamanās tām bandhanād vimucya śayyāyām āropya ca cāṇuśatāḥ paryatoṣayat. Pñ 30. 14 tataḥ sa vismayamanās tām unmucya bandhanāc cāṇuśatāḥ paritoṣitavān. Sy 17. 34 zeigte er Gott Rene und leistete ihr Abbitte. Ar; JCap says also 55. 29 absolvit eam a ligamento suo. (158) T 20. 7 pari'... 'rabhya yathāvṛttam artham abhijñātavān. SP 239 parivṛt' sarvavṛttāntadarśi (ed., but not α, adds: dūtikā tantuvāyēneti vadann) āste (α tathāivāste). H nothing. Spl 40. 6, Pñ 29. 16 (just after § 148 above) devasarmāpi vittanāsāt kṣutkṣamakanṭho naṣṭanīdras tat sarvaṁ stricaritram apaśyat.—Also in this place, Spl 41. 5, Pñ 30. 16 devasarmāpi tam sarvavṛttāntam (Pñ tat sarvaṁ) avalokya (Spl 41. 5)—(then expansion, with many vss). Sy 17. 24 (between § 152 and § 154) Der Magier aber ruhte drinnen im Hause auf seinem Lager und hörte und sah alles, was die Schuhmachersfrau und die Botin redeten. Ar. (159) T 20. 9 dūtikāpi hasta'... kartavyam iti. SP 240 sā (α om) dūtikā (α inserts gr̥hīta-)chinnaṁsāpuṣṭāṁ gr̥hītā (α 'puṣṭā) gr̥hāṁ gatvācintayat: katham prachādayāmiti. Hp 69. 18, Hm 35. 12 iyam ca dūtī tām chinnaṁnāsikām gr̥hītā svagrāhāṁ (Hp nijagrāhāṁ) praviśya sthitā. Spl 43. 5, Pñ 32. 1 sā

prachādayāmī 'ti. (160) *atha* (t)asyā bhartā nāpito 'nyataḥ
pratyūṣasy āgatyā tām (*bhāryām*) āha: (161) *samarpayā* (*bhadre*)
kṣurabhāṇḍam, *rājakule karma kartavyam* (iti). (162) *sā* ca
 (grh)ābhyantarasth(it)ai 'va kṣuram *eva prāhiṇot*. (163) *sa* ca
samastakṣurabhāṇḍasamarpaṇāt krodhāviṣṭacitto (nāpitas) *tam*

ca dūtikā hastagatachinnanāsikāgrā (Pñ chinnanāsikā) *sva° ga° cintayām*
āsa: kim idānīm kar°. *katham...* chidram sthagayitavyam (Pñ āvaraṇyam).
 Sy 17. 35 Die Botin ihrerseits nun gelangte nach Hause und sie überlegte,
 wen sie ihrem Mann und ihren Leuten als Urheber dieses ihres Unglückes
 angeben solle. [Schulthess sees indications that Sy orig. had direct discourse
 for the last; but Ar versions similar to Sy.] Ar. (160) T 20. 10 text;
 α *pratyūṣasi*; all mss. & ed. *rājakulāt* for 'nyataḥ. This reading is inconsistent
 with the next, in which it appears that he is just going to the king's
 palace; he could hardly be returning from the palace to get his razors to
 go to the palace! For this reason Jn, which here agrees with T, changes
 the next. But Pa proves that the next § had him going to the palace.
 Hence T's version in this § must be secondary. SP 241 *athāsyā bhartā nā°*
 'nyata āgatyā [here next §] *ayācata*. Hp 69. 18, Hm 35. 14 *tataḥ prātar*
 (Hm adds *eva*) *anena nāpitenā* (Hm adds *svavadhūḥ*)—[here next §] *yācitā*
satī. Spl 43. 7 *atha tasyā evam vicintayantyā bhartā kāryavaśāt rājakule*
pariyūṣitāḥ pratyūṣe svagṛham abhyupetya dvāradeśasthaḥ paurakṛtyotsuka-
tayā tām āha. Pñ 32. 4 *athāivam vicintayantyās tasyā bhartā rājakule kārya-*
vaśāt pariyūṣitāḥ pratyūṣe ca gṛham abhyetya dvāri sthito 'pi vividhapaṭura°
 etc. as Spl. Sy 17. 38 Am Morgen früh alsdann stand der Barbier auf und
 sagte zu ihr. Ar. (161) T 20. 11 text (β *me* for *bhadre*). SP 241 (in
 prec.) *kṣuram kartum* (α *om kṣ° ka°*) *kṣurabhāṇḍam*. Hp 69. 19, Hm
 35. 14 (in prec.) *kṣurabhāṇḍam*. Spl 43. 9, Pñ 32. 6 (Pñ *bhadre*) *śighram*
ānīyatām kṣurabhāṇḍam yena kṣurakarmakaraṇāya (Pñ *pāurakarma°*) *gac-*
chāmi. Sy 17. 39 Bringe mir meine Instrumente, daß ich in den königlichen
 Palast gehe. Ar. (162) T 20. 11 *sā* ca *duṣṭābhyantarasthāiva* (β *°stheva*)...
 SP 242 *sā cābhyantarasthītāiva kṣurabhāṇḍād ākṛṣya kṣuram ekam atyanta-*
kunṭhitāḥ bahiḥ prākṣipān na tu kṣurabhāṇḍam (α *sā* ca *grhāntarasthāiva*
kṣuram ekam adāt, na bhāṇḍam). Hp 69. 19, Hm 35. 15 *iyam* (Hm *om*)
kṣuram ekam prādāt. Spl 43. 10 *sāpi chinnanāsikā gṛhamadhyasthītāiva*
kāryakaraṇāpekṣayā kṣurabhāṇḍāt kṣuram ekam ādāya tasyābhimukhaḥ
preṣayām āsa. Pñ 32. 7 *sāpi chinnanāsikā pratyutpannamatir grhā° 'va tada-*
bhimukhaḥ kṣuram ekam preṣayām āsa. Sy 18. 1 Sie nun brachte in ihrer Ver-
 schlagenheit nur das Messer, weiter nichts. Ar. Possibly the orig. had *ekam*
 for *eva*, and added *na* (*kṣura*) *bhāṇḍam*. (163) T 20. 12 text. SP 243 *so 'py*
ekakṣurapradānena kṣobhāt (α *sa cāika°pradānāt krudhāḥ*) *kṣuram punar*
antaḥ (α *om*) *prāh°*. Hp 69. 20, Hm 35. 15 *paścād ayaḥ nāpitaḥ kupitaḥ* (Hm
 tato *'samagrabhāṇḍe prāpte samupajñatakopo 'yam nāp° tam*) *kṣuram dūrād eva*
grhe kṣiptavān (Hp *ni-kṣ°*). Spl 43. 12 *nāpito 'py utsukatayābhāṇḍam kṣuram*
ālokyā tadabhimukham eva tam kṣuram prāhiṇot. Pñ 32. 9 *nāpito 'pi sa-*
masta° krodhāviṣṭas tasyāḥ sammukham eva kṣuram prakṣiptavān. Sy 18. 2

eva (*tasyāḥ*) kṣuram *pratipam* prāhiṇot. (164) athā 'sāv ārtaravam (*uccāḥ*) *kṛtvā* (*pāninā*) nāsāpuṭam *pramrjyā* (*'skpātasametam*) *nāsikam kṣitāu prakṣipyā* 'bravit: (165) paritrāyadhvam, paritrāyadhvam, (*pāpenā*) 'nenā 'ham *adrṣṭadoṣā* virūpita 'ti. (166) *tathā 'bhyāgatāi rājapuruṣāḥ pratyakṣadarśanām taṁ drṣtvā* virūpam, (167) *laguḍaprahārāḥ jarjarikṛtya* (*paścād drḍham*) baddhvā (*tayā saha*) dharmasthānam (*upa*)nīto nāpitaḥ. (168) *prechyamānaś c(a dharm)ādhikṛtāḥ, kim idaṁ (mahad) viśa-sanam svadāreṣu tvayā kṛtam iti, (yadā bahusā ucyamāno* na

und er geriet in Zorn und warf ihr das Messer an. Ar. (164) T 20. 13 text. SP 243 atha sārtaṛavā (α sā kṛtārtaṛavā) nāsā° grhītvā [here next] rudatī (α krośantī) sthitā. Hp 69. 20, Hm 36. 1 atha kṛtārtaṛaveyam (Hp 'tanādeyam) [here next] uktvā. Spl 43. 13, Pp 32. 10 athāsmīn vyatikare (Spl etasminn antare) sā duṣṭordhvāu (Spl °va-) bāhu vidhāya phutkurvati (Pp °kartumanā) grhān nīśakrāma. Sy 18. 3 Sie aber nahm ihre Nase, warf sie zu Boden und schrie. Ar. (165) T 20. 15 text (om pāpena). SP 244 (in prec.) pari° pari° (α addś aham) anena (ed., not α, addś durātmanāduṣṭāham) vir° 'ti. Hp 69. 21, Hm 36. 2 (in prec.) vināparādhām mamānena nāsikā (Hm °rādhena me nāsikānena) chinnety. Spl 43. 14, Pp 32. 11 (Pp aho) pāpenānena mama sadhākravartinyāḥ paśyata nāsikāchedo vihitāḥ. tat paritrāyadhvam (Spl °yatām, and repeats tat paritrāyātām). Sy 18. 4 Wehe, er hat mir die Nase abgeschnitten, er hat mir die Nase abgeschnitten. Ar. (166) T 20. 15 text. SP cf. next. Hp 69. 21, Hm 36. 3 dharmādhikṛiṇam āgatavati (Hm °kṛisamīpam enam ānitavati). Spl 43. 15 atrāntare rājapuruṣā abhyupetya. Pp 32. 14 etasminn antare rājapuruṣāḥ samabhyetya. Sy 18. 5 Und ihre Leute hörten das. Ar, KF 20. 26 Her neighbors heard her, and all came together, and saw her nose that had been cut off, and the razor lying. (167) T 20. 16 kilapārṣṇilaguḍāḥ atīva hataḥ paścād bāhubandhaś (β °baddhaś) ca tayā... SP 245 tataḥ sa nāpito rājapuruṣāḥ (cf. prec.) baddhvā nīto dharmasthānam (α om). Spl 43. 16, Pp 32. 14 taṁ nāpitam lagu° (Pp drḍhaprahā°) jarj° dr° (Pp drḍhabandhanena) ba° tayā chinnaṁnāsikayā saha dharmādhikaraṇasthānam nītavantaḥ (Spl nītvā sabhyān ucuḥ, with expansion). Sy 18. 6 und sie faßten den Barbier ab und brachten ihn vor den Richter. Ar (judge orders him scourged). (168) T 20. 17 text (cādhikṛtāḥ, om -dharm-; nottaram, om kiñcid). SP 245 dharmā° prṣṭo na kiñcid uttaram dadāu (α °cid uce). Spl 43. 19 tatas te sabhyā ucuḥ: re nāpita, kimarthaṁ tvayeyam strī vyaḍgītā, kim anayā parapuruṣo 'bhilaṣita utasvit prāṇadrohaḥ kṛtāḥ, kim vā cāryakarmācaritam, tat kathyatām asyā aparādhāḥ. atha taṁ nāpitam tuṣṭibhūtaṁ drṣtvā. Pp 32. 16 tataḥ sa prṣṭas cādhikaraṇikāḥ: kim idaṁ viśāsanam svadāreṣu kṛtam. athāśu viśmayamūḍhamatir yadā nottaram pra°. Sy 18. 7 Der Richter fragte ihn: Wegen welcher Untat hast du ihr die Nase abgeschnitten? Und er konnte ihre Schuld nicht nachweisen. Ar, JCap

(*kimcid*) uttarāṃ prayacchati, (169) tadā dharmādhikṛtāḥ śūle 'vataṁsyatām ity ājñāpitavantaḥ. (170) atha taṃ vadyasthānaṃ nīyamānaṃ ālokyā sārvaṛttāntadarśi parivrāḍ adhikaraṇaṃ upagamyā dharmasthānādhikṛtān abravīt: (171) nā 'rhatthāi 'nam adōṣakartāraṃ nāpitaṃ śūle samāropayitum. (yat kāraṇaṃ, idam) āścaryatrayaṃ śrūyatām.

jambuko huḍuyuddhena vayaṃ cā 'śāḍhabhūtinā
dūtikā tantravāyena trayo 'narthāḥ svayaṃkṛtāḥ. 56.

(172) †samupalabdhatattvārthāis cā 'dhikṛtāḥ paritrāyito nāpita iti.†

(End of Story 3c and of the entire third story)

56. 9—et cum nesciret respondere verbum. (169) T 20. 19 text. SP 246 ato (α athā) 'śūle śūle nikṣipyatām ity ādiṣṭaḥ. Spl 44. 12, Pq 33. 4 (after expansion) śūlāyām (Spl tac chu°) āropyatām iti. Sy 18. 9 Da befahl der Richter, daß man ihn schonungslos auspeitsche. Ar. (170) T 21. 1 niṣpā-paṃ (β niṣkrāmaṃś) ca parivrāḍ chūlasthānaṃ (α kalana- or kāla-sth°) nīya-mānaṃ nāpitaṃ dṛṣṭvā sattvānukampayā copalabdhatattvārtho 'dhikaraṇaṃ ... SP 246 atha sarva° (α om) parivrāḍjako (α v. l. parivrāḍ) 'pi tatra kāu-tukād (α tr kāu° tatra) gato 'bravīt. Hp 68. 8, Hm 32. 12 (at beginning of story) dharmādhikāriṇā (Hp °karaṇāt) kaścin nāpito vadyabhūmiṃ nīyamānaḥ—parivrāḍjakena [here next] ity uktvā. Spl 44. 13, Pq 33. 6 atha taṃ vadyasthānaṃ (Spl tr, °sthāne taṃ) nīyamānaṃ avalokyā (Pq ālo°) devaśarmā tūn dharmādhikāriṇo (Pq °dhikṛtān) gatvā provāca. Sy 18. 10 Als man ihn nun auspeitschen wollte, kam jener Magier herzu und rief Gott (zum Zeugen) an und sprach zum Richter. Ar. (171) T 21. 2 text (β śūlaṃ). SP 247 nāyaṃ etatkartā (α om etat). āśc° śrū° iti (α om iti). Hp 68. 9, Hm 32. 14 (in prec.) nāyaṃ vadyā (Hm hantavyā). Spl 44. 14, Pq 33. 7 bho bhoḥ sabhāśadaḥ, (Pq only bhoḥ,) anyāyenāṣa varāko nāpito vadyate, sādhusamācāro 'yam (Pq om). tac chrūyatām me (Pq mama) vākyam. Vs 56(=55)=T 55, SP 48, Pq 155, Sy 38, Ar; only pratika in Spl and SPx. See vs 55 for variants of Skt. versions. Sy Der Verlust meiner Kleider rührt nicht von dem Diebe her, noch der Tod des Fuchses von den Widdern, noch der Tod der Hure von ihrem Gift [alluding to story of Treacherous Bawd, interpolated in Pa], noch die Nasenamputation dieser Frau von dem Barbier: denn ein jeder von uns hat es sich selbst zugefügt. (172) T 21. 7 text. SP 251 ity avadat. etat sarvaṃ śrūtvā rājapuruṣāś tūn chinnakaraṇāṃ api kṛtvā purān niḥśrīyā nāpitaṃ anaparā-dhinaṃ mumucuḥ. For all this α: iti pāṭhitvā nirjagāma. tad ākaraṇya dharmādhikṛtāir nāpito rakṣitaḥ. tatas tantuvāyī stanāu vichedyā virūpitaḥ. Spl 44. 16 atha te sabhyā (Pq adda tam) ūcuḥ: bho bhagavan, katham etat. tatas ca devaśarmā teśāṃ trayāṇāṃ api ṛttāntaṃ savistaram akathayat. tad ākaraṇya suvismitamanaśa te nāpitaṃ vimocyā mithaḥ procuḥ [then insertion] tad asyāḥ punaḥ karpachedaḥ kārīyaḥ. tathānuṣṭhite [monk returns

(173) ato 'hañ bravīmi: jambuko huḍuyuddhene 'ti. (174) karaṭaka āha: *atha* kim atra *prāptakālaṃ bhavān manyate*. (175) damanako 'bravīti: (*bhadra*), *evam (apy) avasthite buddhimatāṃ pratyuddhārasāmarthyam asty eva. (uktam ca):*

sannasya kāryasya samudbhavārtham

āgāmino 'rthasya ca sañgrahārtham

anarthakāryapratīṣedhanārtham

yo mantryate 'sāu paramo hi mantrah. 57.

(176) tad ayaṃ piṅgalako (*mahā*)vyasane *vartate*; (*tad*) *asmāt (sañjivakād) viyojyaḥ. (kasmāt):*

home]. Pñ 33. 11 *atha* etc. as Spl to teṣāṃ vṛttāntatrayam api savistarāṃ nyavedayat. *atha* tac chrutvā te sarve vismitamanaso nūpitāṃ vimucyāvaṃ procuḥ [as Spl] tad asyāḥ [then insertion] rājanigrahaḥ karṇachedaḥ kāryaḥ. tathānuṣṭhite etc. as Spl. Sy 18. 20 Nun fragte der Richter den Magier und da wies er es ihm einleuchtend nach. Ar. The versions differ too widely to make confident reconstruction possible. SP ed. and Jn agree in having the barber's wife lose her ears; but as SP₂ is diff., it is likely that the agreement is accidental and secondary. (173) T A 37. 1, SP 253, Spl 44. 23, Pñ 33. 19 text (with varr. in pratika as in vs 55). (174) T A 37. 1 text (ed. with α om āha; β om prāpta). SP 253 damanakāt sarvaṃ śrutvā (α only tac chr°) karaṭaka āha: kim atrocitam. Spl 51. 10, Pñ 33. 19 kar° āha: athāivaṃvidhe vyatikare kim kāryam āvābhyām (Pñ kartavyam āvayoh).

Sy A 27. 3 (after insertion) Aber was ist jetzt zu tun? Kljlg sprach: Was scheint denn dir das Zweckmäßigste zu tun? Ar. (175) T A 37. 1 damanakaḥ (β so 'bravīti: bhadra, evam apy (α om)... SP 254 dam° (α adds 'bravīti). Spl 51. 10, Pñ 33. 20 dam° 'bravīti (Spl āha): evaṃvidhe 'pi samaye mama buddhisphuraṇaṃ bhaviṣyati. Sy A 27. 6 Dmng sprach: (part of 'vs 39') Für den Augenblick liegt mir nur daran, daß mir wieder zuteil werde, was ich vordem besaß, und Sorge mich darum, daß es mir wieder zufällt. Ar, JCap 56. 24 Dixit Dimna: Nequaquam quero nunc addere quicquam ad nobilitatem status mei, ultra quod prius fuerat; sed quero restitui in statum in quo eram prius. So OSp, KF. Vs 57=T 56, SP 49, N 35, Sy 39 (2nd part), Ar. a, SP, N bhraṣṭasya for san°. SP samuddharārtham (α text).

c, SP, N 'pratigbātanārtham (α °pād° or °pāt°). d, SP, N yan (SP₂ v. l. yo). Tβ so for 'sāu, changed in Rβ to saḥ. Sy Denn an folgenden drei Dingen muß es uns gelegen sein. Hinsichtlich der Gewinne und Verluste, die in der Vergangenheit liegen, etc. (ditto of present and future). (176) T A 38 tad...vartate. asmād viyojyaḥ. kasmāt. SP 257 piṅgalakasañjivakayor vyasanam āpatitam (α tad ayaṃ, then corrupt word or words, vyasana āpāditah). tad anayoh sarvathā viyogaḥ kartavyaḥ (α karaṇīyaḥ). (Cf. § 189, which is fused with this in SP.) Hp 70. 21, Hm 37. 13 yathā sūhṛdyam anayoh (Hm yathānayaḥ sūhṛdāṃ mayā) kṛitam tathā mitrabhedo 'pi mayā kāryaḥ. So 75cd, 76ab tat tathāhaṃ kariṣyāmi yathokṣāyaṃ vinaṅkṣyati, asthānavyasanāc cKyaṃ (B. cKṣa) nivartayati yathā prabhūḥ. Kṣ 283 (28) b (after § 191

- vyasanāṃ hi yadā rājā mohāt saṃpratipadyate
vidhinā śāstradr̥ṣṭena bhṛtyāir vāryaḥ prayatnataḥ. 58.
(177) *karāṭaka āha: kasmin svāmī piṅgalako vyasane vartate.*
(178) *iha hi sapta vyasanāni (rājñām bhavanti. tathā hi):*
striyo 'kṣā mrgayā pānaṃ vākpāruṣyaṃ ca pañcamam
mahac ca daṇḍapāruṣyam arthadūṣaṇam eva ca. 59.
(179) *damanakā āha: (bhadrā,) ekam eve 'dam vyasanāṃ pra-*
saṅgākhyāṃ (saptāṅgam) iti. (180) karāṭaka āha: katham ekam
eve 'dam vyasanāṃ bhavati. (181) damanaka āha: (nanv iha)
pañca mūlavyasanāni. tad yathā: abhāvāḥ pradoṣāḥ prasaṅgāḥ

jāne tāvad vibhedane (Ma. with v. l. dhi bhe°). Spl 51. 11, Pq 33. 21 yena prabhoḥ saṃjivakam (Pq tr saṃ° pra°) viśleṣayisyāmi. (Pq adds aparaṃ ca, asmatevāmi mahati vyasane vartate piṅgalakaḥ. yataḥ. Spl adds uktaṃ ca and a vs). Sy A28 Was mich betrifft, so ist mir das, was ich erreicht hatte, wegen des Stieres verloren gegangen, aber für das, was mich betroffen hat, gibt's ein Mittel: daß ich jenen Grasfresser verschwinden lasse; denn wenn er vom Löwen getrennt wird, erhalte ich mein Gut zurück und dem Löwen kommt es gleichfalls zu statten. Ar. Vs 58=T 57, Pq 157, Ar. a, l'q vya° hi mahārājño. Ar. KF 21. 30 For the lion's heart has been captivated by the talk of the ox, and lo! he is reviled by all who are near him. Similarly JCap 57. 11, OSp. (177) T A39 text (ed. with a om āha). Pq 33. 25 text (tr svā° pi° after vartate). Sy A29 Kljlg sprach: Wenn der Löwe den Stier gut hält, was für einen Schaden siehst du darin für den Löwen? Ar. (178) T A39 iha...rājñām. Pq 33. 25 damanaka āha: iha... (om rājñām). This and the following, thru § 180, are found only in T and Pq, but are almost certainly orig., as they are needed to introduce properly the passage § 181 ff., which is proved by the agreement of Pa to be orig. Pq makes § 178 and vs 59 spoken by Damanaka, and at first sight this might seem to be supported by § 185 in which D. says that prasaṅga has been 'already described', referring evidently to vs 59; but this need not necessarily, and probably does not, mean 'described' by himself, but rather by K. For D.'s entire dissertation, beginning with § 179 and § 181, appears to be a correction of K.'s imperfect knowledge of the vyasanāni. K. in § 178 and vs 59 mentions seven failings which he conceives to include the entire list; D. corrects him by saying that these seven are only sub-varieties of the one failing prasaṅga, which is only one of five 'primary failings' (mūlavyasanāni). Vs 59=T 58, Pq 158. (179) T A40 a. 1 damanakaḥ (β adds āha): bhadrā (α om), ekatra saṅgo vyasanam abhidhiyate (β adhiyate). Pq 34. 3 ekam... (180) T A40 a. 1 text (ed. with a om āha). Pq 34. 3 kar° pṛcchati: kim ekam evedam vyasanam, āho svid anyāny api bhavanti. (181) T A40 a. 1 text (om nanv iha; ed. with a om āha; β om iti). Pq 34. 5 dam° kathayati: nanv...°sanāni. (After next:) abhāvāḥ...°pratilomakam ceti. Sy A30. 1 Dmng sprach: Schaden entsteht den Herrschern auf sechs Arten: erstens der Schaden, der vom Mangel (abhāva) herrührt, zweitens

piḍanaṃ guṇapratīlomatvam iti. (182) (*karāṭaka āha: kas teṣāṃ prativīṣeṣaḥ. damanaka āha:*) (183) (*tatra prathamam tāvat svāmyamātyajanapadadurgakośadaṇḍamitrāṇam ekatamasya 'py abhāve (vyasanam) abhāva ity avagantavyam.* (184) *yadā (tu) bāhyaprakṛtayo 'ntahprakṛtayo vā (pratyekeṣo yugapad vā) prakupyanti, tad vyasanam pradoṣa iti (mantavyam).* (185) *prasaṅgaḥ pūrva(m) ukta eva: (striyo 'kṣā mṛgayā pānam ityādi.) tatra striyo 'kṣā mṛgayā pānam iti kāmajo vargaḥ, vākpārūṣyādih kopajo vargaḥ. tatra kāmajair vyavahitah kopajeṣu pravartate. subodha eva kāmajo vargaḥ.* (186) *kopajas tu trividho 'pi viṣeṣavacaneno 'cyate. parābhidrohābuddher (asamākṣitam asad)doṣārāvaṇam vākpārūṣyam. nirdayo vadhabandhacheda-vidhir (anucito) daṇḍapārūṣyam. niranukrośato vittalobho 'rthapārūṣyam. evam saptadhā prasaṅgavyasanam bhavati.* (187) *piḍanaṃ (punar) aṣṭadhā, dāivāgnyudakavyādhimarakaviṣūci-*

der, welcher von Aufstand (pradoṣa), drittens der von der Begierde (prasaṅga, part 1), viertens der vom Zornesmut (prasaṅga, part 2), fünftens der von der Torheit ([guṇa]pratilomatva) und sechstens der von der Vorenthaltung (piḍana) herrührt. Ar. The following, thru § 188, is a nīti passage, based partly on various passages in the Kāuṭīliya; references in Hertel, WZKM. 24. 417.

(182) T A40a. 2 text (ed. with α om both āha's; β prativīṣaḥ). Pp 34. 5 (in prec.) text (om prati; so 'bravit). (183) T A40a. 3, Pp 34. 6 text (T om tatra pra° tāvat; T ed. with α inserts mitra after amātya, β text; T °daṇḍānām, om mitr°; T ekatarasyā; Pp om vyasanam; Pp °bhāvāḥkhyam avag°). Cf. Kāuṭīliya p. 320 top. Sy A30. 6

Folgende sechs Dinge bedeuten für die Herrscher in der Welt einen Mangel [wenn er sie nicht hat]: ein Ratgeber, Bereitschaft, Gefolgschaft, Schatzkammer, Land und die Bewahrung vor dem Übel. Ar. (184) T A40a. 4, Pp 34. 8 text (T yadā bāhyāḥ pra°; Pp om mantavyam). Sy A30. 9 Aufstand ist es, wenn ein Sklave, der beleidigt wird, List braucht und abfällt. Ar. (185) T A40. 5 prasaṅgaḥ pūrvokta eva. tatra kāmajaḥ caturvargaḥ, kopajas trivargaḥ. tatra kāmajair vyāhataḥ trividho kope pravartate. Pp 34. 9 text. Sy A30. 10 Die Begierde besteht darin, daß sie an Weiber oder Wein oder Jagd oder dgl. mehr gefesselt sind und es ihnen schwer fällt, ihren Sinn zu befestigen. Ar as Sy. (186) T A40a. 6 prakāravacaneno-

cyate krodho vāgarthadaṇḍapārūṣyeṇa parābhidrohābuddhiḥ krodhān nirapekṣaḥ sarvakṛt. doṣārāvaṇam (mss. °śrav°) vākpārūṣyam. niranukrośaḥ svavilopo (β °lepo) 'rthapārūṣyam. nirdayo vadhabandhachedo daṇḍapārūṣyam. iti saptadhā prasaṅgo varṇyate. Pp 34. 11 text. Sy A30. 13 Und was den vom Zornesmut herrührenden (Schaden) betrifft, so sind sie zornig in der Rede und grausam in den (von ihnen als Strafe verhängten) Qualen. Ar. (187) T A40a. 8 pī° aṣṭ°, dāivā°bhikṣaṇāsurī- (most mss. °bhikṣāṇy āsurī-)-vr̥ṣṭir iti. ativ° anāvr̥ṣṭir ye (read yā with mss), asāv āsuritir (read with

kādurbhikṣāsuriṣṭi(bhi)ṛ bhavati. ativṣṭir (ʔanāvṣṭir) evā
'suriṣṭir ucyate. tad etad (vyasanam) pīdanam (nāma) manta-
vyam. (188) (atha) guṇapratilomatā nāmo ('cyate). yadā saṁ-
dhivigrahayānāsanasamśrayadvāidhibhāvānām ṣaṇṇām guṇānām
prātilomyena vartate, saṁdhāu prāpte vigrahaṁ (karoti), vigrahe
prāpte saṁdhim karoti, evam (eva) śeṣeṣv api guṇeṣu (guṇa)prāti-
lomyena (yadā) vartate, (tadā) tad vyasanam (guṇa)pratilomate
'ty (avagantavyam). (189) tat sarvathā 'yaṁ saṁjivakāt piṅga-
lako viyojyaḥ. (yasmāt pradīpābhāvāt prakāśābhāvaḥ.) (190)
karāṭaka āha: asamartho bhavān, (tat) katham viyojayiṣyati ('ti).

mss. °ti) vijñeyā, etad api pīd° mantavyam. (On the text see my introduction, Chapter IX, under "Unfortunate Emendations made by Hertel"; keep mss. reading thruout.) Pp 34. 14 pī°...°marakavidravādurbh°...ativṣṭir evāsuriṣṭir... Sy A 30. 18 (after next) Und der, welcher von der Vorenthaltung herrührt, ist der, daß sie von Feuer, oder Wasser, oder Krankheit, oder Regenmenge, oder Regenmangel, oder Hagel, oder Frost, oder Hitze, oder Hunger oder Pest betroffen werden. Ar (position as in T, Pp, not as in Sy!). (188) T A40a. 10, Pp 34. 16 text (T om atha; Pp °lomakam, om nāma; T om ucyate; T mss. yad vā, Hertel em. yadā; Pp om karoti after vigrahaṁ; Pp ca for 2nd prāpte; Pp om eva and om guṇa twice; T om yadā before vartate; Pp om tadā; Pp pratilomakam iti, T mss. guṇapratilomatety, but p text, and R °lomato, om iti; Tx avamantavyam, Pp om). Sy A30. 16 Von der Torheit rührt (der Schaden) her, der sich im Verkehr mit den Feinden zeigt, welcher friedlich vor sich gehen sollte und nicht durch Krieg. Ar, JCap 57. 27 perversitas autem operum est, quando nititur rex facere que non debet et negligit facere que debet. (189) T A40b. 1 text. SP, So, Ks, Spl, see above, under § 176; the two passages are fused in these versions. Pp 34. 20 tad ayam asmatsvāmī piṅgalako mukhyatame 'bhāvavyasane vartate. yataḥ saṁjivakena vaśīkṛtaḥ sann amātyādiṣu ṣaṣṣu guṇeṣu cūkatamasyāpi cintān na karoti. śaṣṭabhojīdharmakarmasv eva prāyeṇa vartate. tat kiṁ bahunā pralapitena, sarvathā piṅgalakāḥ saṁjivakād viyojya eva. iti. yataḥ pradī° prakā°. Sy A30. 22 Wenn nun dem Snzbug niemand beikommt, so werden alle seine Feinde Feinde des Löwen. Ar, JCap 58. 1 Nunc autem leo confidit in Senesbam, et manifestavit ei facta propter que in ipsius oculis vilis efficietur. OSP p. 65, bottom, E el león es muy ayuntado a Senceba atanto que lo face su equal.—The orig. may have had a sentence or two before our text, stating which particular vyasana the lion is now subject to, cf. Pp, whose text however seems not very plausible and has no direct support from any other version. Yet the Pa versions suggest that something of the sort may have been in the orig. Uncertain. (190) T A40b. 1 text (om tat; ed. with α om āha). SP 267 kara° (α adds āha): katham etac chakyam. Hp 72.4, Hm 39 bottom, kar° brūte: astv evam (Hp eva), kiṁ tv anayor mahān nisargasnehaḥ (Hm anyonyanisargopajātasnehaḥ) katham bhedayitūn śakyāḥ. So 76cd, 77ab

- (191) damanako 'bravit: (*bhadra*, *upāyaś cintanīyaḥ*. *uktam ca*;) upāyena hi yac chakyaṁ na tac chakyaṁ parākramāṁh kākī kanakasūtreṇa kṛṣṇasarpam amārayat. 60.
 (192) karaṭaka āha: katham (cāi) 'tat. so 'bravit:

KATHĀ 4 (STORY 4: CROWS AND SERPENT)

- (193) asti, kasmiṁścit *pradeśe vṛkṣaḥ*. *tasmiṁś ca* vāyasadampati prativasataḥ sma. (194) tayos tu prasavakāle (*'samjātakriyāṇy*)

etad damanakāc chrutvā vacaḥ (B. 'vocat) karaṭako 'tha saḥ, sakhe na kartum adhunā śakṣyaty etad bhavān api. Spl 51.15 kar° āha: yady api te buddhiprāgalbhyaṁ tathāpi tvaṁ piṅgalakāt taṁ viyjayitum asamartha eva. Pp 34.24 text (om iti). Sy A30.24 Kṛṣṇa sprach: Der Stier ist stark und die Tiere wagen sich nicht an ihn heran, und der Löwe stützt sich auf ihn. Was kannst du, der du von geringer Kraft bist, gegen den Stier ausrichten? Ar. (191) T A40b.2 damanakāḥ (β so 'bravit); bhadra (α om). SP 258 damanakāḥ (α adds pratyuvāca): upāyaś... (α om uktam ca). Hp 72.5, Hm 40.2 dam° brūte: up° cint° (Hm kriyātām). tathā cuktam. So 77cd tato damanako 'vādic chakṣyāmi prajñayā dhruvam. Kṣ 283(28)a upāyaś cintanīyo 'tra. Spl 51.16 dam° āha: bhrātāḥ, asamartho 'pi samartha eva. uktam ca. (Perhaps cf. also Jn on § 175?) Pp 34.24 so 'bravit: bhadra, yuktam idam. Sy A30.28 Dmṅ sprach: Rechne nicht mit meiner Schwachheit, denn nicht ein jedes Ding wird durch Stärke ausgerichtet. Ar. Possibly the agreement of SP, H, and Kṣ may be sufficient to establish upāyaś cintanīyaḥ as a certain part of the orig. text. But the words could easily be an anticipation of the next vs. Vs 60=T 59, SP 50, N 36, Hp 106, Hm 120, Spl 207, Pp 149, cf. So 78ab, Kṣ 283(28)cd, 284(29)ab, Sy 40, Ar. a, Jn hi yat (Pp tat) kuryāt. b, Jn te tan (Pp yan) na. c, Jn, Hm kākya, SP, Hp v. l. kākāḥ (SPx, N, Hp ed. text). d, N, Jn, Hm °sarpo nipātitaḥ, and so Hp v. l.; Hp ed. °pam aghātayat. So na sa śaknoti kiṁ yasya prajñā nāpadi hiyate. Kṣ upāyakramasādhyaṁ yad (ŚP. and Ma. v. l. tad) balasādhyaṁ na tad bhavet, śrūyate kṛṣṇasarpō hi dhiyā kākena pātitaḥ (so ŚP. and Ma. v. l.; Ma. v. l. kākya nihiṁsitaḥ, em. to nipātitaḥ). Sy Denn es gibt manchmal einen Schwachen, der mit Ränken das ausgerichtet, was der Starke nicht ausgerichtet, wie z. B. der Rabe trotz seiner Kleinheit mit seinen Ränken die schwarze Schlange tötete. Ar. (192) T A41 text β (ed. with α om āha, and damanakāḥ for so 'bravit). SP 261 karaṭakāḥ (α adds āha)... (α om ca; sa āha). Hp 72.10, Hm 40.5 kar° pṛcchati: katham etat. damanakāḥ kathayati. Spl 51.20, Pp 34.28 text (om ca). Sy A31, Ar similarly. (193) T 22.15 text (vāyasān da°). SP 262 asti kasmiṁścit vṛkṣe (α tarū) vāyasamithunam (α vāyasadāmpatyam, v. l. °dampati, prativasati sma). Hp 72.11, Hm 40.5 kasmiṁścit tarū vāy° nivasataḥ. Kṣ cf. next. Spl 52.2 kasmiṁścit pradeśe mahātārū vāya°... Pp 35.2 asti ka° pra° mahān nyagrodhapādapāḥ. tatra vāya° kṛtārayān prati°. Sy 20.13 Ein Rabe nistete auf einem Baum bei einem Berge. Ar. (194) T 22.16 tayos tu pras° tadvi° (β °nusārād) asaṁj° (α °pakṣāṇy or °pakṣmāṇy

evā 'patyāni (*tad*)vrkṣavivarānusārī kṛṣṇasarpo bhakṣayati (sma). (195) *tatas tāu nirvedād (anyavrkṣa)mūla(n)vāsinam priya-suhrdaṁ gomāyum aprechatām*: (196) *bhadra, kim evaṁ gate prāptakālāṁ bhavaṁ manyate. (bālaghātivāc ca vṛddhāyor abhāva evā 'vayoh.)* so 'bravīt: *nātra viṣaye viṣādah kāryaḥ. nūnaṁ sa (lubdhō) no 'pāyam antareṇa vadhyāḥ syāt.*

for °kriyāny) evāpatyāni kṛṣṇasarpo (β om kṛṣṇa) bha° sma. SP 262 tasya prasavānantaram evāpatyāni (α om apa°) valmīkastho (α koṭarastho) mahān kṛṣṇasarpo (α adds 'ṇḍāny) 'bhakṣayat. Hp 72. 11, Hm 40. 6 tayoś cāpatyāni tarukoṭarāvasthitena (Hm tatkoṭar°) kṛṣṇasarpēṇa khādīṇi. Kṣ 284cde (29cd, 30a) vrkṣamūlāśrayaḥ sarpāḥ purā vāyasapotakān, bhakṣayām āsa. Spl 52. 2 atha tayoḥ prasavakāle vrkṣavivarān niṣkrāmya kṛṣṇasarpāḥ sadāiva tadapatyāni bhakṣayati. Pp 35. 3 tadapatyāni ca jātāni tadvr° kṛṣṇa° 'samjāt° eva bhakṣayati. Sy 20. 18 und in dem Berge war eine Höhle, darin wohnte eine Schlange; und Jahr für Jahr, wenn der Rabe Junge hatte, kam die Schlange und fraß sie. Ar. (195) T 22. 17 atha tenāpakāranirvedanād

anyavrkṣamūlavāsinam priya° go° aprechyata (β aprechat, p aprechata). yathā (β om). SP 263 tato vāyasaḥ prasavayogyām patnīm ekadā dṛṣṭvā priya° go° aprechat. H wholly diff. Kṣ 284ef, 285ab (30abcd) taddupkha-kṛśābhud vāyasapriyā, gomāyukaḥ suhṛt prjāsa tayā. Spl 52. 4 tatas... °suhṛdaḥ śṛgālaḥ gatvocatuḥ. Pp 35.4 athāśāu vāyaso 'pi tenāpakāranirvedanāpi [then expansion, showing some similarity to version of H, but probably without mutual interinfluence; each influenst independently by story of Strandbirds and Sea]. 36.6 tadadho nivāsinam priya° go° savinayam āhuya sarvaṁ tad ātmaduḥkhaṁ nyavedayat, uktavānś ca. Sy 20. 16 Nun lebte an diesem Berg ein Schakal; zu dem begab sich der Rabe, erzählte ihm die Schädigungen, die ihm von der Schlange bereitet wurden, und sprach zu ihm. Ar. The most likely explanation of the inconsistencies in the several versions in this and the following seems to be that the two crows together consulted the jackal and afterwards flew off to carry out his advice, and the female crow found the necklace and stole it. Hence I have assumed that Spl is orig. here in having the dual. Most versions present only one of the crows as acting here, some making it the male, some the female. (196) T 22. 18 bhadra... (ed. with α gomāyuh for)

so 'bravīt. SP 264 bhadra, kim atrocitām. so 'bravīt. Kṣ 285bed (30d, 31ab) tām āha duḥkhitām, samāśvasiḥi sarpo 'yam vinakṣayati (Ma. vinakṣ°). Spl 52. 5 bhadra kim evaṁvidhe samjāta āvayoh kartavyam bhavati. eṣa tāvad duḥkhitām kṛṣṇasarpo vivarān nirgatvāvayor bhlakān bhakṣayati eva. tat kathyatām tadrakṣāmrtham kaścid upāyāḥ. (vs.) anyac cāmākam api tatrasthānām pratidinam prāgasambhayaḥ. sa āha: nātra... Pp 36. 7 bhadra kim evaṁ sati prāptakālāṁ manyase. apatyaghātād āvayor dampatyor vighāta eva. śṛgāla āha: bhadra, paribhavitam mayā, atra nānukhaṁ tvayā kāryam; ānannamṛtyur durātmā nṛśaṁsatvāt sa khalu kṛṣṇasarpāḥ yataḥ. Sy 20. 19 Wenn du dich mit mir zusammentun willst, so gehen wir und kratzen ihr im Schale die Augen aus. Da sagte der Schakal:

bhaksayitvā bahūn matsyān uttamādhama madhyamān
 atilāulyād bakaḥ paścān mṛtaḥ karkaṭakagrahāt. 61.
 (197) vāyasāv āhatuḥ: katham (cāi) 'tat. so 'bravīt:

KATHĀ 5 (STORY 5: HERON AND CRAB)

(198) asti kasminścit pradēse nānājalacarasanātham saraḥ. tatra
 ca kṛtāśrayaḥ kaścid bako vṛddhabhāvam upāgato matsyān
 vyūpādayitum asamarthaḥ, (199) sarastīram gatvo 'dvignam ivā
 'tmānam darsayitvā ('va)sthitaḥ. (200) tatrā ('nekamatsyaparivṛta)

Das geht nicht an; suche vielmehr Mittel und Wege, die Schlange zu
 töten, ohne dich selbst zugrunde zu richten. Ar. Vs 61=T 60, SP 51,
 N 37, Hp IV. 15, Hm IV. 14, Spl 210, Pṇ 165, cf. So 78cd, Kṣ 285d(31b),
 Sy 41, Ar. c, SP, Jn kaścin for paścān. d, T karkaṭavigrahāt. So tathā ca
 makarasyāitām bakahantūḥ kathām śṛṇu. Kṣ bako yathā. Sy damit es dir
 nicht ergehe wie jenem Fischreiher, der den Krebs töten wollte und dabei
 sich selbst tötete. (197) T 23. 3, SP 267 vāyasav (Tṣ, SPa add āha)...
 (SPa om ca, T ed. gomāyuh for so 'bravīt, SPa gomāyur āha, Tṣ, SP ed.
 text). Spl 52. 18 tāv ucatuḥ: katham etat... Pṇ 36. 17 vāyasav prechati:
 katham etat. śṛṅgāḥ kathayati. Sy 20. 26, Ar similarly (Der Rabe...).
 (198) T 23. 4 asti kaścid bako vṛddhabhāvat sukhopāyām vṛttim ākāṅkṣa-
 māṇaḥ (cf. also next). SP 268 asti kaścid vṛddhabakaḥ. Hp 135. 2, Hm 118. 9
 asti mālavarīṣaye (Hm °va-deśe) padmagarbhābhīdhānam (Hm °bha-nāma-
 dheyam) saraḥ. tatrāiko vṛddho (Hp °dha-) bakaḥ sāmāthyahina. So 79, 80a
 āst ko 'pi bakaḥ pūrvaṁ matsyāḍhye sarasī kvacit, matsyās tatra palāyanta
 (so!) tasya dṛṣṭipathād bhayāt. aprāpnuvāś ca. Spl 52. 20 text (baka eko
 for kaścid bako; adds at end tatas ca kṣutkāmakanṭhaḥ). Pṇ 36. 19 asti
 kasminścit sarastīrikadeśe bakaḥ. sa vṛddhabhāvat sukhopāyam (so ed.)
 matsyabhakṣaṇavṛttim ākāṅkṣaḥ. Sy 20. 29 Es war einmal ein Fischreiher,
 der wohnte bei einem Wasser, in dem sich Röhricht und viele Fische be-
 fanden. Als er ins Alter kam, konnte er nicht mehr viele Fische fangen
 und wurde schwach. Ar. (199) T 23. 4 kasminścit saraḥpradēse (cf. prec.)
 'dhṛtiparitam ivātmāno rūpaṁ pradarsayann avasthitaḥ. SP 268 sa tu bṛhat-
 sarastīram gatvodvignamanā ivātmānam (α °vignam āt°) darś° sthitaḥ.
 Hp 135. 3, Hm 118. 10 udvignam ivātm° darś° sthitaḥ. So 80a mithyā. Kṣ
 286a(31c) kapaṭavratam āsthāya. Spl 53. 1 sarastīra upaviṣṭo muktāphala-
 sadṛśīr āsrupravāhīr dharātalam abhiṣīcan ruroda. Pṇ 36. 20 tasyāiva
 sarasas tīre 'dhṛtiparitam ātmānam darsayan samīpatarān api matsyān
 abhaksayann avasthitaḥ. Sy 20.32 Da gebrauchte er eine List und stellte
 sich traurig. Ar. (200) T 23. 5 text (β om 'bravīt). SP 269 sa ca
 vṛddhakulīreṇāgatyaḥbhitaḥ (α sa ca kulīreṇābhi°). Hp 135. 3, Hm 118. 11
 sa ca kenacit kulīreṇa dṛṣṭaḥ (Hp dūrād eva for dī°) pṛṣṭaḥ (Hm adds ca).
 Spl 53. 2 ekaḥ kulīrako nānājalacarasametaḥ sametya tasya duḥkheṇa duḥ-
 kṣitaḥ sādaram idam uce. Pṇ 36. 22 tatra ca matsyānām madhya ekaḥ kuli-
 rakaḥ prativasati. sa āsanno bhūtvābravīt. Sy 20. 33 Da sah ihn ein Krebs

*ekah kulirako 'bravit: (201) (māma,) kim adyā 'hārakṛtyaṁ nā 'nuṣṭhiyate (yathā pure) 'ti. (202) baka āha: ahaṁ matsyādaḥ, (teno 'pādhinā vinā yuṣmān bravīmi.) mayā yuṣmān āsādyā pūrvam prāṇarakṣa kṛtā. (sāṁpratam māma 'dya vṛttivichedaḥ. ato 'haṁ vimanāḥ.) (203) (so 'bravit: māma, kena kāraṇena. * baka āha: (204) adya matsyabandhāir etatsaraḥsamīpenā 'tikrā-madbhir abhikṛitam: (205) bahumatsyo 'yaṁ hradaḥ, asmiṇ jālam śvaḥ prakṣipāmaḥ, iti. tatvāi 'ko 'bravit: nagarasamīpe 'nye hrada ānāsāditāḥ, tān āsādyā 'tra punar āgamiṣyāma iti.*

und fragte ihn. Ar. (201) T 23. 6 text (β om all). SP 269 kim iti bhavān āhārāparityāgena tiṣṭhatīti (α om iti). Hp 135. 4, Hm 118. 12 kim iti bhavān atrāhārāparityāgena tiṣṭhati. Spl 53. 3 māma kim adya tvayā-hāravṛttir nānuṣṭhiyate, kevalam āsrupūrṇanetrābhyāṁ sanīḥsvāsenā sthiyate. Pp 36. 23 māma kim adyāhāravihārakriyā na kriyate, yathāprathamam. iti. Sy 20. 33 Was ist dir zugestoßen, daß du traurig bist? Ar. (202) T 23. 7 bakah (β so, or bako, 'bravit: ahaṁ ... kṛtā (β adds yuṣmābhiś cā-, or cādyā-, 'tmaparirakṣāṁ kṛyā), sāṁpratam (so with mss.; ed. wrongly em. to sāṁprāpto) ... (β vṛttichedaḥ). SP 270 baka (α sa) āha: ahaṁ matsyādaḥ. Hp 135. 5, Hm 118. 12 bakenoktam (Hp adds bhadrā, śṛṇu). matsyā mama jīvanahetavaḥ. So 80ab tān sa matsyān abravīd bakah. Kṣ 286 b (31d) matsyān prāha purā bakah. Spl 53. 5 sa āha: vatsa, satyam upalakṣitāṁ bhavatā, mayā hi matsyādanam prati paramavairāgyatayā sāṁpratam prāyopaveśanāṁ kṛtam, tenāhaṁ samī-pagatān api matsyān na bhakṣayāmi. Pp 37. 1 so 'bravit: yāvad ahaṁ matsyā-danena puṣṭaḥ suhitaś ca, iyaṁ kālō mayā yuṣmān āsvādayatāṁ sukhena nītaḥ. ataḥ param yuṣmākam atyāhitam eṣyati, iti kāraṇān mama vṛddhabhāve sukhajīvanavṛtter asyāś chedo bhaviṣyati. ity ahaṁ vimanāḥ. Sy 20. 34 Er ant-wortete: Wie sollte ich nicht traurig sein? Habe ich doch alltäglich hier einen oder zwei Fische gegessen, ohne daß man es an den Fischen merkte und wobei ich mein Leben fristete. Ar. (203) T 23. 9 kulirakah (β text): māma ... bakah (β adds āha). Spl 53. 7 kulirakas tac chrutvā prāha: kim tadvi-rāgyakāraṇam. sa prāha. Pp 37. 5 so 'br° māma, kīdrśam atyāhitam tat. iti. baka āha. (204) T 23. 9 text. SP, H, cf. next. So 80cd ihāgato matsya-ghātī puruṣaḥ ko 'pi jālavān. Kṣ 286 c (32a) prastuto dhīvarāir. Spl 53. 8 tan mayāitac chrutam, yad [here next]. kuliraka āha: kasmāt tac chrutam. baka āha: dhīvajñamukhāt. Pp 37. 6 adya mayā bahūnāṁ matsyabandhānāṁ saraḥ-samīpenātikramatāṁ vyāhārāḥ śrutaḥ, yathā. Sy 21. 1 und nun sind heute [zwei —not in Sy ms. but in Ar] Fischer hieher gekommen und sprachen. Ar. (205) T 23. 10 text (om śvaḥ; ed. with α om iti ... bravit and atra, and adds at end kathayāṁ āsuḥ, we with β; at end ms. R adds karkaṭa āha). SP 270 matsyāś cāvaśyam atra kāivartāir vyāpāditavyāḥ iti śrutam mayā. Hp 135. 5, Hm 118. 13 with SP thru kāivartāir (Hm diff.) vyāpādayitavyāḥ iti vārtāḥ nagaropānte mayā śrutā (Hp diff.). So 81ab sa jālenācirād yuṣmān grhītvā nihanīṣyati. Kṣ 286 cd (32ab) yuṣmaddhrade prātar mahākṣayaḥ. Spl 53. 9 (in prec.) dvādaśavārṣiky anāvṛtīḥ sampaadyate lagnā. Pp 37. 7 bahumatsyam

(206) *tat, bhadra, vinaṣṭā nāma yūyam, aham (api) vṛttichedād utsanna eve 'ti (śokenā 'dyā) 'hāranivṛtto 'smi.* (207) *tataḥ kulireṇa matsyānāṃ tan niveditam. tataḥ sarvāir matsyāir militvā 'bhīhito (bakaḥ, yathā):* (208) *yata evā 'pāyaḥ śrūyate, tata evo 'pāyo ('pi) labhyate. tad arhasy asmān paritrātum.* (209) *baka āha: (aṇḍaḥ) 'ham asamartho mānuṣavirodhe. kiṃ tv asmād dhradād anyam agādham jalāśayaṃ yuṣmān (ekāikaśaḥ)*

idaṃ mahāsarāḥ. tatra śvaḥ paraśvo vā jālaṃ prakṣipyate. adya punar nagarasamīpe yo hradāḥ, tasminṇ eva gacchāmaḥ. Sy 21. 2 Hier sind viele Fische; wir wollen morgen kommen und sie fangen. Der andere sprach: Etwas weiter von hier ist eine Stelle, da sind viele Fische, laß' uns gehen und sie fangen, und hernach fangen wir diese da. Ar. (206) T 23. 12 tat... yūyam (β vayam, but z first yūyam; R adds so 'bravīt) aham... eva. SP 271 tadārabhya vṛttichedād ahaṃ hata iva sthitaḥ (α tato 'haṃ vṛtti' eva hata iti). Hp 135. 7, Hm 118. 14 (Hp tad, v. l. om) ato vartanābhāvād (Hm adds eva) asmanmaraṇam upasthitam iti jñātvāhārasyāpi nirādarāḥ (Hm 'hāre 'py anādarāḥ kṛtāḥ). Kṣ 287 ab (32cd) yuṣmadvināśe naṣṭo 'haṃ yūyaṃ vṛttir yato mama. Spl diff. Pq 37. 9 evam avasthite yuṣmaṣu vinaṣṭeṣu vṛtti' ahaṃ api vinaṣṭa eveti... Sy 21. 6 Ich weiß, daß sie kommen und die Fische, die hier sind, fangen werden, und kann mein Leben nicht mehr fristen und komme vor Hunger um. Ar. (207) T 23. 13 tatas tair vijñaptāḥ, yathā (β yadā). SP 271 text (α om tataḥ... niveditam; α om militvā; ed. 'bhīhitam, α text; om bakaḥ, yathā). Hp 135. 8, Hm 118. 15 tato (Hp adds sarvāir) matsyāir ālocitam. Kṣ cf. next. Spl 54. 5 tataḥ sa tad ākarṣyaṇyeṣāṃ api jalacarāṇāṃ tat tasya vacanaṃ nivedayāṃ āsa. atha te sarve bhayatrastamanaso matsyakaḥ paprabhṛtayas tam abhyupetya papracchuḥ. Pq 37. 10 tac ca duṣṭa-bhāṣitaṃ śrutvā sarvāis tair jalacarāḥ prārabhitāir vijñāpto bakaḥ, yathā. Sy 21. 8 Der Krebs teilte dies den Fischen mit und die Fische kamen und baten den Fischreier höflich. Ar as Sy. (208) T 23. 13 text. SP 272 yasmād apāyaḥ śrūyate tasmād upāyāś cintanīyaḥ (α yata evāpāyas tata evopāyaḥ śrūyate). tad asmān paritrāyadhvam (α 'yasva). Hp 135. 13, Hm 119. 5 (after insertion) ko 'tra rakṣaṇopāyaḥ. Kṣ 287 c (33a) ityuktacakitān matsyān. Spl 54. 7 māmaṣti kaścid upāyo yenāsmākaṃ rakṣā bhavati. Pq 37. 12 māma, tāta, bhrātā, sakhe, pariṇatabuddhe, yata... asmān asmān mṛtyumukhāt trātum. Sy 21. 10 Sage uns, was sollen wir tun? Denn es ziemt sich nicht für dich, uns den guten Rat vorzuenthalten. Du bist klug und wenn wir am Leben bleiben, gereicht es dir und uns zum Vorteil. Ar. (209) T 23. 14 text (om agādham and ekāikaśaḥ; ed. with α om āha). SP 273 tenoktam: nāhaṃ kāivartāir yoddhum śaktaḥ. kiṃ tv anyam (α anyaj) jalāśayaṃ yuṣmān nayāmi (α om iti). Hp 135. 13, Hm 119. 5 bako brūte: asti rakṣaṇopāyo (Hp rakṣāhetur) jalāśayaṃtarāśrayaṇam (Hp 'tarāśr'). tatrāhaṃ (Hm adds ekāikaśo) yuṣmān nayāmi. So 81cd, 82 tat kurudhvaṃ mama vaco viśvāso vo 'sti cen mayi, asty ekānte sarāḥ svaccham ajñātam iha dhīvarāḥ, eta (B. etat) tatra nivāśārthaṃ nītvāikāikaṃ kṣipāmi vāḥ. Kṣ 287 d (33b) rakṣārthaṃ netum udyataḥ. Spl 54. 8 baka āha [describes near-by lake] 54. 10 tad yadi māṃ prṛtham kaścid āro-

samkrāmayaṣyāmi. (210) *tatas tair (bhayād) viśvāsam upagatāis (tāta bhrātar mātula) mām mām prathamatarām naye 'ty abhihitam.* (211) *athā 'sāu duṣṭamatīḥ krameṇa tām (matsyān) nītvā nā 'tidūre śilātale nīkṣipyāi 'kaikam bhakṣayan param paritoṣam upāgataḥ.* (212) *kulīr(ak)as tu mṛtyubhayodvigno*

hati tad ahaṁ tam tatra nayāmi. Pp 37. 14 baka ... mānuṣiḥ saha virodhaṁ kartum. kiṁ punar mama śaktir asty asmāḥ jalāśayād anyam agādhaṁ jalāḥ samkrāmayaṣyāmi. Sy 21. 13 Da sprach er: Ich und ihr sind nicht imstande, mit den Fischern zu kämpfen, aber folgendes läßt sich machen. Es gibt einen tiefen Wasserlauf, sein Wasser ist süß, es ist Röhricht darin, und er ist in der Nähe. Wenn euch jemand, einen nach dem anderen, aufhebt und dorthin schafft, so entrinnt ihr auf diese Weise. Ar. The description of the other lake was very likely longer, cf. So, Pa, and Spl 54. 8; but we have not sufficient evidence to attempt a more detailed reconstruction of the words. (210) T 23. 16 *tatas tair viśvāsam ... mātula mātula mām naya mām naya prath° nayasvety abhi°.* SP 274 *matsyāis ca bhayād (a bhiyā) viśv° upag° uktam: evam astv iti.* Hp 135. 14, Hm 119. 7 *matsyāir bhayād uktam (Hm matsyā āhuh): evam astu.* So 83 *tac chrutvā sabhayāir ūce matsyāis tair jaḍabuddhibhiḥ, evaṁ kuruṣva viśvastā vayaṁ tvayā akhilā iti.* Kṣ (cf. under § 208) 288a (33c) *viśvastāḥ tadbhayāt (so Ma. and ŚP. v. l.; ŚP. and Ma. v. l. have instead bakas tām bhakṣayan).* Spl 54. 11 *atha te tatra viśvāsam āpannāḥ tāta mātula bhrātar iti bruvāṇā ahaṁ pūrvam ahaṁ pūrvam iti samantāt paritasthuh.* Pp 37. 17 *tatas tair kṛtakavacanavyāmohitacittāir abhihitāḥ: mām, sakhe, nīkṣāraṇabandho, mām mām prath° naya. iti.* Sy 21. 18 *Sagen zu ihm die Fische: Tue du uns diesen Gefallen.* Ar, JCap 59. 20 *Non habemus ducem nec fidelem rectorem nisi te.* (211) T 23. 17 *asāv api duṣṭa° krameṇa nītvā kausālād ājaraṁ tām bhakṣayan param ... (v. l. upag°).* SP 274 *bakas tato hrṣṭaḥ. athāśāu durātmāikāikam matsyān gṛhītṛ tricatorāpi padāni gatvā śilāprṣṭhe pātayitvāikāikam abhakṣayat. evaṁ krameṇa sarvān abhakṣayat (α only tadāpi duṣṭātmāikāikam nītvā bahūn matsyān abhakṣayat).* Hp 135. 15, Hm 119. 7 *tato 'sāu (Hp adds duṣṭa-)bakas tām matsyān ekāikaśo nītvābhakṣayat (Hm °vā khēdati).* So 84 *tato bakas tām ekāikam matsyān nītvā śilātale, vinyasya bhakṣayām āsa sa bahūn vipralambhakaḥ.* Kṣ 288ab (33cd) cf. v. l. quoted under prec.: *kālāḥ sa nīnāya yathārucī (ŚP. and Ma. v. l. °cib).* Spl 54. 12 *so 'pi duṣṭāśayaḥ krameṇa tām prṣṭham āropya jalāśayasya nītidūre śilāṁ samāśādy tasyām ākṣipyā svecchayā bhakṣayitvā bhūyo 'pi jalāśayaṁ samāśādy jalacarāṇāṁ mīthyānvṛttīśaṁśakṣir manāḥai rañjayan nityam ivāhravṛttim akarot.* Pp 37. 22 *athāśāu duṣṭamatir antarlīnā avalāsyā (then insertion) matsyagāṇavijñaptāḥ pratijāṇya caśevā samuddhṛtyānyatra pradāśe śilātalasyāikadeśopari nītvābhakṣayat. pratyahaṁ paramaharṣasāhityaṁ ca gacchati. sametya ca tām bhūyo 'pi mīthyāśaṁśakṣir viśvāsayati.* Sy 21. 19 *Da faßte der Fischreihher jeden Tag zwei oder drei, hob sie auf und schaffte sie fort und verzehrte sie auf einem nahen Hügel.* Ar. Perhaps the original should end with *abhakṣayat, omitting param ...* (212) T 24. 1 text. SP 276 *tatsarovād kulīrāś cāham api*

(*muhur-muhus*) tam *prārthitavān*: (213) (*māma*,) mām api (*tāvad*) *arhasi* (*mṛtyumukhāt*) *paritrātum* iti. (214) *sa tu* (*duṣṭātmā*) '*cintayat*: (*nirvinṇo* '*smy anenāi* '*karasena matsyapiṣitena*;) *etadīyapiṣitaviśeṣam* apūrvam āsvādayāmi. (215) *tataḥ kulīram utkṣipya viyati* (*gataḥ sarvāṇy ambhaḥsthānāni parihṛtya*) yāvat *tasyām* (*vadhya*)*śilāyām* *avatārayitukāmaḥ*, (216) tāvat kulīr(ak)o ('*pi*) *pūrvabhakṣitamatsyāsthirāśim dṛṣṭvāi* ('*vā*)

tatrāiva gatvā matsyāir militvā vasāmiṭi matvā tam avocat (α only paścāt kulīraś ca tam uvāca). Hp 135. 16, Hm 119. 8 anantaram kulīras tam uvāca. So 85, 86 dṛṣṭvā mīmāṇ nayanam tam makaras tatsarogataḥ, eko bakas tam papraccha nayasi kva timin iti. tatas tam sa tad evāha bako matsyān uvāca yat, tena bhito jhaṣo 'vocat sa [here next] tam. Spl 54. 16 anyasmin dine sa kulīrakeṇoktaḥ. Pp 38. 3 ekadā kulīrako mṛtyubhayenodvignamanā muhur-muhus tam abhyarthitavān. Sy 21. 21 Und so kam auch der Krebs und sagte. Ar. (213) T 24. 1 text. SP 277 mām api nayeti. Hp 135. 16, Hm 119. 8 bho baka, mām api tatra naya. So 86d (in prec.) mām api nayeti. Spl 54. 16 māma mayā saha te prathamā snehasambhāṣaḥ samjātāḥ. tat kiṁ mām parityajyānyān nayasi. tasmād adya me prāṇatṛāṇam kuru. Pp 38. 4 māma, mām api mṛtyu° trātum arhasi. Sy 21. 22 Ich fürchte mich hier zu bleiben, darum nimm mich und schaffe mich fort. Ar. (214) T 24. 2 sa... 'piṣitena, enam (β etam, so read) api tāvad rasaviśeṣam āsvādayiṣyāmi. SP 277 sa cāpūrvakulīramānsārthi. Hp 135. 16, Hm 119. 9 tato bako 'py apūrvakulīramānsārthi. So 87ab so 'pi tanmāhsagardhāndhabuddhir (B. 'gandhāndha°). Kp 288c (34a) atilālyoddhṛtenātha. Spl 54. 18 tad ākarṇya so 'pi duṣṭāśayaś cintitavān: nirvinṇo 'haṁ matsyamānsādanena. tad adyāitām kulīrakam vyañjanasthāne karomi. Pp 38. 5 tato bakaś cintayām āsa: nirv° 'smy anenāikena matsyapi°... (215) T 24. 4 tataḥ samutkṣipya viyat (β viyaḥ) sarvāmbhaḥ° parihṛtyāikadeśe taptasīl° (β 'śilā nāma tasyām) avatīrṇaḥ. SP 278 tam apy ānitavān. Hp 135. 17, Hm 119. 9 sādaram tam nītvā sthale dhṛtavān (Hp 'tam nītavān. atha bakena sthale nītvā dhṛtaḥ). So 87bcd ādya tam bakāḥ, utpatya prāpayati tad yāvad' vadhyaśilātalam. Spl 54. 20 iti vicintya tam prēthe samāropya tām vadhyaśilām uddīśya prasthitāḥ. Pp 38. 7 iti vicintya kulīram... (taptasīlāyām). Sy 21. 23. Da faßte er den Krebs im Nu und flog davon. Als sie zu jenem Hügel gelangten, aber noch in der Luft waren. Ar, JCap 59. 25 Et accipiens illum, portabat eum ad locum ubi devoraverat alios pisces. (216) T 24. 6 kulīrako 'pi (β om) pūrvabhakṣitamatsyāśarīrāvayavarāśim... SP 278 nītvā ca (α for n° ca: tatra matsyāsthiraṁcayam dṛṣṭvā) bhakṣaṇasamaye kulīreṇa cintitam. Hp 135. 18, Hm 119. 10 kulīro matsyakaṅkālakīrṇaḥ bhūtalam avalokyācintayat (Hm ku° 'pi matsyakaṅkāki° tat sthalam ālok°). So 88ab tāvat tājagdhāmāsthīśakalāny atra vīkṣya sah. Spl 54. 21 kulīrako 'pi durād evāsthīparvatam śilārayam avalokya matsyāsthīni parijñāya (questions heron, who reveals his purpose). Pp 38. 9 tāvat kulīreṇa prētaḥ (etc. as Spl; but after heron's reply) 38. 12 tataḥ kulīreṇādho 'valokayatā yāvad dṛṣṭā matsyāsthīkūṭa-

'cintayat: (217) bhakṣitā anena durātmanā (*prajñāpūrvakam*)
te matsyāḥ. (*tat kim adhunā prāptakālam.*) athavā:

abhiyukto yadā paśyen na kāmciḍ gatim ātmanāḥ
yudhyamānas tadā prājño mriyate ripuṇā saha. 62.

(218) †anabhijño 'pi bakāḥ kulīrakasaṁdanāśagrahasya māur-
khyāt kulīrakasakāśāc chiraśchedam avāptavān. (219) kulīr(ak)o
'pi (mṛṇālasadṛśīm bakagrīvām grhītvā) śanāih-śanāir (matsyān-
tikam eva) tatṛai 'va sarasy āgataḥ. (220) tāis cā 'bhikṣitāḥ:

karālā mahatī vadhyāsilā, athācintayat. Sy 21. 25 erblickte der Krebs die
Gräten der Fische und merkte (cf. also next). Ar. (217) T 24. 6 nibatā
anena... te mīnāḥ. tat... SP 278 (α sarve) matsyās cānena durātmanā bhak-
sitā iti. tataḥ. (α for iti tataḥ: tasmād anena yodhyāmi. tathā hi.) Hp 135. 18,
Hm 119. 11 bhāto 'smi mandabbhāgyāḥ. bhavatu, idānīm samayocitāḥ vyava-
harāmi (Hm 'hariṣyāmi). yataḥ (Hm om). So 88cd tam budhyate sma makaro
bakam viśvāsyā (B. 'si-) bhakṣakam. Spl diff. (cf. prec.). Pp 38. 13 aho (vss).
38. 20 tad bhakṣitā anena pūrvam khalv ete matsyāḥ, yeṣāṁ imo parito 'sthi-
kuṭṭhāḥ. tat kim prāptakālam mayādhunā kartavyam. athavā kim atra cintyate.
(vs 169, vs 170=Hp IV. 17, but not in Hm or others). Sy 21. 26 daß es die
Fische waren, die dieser hergebracht und hier verzehrt hatte. Und er dachte.
Ar. Vs 62=T 61, SP 52, N 38, Hp IV. 18 (not in Hm), Sy 42, Ar. b, SP, N, H na
kiñciḍ dhitaṁ (SP sukham, α trāṇam) it' (SP edhate, α text). c, SP ed., N tathā
(SP α, H text). d, T mriyeta. Sy Wenn einer auf diese Weise in die Hand des
Feindes fällt und weiß, daß er, ob er kämpfe oder nicht, sterben muß, so
muß er doch um des guten Namens willen kämpfen. (218) T. 24. 11 text.
SP 284 ityādi paricintya tato 'sāv ayudhyata, sa yudhya ca vṛddhabakasya
(α iti sañcintya [or cintayitvā] ato 'sāv ayu' yuddhe bakasya) grīvām
kulīrāś cicheda. Hp 136. 10, Hm 119. 12 ity ālocyā (Hp adds sa) kulīras tasya
(Hp adds bakasya) grīvām cicheda. So 89 tataḥ śilātalanyastamāstras tasya
sa tat kṣaṇam, bakasya makaro dhīmāśś cakartāvihvalaḥ śīraḥ. Kṣ 288d
(34b) karkaṭena nipātitaḥ. Spl 55. 3 ity uktavati tasmin (sc. baka) avava-
danadāśadvayena mṛṇālanādhavalāyām mṛdugrīvāyām grhīto mṛtaś ca.
Pp 39. 3 ato yāvad eṣa mām atra na kṣipati, tāvad eva caturbhir api viśāṇ-
grāir grīvāyām grhṇāmi. atha tathāpi kṛte gantum ārabdho bakāḥ; tathāpi
māurkhyāt kulīrasaṁdanāśagrahaṇapratividhānam ajñānā śīraśchedam avāp-
tavān. Sy 21. 32 und er bog seine Scheren zusammen, packte ihn am Hals
und kniff in ihn hinein. So fielen beide herunter und sie wälzten sich
auf der Erde, und der Fischreier starb. Ar. (219) T 24. 12 kul' 'pi
grhītvā baka' utpalanālavād ākṣāgamanaprasādhitacihnamārgo (α 'sādhita')
matsyāntikam eva prāyāt. So 90a gatvā ca. Spl 55. 5 atha sa tām bakagrīvām
(cf. description in prec.) samādāya śanāih-śanāis taj jalāśayam āśāda.
Pp 39. 7 kulīro 'pi... Sy 21. 34 Der Krebs aber wanderte gemütlich (KF
little by little) und ging zu dem Wasser. Ar. (220) T 24. 13 text.
So 90a śeṣamatsyānām. Spl 55. 5 tataḥ sarvāir eva jalacarāiḥ pṛṣṭāḥ: bhoḥ
kulīraka, kiñnimittas tvam paścād āyātāḥ, kuśalakāraṇam tiṣṭhātī. sa mātulo

(bhrātaḥ,) kvā 'sau māma iti. (221) athā 'sau abravīt: pañcatvam upagataḥ. (tasyāi 'taḍ durātmanah śiraḥ.) bhakṣitās teno 'padhina bahavaḥ svayūthyā vaḥ, so 'pi matsakāśād vinaṣṭa iti.

(End of Story 5)

(222) ato 'haṁ bravīmi: bhakṣayitvā bahūn matsyān iti. (223) (atha) vāyaso jambukam āha: (āvayoh) kiṁ prāptakālāṁ manyase. (224) asāv āha: kasyacid dhanikasya (?rājāmātyādeḥ) su-

'pi nāyātaḥ. tat kiṁ cirayasi, vāyam sarve sotsukāḥ kṛtakṣaṇās tiṣṭhāmāḥ. Pp 39. 8 tāsī ... bhrātaḥ, kasmāt samāgataḥ. iti. (221) T 24. 14 text (v. l. tenopādhinā). So 90bcd yathāvat sa śaśaṁsa tat, te cūpy abhinanandus tam tuṣṭāḥ prānapradāyinaṁ. Spl 55. 8 evaṁ tāsīr abhihite kulirako 'pi vihasyovāca: mūrkhāḥ, sarve jalacarās tena mithyāvādinā vañcayitvā nātidūre śilātale prakṣipya bhakṣitāḥ. tan mayāyuhṣeṣatayā tasya viśvāsaghātakasyā-bhīprīyam jñātvā grīveyam ānitā. tad alāṁ sambhrameṇa, adhunā sarvajalacarāṇāṁ kṣemaṁ bhaviṣyati. Pp 39. 9 sthāṣu tacchiraścihnam darsayann āha: sarvato 'gre nitajalacarās tena mithyāvādena vañcayitvā etc. as Spl to 'śeṣatayā viśvastaghātako 'yam iti jñātvā tasya grīvā samānitā. tad etc. as Spl (om adhunā; adds iti at end). Sy 21. 35 und erzählte den Fischen alles, was sich begeben hatte. Ar (JCap adds at end, 60. 3 Qui exinde gavisi sunt et steterunt securi in loco suo. Similarly OSp p. 68, middle, et moraron se en su lugar. But Wolff and KF have nothing like this; they end as in Sy). It is probable that the final statements found in Jn, So, and two Ar versions are independent additions. (222) T. 24. 16, SP 286, Spl 55. 12, Pp 39. 14 text. Sy 21. 37, Ar similarly. (223) T 24. 16 text. SP 286 (etac chrutvā, α om) vāyaso jambukam āha: kiṁ atrocitām (α kim ataḥ, v. l. adds paraṁ kartavyam). Hp 73. 18, Hm 42. 8 yathā kartavyam (Hm adds tad) brūhi. Spl 55. 14, Pp 39. 15 vāyasa āha (Pp prāha): bhadrā, tat (Pp om) kathaya, katham sa duṣṭasarpō vadham upāṣyati (Pp eṣyati, iti). (224) T 24. 17 gomāyuh (β asāv āha): suvarṇasūtram ādīyātrāvāsake (β 'trakam ādīyāsyāvāsake) sthāpyatām. SP 287 sa āha: kasyacid dhanikasya gṛhāt suvarṇa° ādīyābhivivare nikṣipyatām (α sa āha: kasmāñcit paṭṭane rājamaṁsiyās snānasamaye nikṣiptam suvarṇa° ād° tasya ko° sthāpaya). Hp 73. 18, Hm 42. 9 vāyaso 'vadat: ātrāsanne sarasi rājaputraḥ (Hp rājāḥ pu°) satatam (Hm pratyaham) āgatyā snāti. snānasamaye (Hp om) tadāṅgād avatīritam (Hm adds tīrhasālikūhitaḥ) kanakasūtram cañevā dhṛtvāñyāsmīn (Hm vidhṛtyā°) koṭare dharīyasi (Hm dhārayīyasi). Kṣ 289ab (84cd) upāśāś cintyātām sarpavadhe. Spl 55. 15 śṛṅgā āha: gacchatu bhavān kiṁcin nagaram rājādhiṣṭhānam. tatra kasyāpi dhanino rājāmātyādeḥ pramādinah kanakasūtram hṛam vā gṛhītvā tatkoṭare prakṣipa. Pp 39. 16 śṛṅgā āha: gacchatu bhavān kiṁcit sthānam mahēśvarādhiṣṭhitam. tasmāt kasyāpi dhaninaḥ kanakasūtram hṛam vā pramādino gṛhītvā tatra prakṣipatu. Sy 22. 1 Um aber die Schlange zu töten, gibt es dieses Mittel. Du suchst herum, bis du Gelegenheit findest, Leuten einen Gegenstand zu entführen, dann wirst du abwechselnd fliegen und dich niederlassen, damit sie dich sehen und dir nachfolgen, und ihn

varṇasūtram ādāya tasya koṭare sthāpyatām. (225) tajjighr̥kṣavas
 taṁ (kṛṣṇasarpāṁ) vyāpādayiṣyanti. (226) (?ity uktvā sa srgūlo
 'pakrāntaḥ.) (227) atha vāyasāu (tad ākarṇya suvarṇasūtrānveṣ-
 iṇāv ātmecchayo) 'tpatitāu. (228) tataś ca kākī kimcit saraḥ
 prāpya yāvat paśyati, tāvat tanmadhye kasyacid rājño 'ntahpuram
 jalāsannanyastakanakasūtramuktāhāravastrābharaṇam jalakrī-
 ḍām karoti. (229) atha sā vāyasi kanakasūtram ekam ādāya
 viyatā śanāir ātmānam darśayanti svam ālayam prati prāyāt.
 (230) tataś ca kañcukino (varṣadharāś ca) tan nīyamānam

schließlich da niederlegen, wo die Schlange wohnt. Ar, JCap 60. 7 speaks of
 aliquod iocalium mulierum; similarly Wolff, KF. (225) T 24. 18 asaṁśayaṁ
 tatsvāmī (β adds eva) taṁ kṛṣṇasarpāṁ (β om) ghātayiṣyati. SP 288 tajji°
 taṁ (α adds sarpāṁ) vyāp°. Spl 55. 17, Pp 39. 18 yena (Pp yathā) sarpas
 tadgrahaṇena vadyate. Sy 22. 6 und wenn sie kommen und den Gegenstand
 finden, so werden sie auch die Schlange totschiagen. Ar. (226) only
 in T, 24. 18; originality very doubtful. (227) T 25. 1 atha vāyasah
 suvarṇasūtrānveṣi rājagṛham prāyāt. SP, H cf. § 224. Kṣ 289 b (34 d) śrutveti
 vāyasī. Spl 55. 17 atha tatkaṣaṇāt kākāḥ kākī ca tad ākarṇyātmecchayotpatitāu.
 Pp 39. 19 atha kākāḥ kākī ca tatkaṣaṇād ātmecchayotpatitāu. Sy 22. 8 Als sich
 nun der Rabe umschaute. Ar, JCap 60. 13 Fecit itaque corvus; perambulavit
 per aerem; KF 26. 15 So the raven flew away and soared; OSp p. 68, below
 middle, Et fizo el cuervo lo que le aconsejó el lobo cervical. See my note on
 § 195, and cf. vs 60c; note that T's prose story is inconsistent with its form
 of the vs, which latter is apparently orig. (228) T 25. 1 dṛṣṭam ca
 tenāntahpurāikadeśe dhātuvastrayugalopari suvarṇasūtram (α suvarṇam)
 uttamamaṇiviracitaṁ mahārham prakṣālyā cetikayāsthāpitam. tac cāvasthāpyā-
 nyayā saha kathāṁ kartum ārabdhā. SP cf. § 224. Hp 73. 20, Hm 42. 11 atha
 kadācit snātum jalām praviṣṭe rājaputre. Kṣ cf. next. Spl 55. 18 tataś . .
 jalāsannam nyasta°sūtram muktamuktāhāra°jala° kurute. Pp 39. 19 text (om
 tāvat). Sy 22. 8 erblickte er eine Frau, die sich auf dem Dache den Kopf
 wusch und ihr Kleid und ihren Schmuck auf die eine Seite gelegt hatte.
 Ar; JCap like Sy, but 60. 15 ablueret corpus. (229) T 25. 3 vāyasas tu
 tad grhitvā viyatā . . darśayan . . SP 288 tathāivānuṣṭhite (α tathā cānu°).
 Hp 73. 21, Hm 42. 12 vāyasā tad anuṣṭhitam. Kṣ 289 cd, 290 abc (35, 36a) jahāra
 rājanilayāt sabasā hemasūtrikām, ādāya svakulīyāgranamraśākhāvalambinīm,
 cakāra. Spl 55. 21 atha . . ādāya svagrābhīmukham pratasthe. Pp 39. 22
 atha . . ādāya svavṛkṣābhīmukhī pratasthe. Sy 22. 10 und er erraffte ein
 Halsband und entfernte sich auf die angegebene Weise, bald fliegend, bald
 sich niederlassend. Ar. (230) T 25. 4 athārakṣipuruṣāḥ (β atha ra°)
 prāsamudgaratomarapāṇibhir mahatā javena (mss. janena, corr. R) gatvā
 vr̥kṣo 'valokitāḥ. yāvat tena tat svaniḍe sthāpitam. Hp 73. 21, Hm 42. 13 atha
 kanakasūtrānusaraṇapravṛttiḥ puruṣāḥ (Hm rāja-p° tatra taru-) koṭare. Kṣ
 290 cd (36 ab) dadṛśus tāṁ ca narāḥ sarpadurāsādām. Spl 55. 22, Pp 39. 23
 text (edd. taṁ for tan; Spl upalakṣya for aval°; Spl prakṣipya sudūram ava°).

avalokya (grhītaguḍāḥ satvaram) anuyayuh. kāky api sarpa-koṭare tat kanakasūtram nikṣipya sudūratarāṃ avasthitā. (231) atha rājapuruṣā yāvat taṃ vrkṣam ārohani, tāvat (koṭaragataḥ) kṛṣṇasarpāḥ (prasāritabhoga) āste. (232) tāis cā 'sāu (laguḍa-prahārāir) ghātitaḥ. (233) (tat kṛtvā kanakasūtram ādāya yathābhilaṣitam sthānam gataḥ. vāyasadampatī api tataḥ param sukhena vasataḥ.)

(End of Story 4)

(234) ato 'haṃ bravīmi: upāyena hi yac chakyam iti. (235) (?tan na kimcid iha buddhimatām asādhyam asti.) uktam ca: yasya buddhir balaṃ tasya nirbuddhes tu kuto balaṃ paśya sīṃho madonmattaḥ śaśakena nipātitaḥ. 63.

Sy 22. 12 und legte es dann bei der Schlange nieder. Und als die Leute gingen. Ar, JCap 60. 16 Homines vero ipsum sequebantur usque ad locum ubi posuit illud. (231) T 25. 6 tat rākenārohatā drṣṭam (mss. °rubatā; α drṣṭāḥ) kṛṣṇa bhujāṃgo vāyasapotaṃ bhakṣayitvā nidrāvasam agamat. Hp 74. 1 nirūpyamāne (not in Hm; cf. prec. and next). Kṣ 291b (36d) (after next) ārohaṇodyatāḥ (Ma. °tān, v. l. °tāḥ). Spl 56. 1 atha yāvad rāj° taṃ vī° āruhya tat koṭaram avalokayanti, tāvat kṛṣṇa° prasā° tiṣṭhati. Pq 40. 1 text. Sy 22. 13 und das Halsband fanden. Ar, JCap 60. 17 Cumque accepissent iocale, viderunt serpentem stantem in foramine. (232) T 25. 7 tena cāsāu supta eva ghātitaḥ. SP 288 tat kṛtam (α tad vṛttam). Hp 74. 1, Hm 42. 14 kṛṣṇasarpō drṣṭō vyūpāditaḥ ca. Kṣ 291ab (36cd) vidhāya dalaśo bāṇāir vyālam (ŚP. and Ma. v. l. vyājam). Spl 56. 2, Pq 40. 3 tatas (Pq atha) taṃ laguḍaprahārāir (Spl °reṇa) hatvā. Sy 22. 14 schlügen sie die Schlange tot. Ar, JCap 60. 19 proieceruntque super eum lapidem et mortuus est. (233) T 25. 7 tat kṛtvā suvarṇasūtram ādāya gata iti. Spl 56. 3 text (om tat kṛtvā). Pq 40. 3 kanaka° ... (ca for api). Kṣ 291cd (37ab) hrṣṭā vilokya tat (Ma. tān, v. l. tat) kākī svayam bhūṣaṇam atyajat. (234) T A 42, SP 289, Hp 74. 2, Hm 42. 14, Spl 56. 4, Pq 40. 6 text. (235) T A 42 samāpte cākhyāne punar āha. SP 289 tathā ca. Kṣ 292ab (37cd) asmābhir apy upāyāśaḥ (Ma. em. upāyo 'tra, mss. 'sāu or as ŚP.) kartavyo vṛṣabhedane. Spl 56. 6, Pq 40. 11 text (Pq °asti, iti. uk° ca yataḥ). Sy A 32 Klüg sprach: Der Stier ist nicht nur stark, sondern auch klug. Was kannst du also gegen ihn tun? Dmng sprach: Wenn er auch Klugheit besitzt, so besitzt er doch nicht mehr als ich. Und er fürchtet den Löwen und ist in seinen Augen verächtlich. Darum will ich ihn zum Besten halten. Ar still more expanded. The parenthesis seems possibly supported by Pa (and Kṣ?). Vs 63=T 62, SP 54, N 39, Hp 108, Hm 122, Spl 214, Pq 172, So 91, Kṣ 292cd (38ab), Sy 43, Ar. a, SP, N, H buddhir yasya (read so?). b, T ed. abuddhasya, v. l. abuddhasya and (β) abuddhes tu, śu-(so!), durbuddhes tu. c, Jn vane for paśya. SP, N sīṃhaṃ madonmattaḥ, T jātibalāḥ sīṃhaḥ. d, SP, N nipātitaḥ. So prajñā nāma balaṃ tasuān niprajñasya balena kim, etāṃ ca sīṃhaśaśayoh kathāṃ atrāparāṇ

(236) karaṭaka āha: katham etat. so 'bravit:

KATHĀ 6 (STORY 6: LION AND HARE)

(237) asti kasmīṁścid vanoddeśe madonmatto nāma siṁhaḥ.
(238) sa (cā) 'jasram (eva) mṛgotsādanam kurute. (239) atha
te mṛgāḥ sarva (eva) militvā prañatacittās taṁ mṛgarājam
vijñāpayām āsuh: (240) deva, kim anena (paralokaviruddhena

śṛṇu. Kṣ upāyena hataḥ pūrvaṁ śāsakenāpi kesari. Sy gleich jenem Hasen, der mit seiner Kleinheit und List den Löwen tötete. (236) T A 43 kar° (β adds āha): katham cūtat. damanakaḥ (β text). SP 292 kar° (α adds āha) ... damanaka āha (α text). Spl 56. 9 kar° ... sa āha (Hamburg mss. text, Hertel, HOS 13, Spec. I, 1. 3). Pp 40. 14 kar° ... damanakaḥ kathayati. Sy A 33, Ar similarly. (237) T 25. 13 asti, kas° vanāntare mahān siṁhaḥ prativasati sma. SP 293 asti kas° vanod° (α adds madotkato nāma) si°. Hp 73. 2, Hm 41. 3 asti mandarābhīdhāne (Hm °ra-nāmnī) parvate durdānto nāma siṁhaḥ. So 92a abhūt kvāpi vane siṁha. Kṣ 293a, c (38c, 39a) abhūt [here next] siṁhas (SP. siṁham). Spl 56. 11 kasmīṁścid vane (Hamburg mss. vanamadye) bhāsurako nāma siṁhaḥ prativasati sma. Pp 40. 16 asti ... °matto mandamatinām siṁhaḥ. Sy 22. 26 Es war ein Wald, darin war Weide und Trank. Da wohnte ein Löwe. Ar. (238) T 25. 13 so 'jasram mṛgotsādam kurute. SP 293 sa ca sarvān mṛgān avaṣṭabhyābhakṣayat (α asāu sar° mṛ° yatheṣṭaḥ bhakṣayati). Hp 73. 2, Hm 41. 4 sa ca sarvadā paśuvadham vidadhāna evāste (Hm paśūnām badham kurvaṁ āste). So 92b cd ekavīro 'parājitaḥ, sa ca yaṁ yaṁ dadarśātra sattvaṁ taṁ taṁ nyapātayat. Kṣ 293ab (38cd) samastaharīnavrātasamhāratatparaḥ. Spl 56. 11 athāśāu vīryātirekān nityam evānekān mṛgaśāśakādīn vyāpādayan nopararāma. Pp 40. 16 text; then: mṛgasya dṛṣṭasya na sahate. Sy 22. 27 Und die Tiere jener Ebene hatten zwar Weide und Wasser, aber sie waren von der Furcht vor dem Löwen bedrückt. Ar, adds at end—JCap 61. 10—qui omni die rapiebat de illis et devorabat. (239) T. 25. 14 atha ... evābhīmukhāḥ prañata° haritatṛṣṇākuravaktradhāriṇo 'vanitalāsaktajānavas taṁ ... SP 293 tato mṛgāir militvā siṁho (α om mi° si°) vijñāpitaḥ. Hp 73. 3, Hm 41. 5 tataḥ sarvāḥ paśubhir militvā (Hm adds sa) siṁho vijñaptaḥ. So 93ab tataḥ so 'bhyarthitaḥ sarvāḥ sambhūyātra mṛgādibhiḥ (DP. v. l. has before this, and B. after it as 93cd, the following: sammantrya ca samān tatra jagade mṛgarād āsāu). Kṣ 293cd (39ab) sametya (Ma. em. tam etya; mss. as SP. or tatradya) sārāṅgāḥ kṣayārtā idam abruvan. Spl 56. 12 athānyedyus tadvanaajāḥ sarve sārāṅgavarāhamahiṣaśāśakādāyo militvā taṁ abhyupetya procuḥ. Pp 40. 18 atha tadvanaajāḥ etc. as Spl (inserts gavaya after mahiṣa) to militvā dīnānanā mahitalāsaktajānavāḥ prañataśīrasaḥ savinayās taṁ mṛgapatiṁ vijñāpayitum ārabdhāḥ. Sy 22. 29 Nun baten sie ihn höflich, sprechend. Ar, JCap 61. 10 Et habito consilio inter se venerunt ad ipsum dicentes ei. Similarly OSp, KF. (240) T 25. 15 bho mṛgarāja, kim ... °sādanakarmaṇā kṛtena (α °sādanakṛtena karmaṇā). SP 294 deva, sarvaṁ mṛgocchedaḥ kimartham kriyate. Hp 73. 4, Hm 41. 6 kim iti sarvapaśūcchedaḥ (Hm mṛgendra kimartham ekadā paśugḥātaḥ) kriyate. So 94ab (after § 242 in DP;

*svāmino nṛśaisena) niṣkāraṇaṃ sarvaṃṛgotsādanakarmanā
kṛtena. (241) vayan̄ tāvād vinaṣṭā eva, tavā 'py āhārasyā
'bhāvāḥ, tad ubhayata upadravaḥ. (242) (tat prasīda,) vayan̄
eva svāmina āhārārtham ekāikaṃ vanacaram̄ (vāreṇa svajāti-
samutthan̄) pratyaham̄ preṣayāmaḥ. (243) siṃheno 'ktam: evam
astv (iti). tataḥ prabhṛti pratidinam̄ tāiḥ preṣitam ekāikaṃ*

but B. has the order of our text, making this half-sloka 94ab, and § 242 its 94cd) sarvān no yugapad dhatvā svārthahāṇiṃ karoṣi kim. Kṣ 294ab (39cd) prāṇayātrākṛte svāmin ko 'yaṃ sarvaḥṣayādarāḥ. Spl 56.14 svāmin, kim anena sakalamṛgavadihena nityam eva, yatas tavāikenāpi mṛgeṇa tṛptir bhavati. Pp 40.20 alam, deva, paralokaviruddhenāstirśaisena niṣkāraṇa-sarvasattvotsād° kṛ°. (vss.) 41.4 tad etaj jñātvā māsmatkulotsādanam̄ kartum arhasi. Sy 22.29 Du fängst mit großer Mühe die Tiere, um sie zu fressen. Wenn du aber machen willst, daß die Tiere sich nicht mehr vor dir fürchten müssen. Ar. (241) T 25.17 text (ed. with α ubhayopadravaḥ). So, cf. prec., 94b. Spl 56.17 (after next) evam̄ kṛte tava tāvat prāṇayātrā kleśam̄ vināpi bhaviṣyaty asmākaṃ ca punaḥ sarvochedanam̄ ha syāt. Pp 41.6 (after next) evam̄ sati devakiyavṛtter asmajjāteś ca vichedo na bhavati. Sy, Ar, cf. prec. (242) T 25.18 text (tu for eva, om āhārārtham̄ and pratyaham̄). SP 294 vayan̄ eva sarve pratyaham̄ ekāikaṃ sattvam̄ āhārārtham̄ preṣayāmaḥ (α saṃpādayāmaḥ). Hp 73.4, Hm 41.6 (Hm yadi prasādo bhavati, tadā) vayan̄ eva bhavdāhārāya (Hp 'rārtham̄) pratyaham̄ ekāikaṃ paśum̄ (Hm adds upa-)dhāukayāmaḥ. So 93cd āhārāya tavāikāikaṃ preṣayāmo dine dina. Kṣ 294cd (40ab) vāreṇa preṣayāmas te mṛgam̄ ekaṃ sadā kṣaye (ŚP., and Ma. v. l., kṣayam). Spl 56.15 tat kriyatām̄ asmābhiḥ saha samayadharmāḥ. adyaprabhṛti tavātropaviṣṭasya jātikrameṇa pratidinam̄ eko mṛgo (Hamburg mss. °viṣṭasyāpyekāiko dinam̄ prati) bhakṣārtham̄ sameṣyati. Pp 41.4 yatkāraṇam̄, vayan̄ eva svāmina ekāikaṃ vanacaram̄ vārakeṇa sthānasthitasyāivāhārārtham̄ pratyaham̄ preṣayāyāmaḥ. Sy 22.32 so wollen wir dir jeden Tag ein Tier schicken. Ar, JCap 61.15 omni die offeremus tibi sponte in hora cibi unam bestiam de nobis pro tuo cibo. (243) T 26.1 tathā kṛte (β sthite). SP 295 tenoktam... (α om iti, α tadāprabhṛti, α om tāiḥ preṣ°, α v. l. bhakṣya, bhakṣayitrā). Hp 73.5, Hm 41.8 (Hm tataḥ) siṃhenoktam: evam̄ astu (Hm yady etad abhimatam̄ bhavatiṃ tarhi bhavatu). tataḥ prabhṛty ekāikaṃ paśum̄ dadantaḥ samāstate (Hm paśum̄ upakalpitaḥ bhakṣayann āste). So 94cd, 95ab iti tadvacanam̄ siṃhaḥ sa tathety anvamanyata. tataḥ prāṇinam̄ ekāikaṃ tasminn (B. °māy) anvaham̄ aśnati (B. °te). Kṣ 295 (40cd, 41ab) evam̄ astv iti siṃhasya vijñāya hariṇā matam̄, preṣayām̄ āsur avyagrā ekāikaṃ kṛtasam̄vidāḥ. Spl 57.20 atha teṣāṃ tad ākarṇya bhāsuraka āha: aho satyam̄ abhihitam̄ bhavadbhiḥ. (Then expansion.)—nirvṛtibhājas tatrāiva vane nirbhayāḥ paryajanti. ekaś ca pratidinam̄ krameṇa yāti (then expansion)—teṣāṃ madhyāt tasyāhārārtham̄ madhyāhnasamaya upatiṣṭhate. Pp 41.24 atha tad-vacaḥ samākarṇya mandamatir āha: aho etc. as Spl to tatra (om eva) vane nirbhayāḥ te paryat°. ekaś ca jātikrameṇa (then expansion) tasyāhār° madhyāh° pratidinam̄ upati°. Sy 22.33 Da freute sich der Löwe und schloß mit ihnen

mygañ bhakṣayan sthitaḥ. (244) atha kadācij (*jātikramāc*)
chaśakasya vāraḥ samāyātaḥ. (245) sa (*tu*) sarvāir *mṛgāiḥ*
preṣitaś cintayām āsa: (246) *antakaro 'yañ mṛtyumukhapraveśaḥ.*
kim adhunā prāptakālān mame ('ti). (247) *athavā buddhimatān*
kim aśakyam. (*tat*) *siñham evo 'pāyena vyāpādayāmi.* *iti.*
 (248) *tata (āhāra)velātikramañ kṛtvā mandān-mandam agacchat.*

den Vertrag. Darauf schickten ihm die Tiere Tag um Tag das (Tier), dessen
 Los herauskam. Ar. (244) T 26. 1 *kālaparyayāc* (β *'paryāyāc*) *chaśakasya*
vāro 'bhyāgataḥ. SP 296 atha kad° *dhūrta-* (α inserts *vṛddha-*) *śaśakasya vāra*
āyātaḥ. Hp 73. 6, Hm 41. 9 atha kad° *vṛddhaśaśakasya* (Hp adds *kasyacid*)
vāraḥ sam° (Hp *sañjātaḥ*). So 95cd *ekadā śaśakasyāgād vāra ekasya tat-*
kṛte. Kṣ 296ab (41cd) atha *kālēna śaśako vāreṇa.* Spl 58. 3 text. Pp 42. 7
 atha . . . *chaśakasyāvasarāḥ sañjātaḥ.* Sy 22. 35 Und so traf das Los einen
 Hasen. Ar. (245) T 26. 1 sa *tu sarvamrgāñjāpito ruṣitamanaś* (so ed.
 em.; β only *manasi*; α *ruṣitamanaś*) *cintayām āsa.* SP 297, Hp 73. 7, Hm 41. 10
 so 'cintayat. So 96ab sa *sarvāiḥ preṣito gacchañ śaśo dhīmān acintayat.*
 Kṣ 296bc (41d, 42a) *preṣito hareḥ, acintayad.* Spl 58. 3 sa *saṁastamṛgāiḥ*
prerito 'nicchann (Hamburg mss. *preṣitaś cāni°*) *api.* Pp 42. 7 sa *ca sarvāir*
mṛgagañāir āñjāpita iti cintayām āsa. Sy 22. 35 Da sprach der zu den
 Tieren: Wenn ihr es so macht, daß ihr, wenn ich gehe, mich auf dem Wege
 nicht vor euch hertreibt und ich mich ein wenig verspäten kann, so mache
 ich, daß ihr euch nicht mehr zu fürchten braucht. Da schickten sie ihn.
 Ar, JCap 61. 19 *cui preceperunt leoni se presentare; thereupon as* Sy.
 (246) T 26. 2 text. SP 297 *mṛto 'ham* (ed. adds, but α om, *kiñ karomi*
kva yāsyāmi). So 97a (in next) *upasthite 'pi mṛtyāu.* (247) T 26. 3
 text with β , om *tat*; α also om *tat* and reads *aham for siñham*, and adds
siñha (ed. em. to 'ham) before *iti.* SP 297 (*yad vā yena jīvāmi, om* α) *tam*
upāyañ (α *tad upāyāntarañ*) *cintayāmi.* *kim aśakyam buddhimatām.* *ataḥ*
 (α *tataḥ* or *tat*) *siñham evopāyāntareṇa vyāpādayāmi* (α *'yāyāmi*). Hp
 vs 109, Hm vs 123 *trāsahetor vinitas* (Hm *'tis*) *tu kriyate jīvitāśāyā, pañ-*
catvañ ced gamiṣyāmi kiñ siñhānunayena me. So 96cd, 97ab sa *dhro yo na*
sañmoham āpatkāle 'pi gacchati, [prec. inserted,] *tad* (B. *tu*) *yuktīm tāvat*
karomy aham. Kṣ 296cd (42ab) *budhaḥ kālā-* (ŚP. and Ma. v. l. *'lām*) *dañ-*
ṭṭāpāte 'py aśāmbhramah. Spl 58. 4 (in next) *tasya vadhopāyañ cintayan.*
 Pp 42. 8 *katham eṣa duṣṭasiñho vadhyo bhaviṣyati.* *athavā* (vs 184, begin-
 ning *kim aśakyam buddhimatām*). *tat siñham eva vyāpāc°.* Sy, Ar, cf. § 245.
 (248) T 26. 4 *tasyāhāravēlām kṣapayitvā* (α *kṣapitvā*) *gataḥ.* SP 299 *tato velā°*
kṛ° (α *gatvā*) *kathamcin* (α om) *mand°* . . . (α *agamat*). Hp 73. 10, Hm 41. 13 *tan*
mandān mandān gacchāmi (Hp *upa-g°*). So 97cd *ity ālocya sa tañ siñhañ*
vilambya śaśako 'bhyagāt. Kṣ 297a, c (42c, 43a) *āhṛakāle 'tikrānte* [here
 next] *gamiṣyāmi* so 'gacchac. Spl 58. 4 *mandān-mandān gatvā* [here prec.]
velā° kṛ° [then expansion in KB, but not in Hamburg mss.] 58. 8 *dinaśeṣe*
bhāsurakasañipān prāptaḥ. Pp 42. 13 *atha mandān-mandān gatvā kālātikra-*
mañ vidhāya vyākulaḥṛdayas tasya vadhopāyañ cintayan dinaśeṣe siñha-
samīpañ prayātaḥ. Sy 23. 1 und er ging gemächlich fort. Als nun die Fressens-

(249) *siñho 'pi kṣutkṣāmakaṇṭhaḥ kopāviṣṭo (bhartsayaṁ tam) āha:* (250) *sukruddhāir api kiṁ kriyate 'nyatra prāṇaviyogāt. (sa tvam adya gatāsūr eva. kathaya,)' ko 'yaṁ tava velātyayaḥ. (251) atha (prāṇamya) savinayam śaśakaḥ provāca:* svāmin, nā ('yaṁ) mamā 'parāddhaḥ. (252) *(akam āgacchan) pathi*

zeit des Löwen gekommen war. Ar, JCap 61. 26 ivit ad leonem et retardavit presentare se sibi, donec hora cibi preterit. (249) T 26. 4 asāv api kṣut° krodhasamrakṣanayanāḥ sphuradvadanadaśanasamgharṣadaṅṣṭrākārālo lāṅgūl-āsphālanākārabhayakṛt tam āha. SP 299, Hp 73. 10, Hm 41. 13 (H tataḥ) siñho 'pi kṣutpipāsābhībhuṭaḥ (α kṣutpipāḍbhī°, H kṣudhāpīḍitaḥ) krodhād (H kopāt tam) uvāca. So 98ab āgataḥ tu vilambena kesarī (B. keś°) nijagāda saḥ. Kṣ 297b, d, 298a (42d, 43bc) kṣutkṣāme kuṅjaradvīṣi [cf. prec.], chaśakaḥ kupitaḥ harim, garjātā tena pṛṣṭo 'sāu. Spl 58. 9, Pq 42. 15 si° 'pi velātikrameṇa kṣut° kopāv° sṛkviṇī (Spl °vaṇī, Hamburg mss. °viṇī) parilihann (Spl parilelihad)—[after expansion] Spl 58. 12 prajvalitātmā bhāsuroko bhartsayann āha, Pq 42. 19 kopajvalitātmā bhartsayamānāḥ prāha. Sy 23. 3 und er kein Tier vorfand, wurde er zornig und machte sich auf den Weg. Da sah er auf einmal den Hasen allein kommen. Und als der angelangt war, fragte er ihn. Ar. (250) T 26. 6 text (β satyam for sa tvam; ed. with α om kathaya). SP 300, Hp 73. 11, Hm 41. 14 kutas tvam vilambyāgataḥ (Hp °bād āg°, Hm °bya samāg°, H adds 'si). So 98cd, 99ab are velā vyatikrāntā mamāhāre katham tvayā, vadhād apy (B. abhy) adhikam kiṁ vā kartavyam te mayā śaṭha. Kṣ 298b (43d) velātikrāntikāraṇam. Spl 58. 13, Pq 42. 19 re śaśakādhama (Pq and Hamburg mss. of Spl re adbhama) ekas (Spl ekam but Hamburg mss. ekas) tāvāt tvam laghuḥ prāpto (Pq om) 'param velātikrameṇa tad asmād (Pq °krameṇa prāptas tasmād etasmād) aparādhāt tvām nipātya (Pq vyāpādyā) prāṭha sakalāny api mṛgakulāny ucchedayisyāmi (Pq adds iti). Sy 23. 6 Woher kommst du und wohin gehst du? Ar (several versions include question about reason for delay). (251) T 26. 7 śaśakaḥ (β asāv āha): na mamātmavaśasyātikrāntā, svāmin, āhātravēlā (β °veleti). SP 300 so 'bravit: (α adds svāmin or deva) nāham aparāddhaḥ. Hp 73. 11, Hm 41. 14 so (Hm śaśako) 'bravit: nāyaṁ mamā-parāddhaḥ (Hm deva, nāham aparādhyaḥ). So 99cd, 100ab ity uktavantaṁ taṁ siñham prahvaḥ sa śaśako 'bravit, na me devāparāddho 'yaṁ svavaśo nāham adya yat. Spl 58. 15 atha śa° savi° prov°: svā° nāparāddho mama na ca sattvānām. tac chrūyatām kāraṇam. Pq 42. 22 atha . . . svāmin, aparāddho nāsmākam na cānyamgāgām, yat kāraṇam, tac chrūyatām. Pa nothing. —After this T 26. 8 inserts siñhaḥ (β asāv aprachat): kena vidhṛt° 'si. śaśaḥ (β so 'bravit). This is represented in Jn, but nowhere else; T and Jn do not correspond very well, and it seems probable that the passage is a secondary insertion, perhaps made independently in T and Jn, perhaps going back to their common secondary source, the 'Ur-T.' Spl 58. 16, Pq 42. 24 siñha āha (Pq and Hamburg mss. of Spl add tat) satvaram nivedaya, yāvād daṅṣṭrāntargato (Pq mama daṅṣṭrāgato) na bhavasīti (Pq om iti). śaśaka āha. (252) T 26. 8 siñheneti (only!). SP 301 pathi siñhāntareṇa samrudhya bhakṣitum (α v. l. nirudhya tṣḍayitum) upakrāntaḥ.

siñhāntareṇa nirudhya bhakṣitum upakrāntaḥ. (?tato mayā 'bhikṣitam: ahaṁ svāmino madonmattasya siñhasya bhojanārtham gacchāmi. tatas tenā 'bhikṣitam:† cāurarūpī sa madonmattaḥ. tatas tam āhūya drutam āgaccha, yena yaḥ kaścīd āvayor madhyāt parākrameṇa rājā bhaviṣyati, sa sarvān evāi 'tān mrgān bhakṣayiṣyati 'ti.†) ato 'haṁ svāminam nivedayitum āgato

tasmāt katham api paṭyāgato (α atikramyā° or ākramyā°) 'smi. Hp 73. 12, Hm 41. 15 (Hm āgacchan) pathi siñh° balād dhṛtaḥ (Hp adds san, Hm tasyāgre) punarāgamanāya śapatham kṛtvā svāminam nivedayitum atrāgato 'smi. So 100cd mārge vidhārya siñhena dvitīyenojjhitaś cirāt. Kṣ 298cd (44ab) abravīd deva siñhena sañniruddho 'smi vartmani. Spl 58. 17 samastamrgāir adya svāmiṁ jātikrameṇa mama laghutarasya prastāvam vijñāya tato 'haṁ pañcaśaśakāḥ samam preṣitaḥ. tataś cāham āgacchann (Hamburg mss. om aham āg°) antarāle mahatā kenacid apareṇa siñhena vivarān nirgatyābhikṣitaḥ: re kva prasthita yūyam, abhiśtadevatām smarata. tato mayā bhikṣitam: vayam svāmino bhāsurakasya siñhasya sakāśa āhārārtham samaya-dharṇeṇa gacchāmaḥ. tatas tenābhikṣitam: yady evaṁ tarhi madīyam etad vanam mayā saha samayadharmeṇa sarvāḥ svāpadāir vartitavyam. cāurarūpī sa bhāsurakaḥ. atha yadi so 'tra rājā tato viśvāsasthāne caturaḥ śaśakān atra dhṛtvā tam āhūya drutataram āgaccha, yena dvayor madhyād yaḥ kaścīd parākrameṇa rājā bhaviṣyati, sa sarvān etān bhakṣayiṣyati. ato 'haṁ tenādiṣṭaḥ svāmisakāśam āgataḥ. etad velāvyatikramakāraṇam. tad atra svāmi pramāṇam. Pp 43. 1 in general like Spl: adya samast° jāti° prast° vijñ° laghutar° mama tato pañcaś° sañjñāḥ (so Hamburg mss. of Spl) preṣ°. tataś cāntarāle mahataḥ kṣitivivarān nirgatyāḥkena siñhenābhikṣitaḥ: kva etc. as Spl to svāmino mandamataḥ siñhasya bhojanārtham samay° etc. as Spl to evaṁ tan madī° etad vanam tato mayā saha sama° samastāir api mrgāir vart°. sa cāur° mandamatiḥ. tatas tam ... (text to) bhakṣayiṣyati. tato 'haṁ tenādiṣṭaḥ svāmisakāśam abhyāgataḥ. etan mama velātikram° etc. (as Spl; add iti at end). Sy 23. 6 Spricht er zu ihm: Die Tiere haben dir einen Hasen geschickt und mich haben sie mit ihm geschickt, damit ich ihn dir bringe. Aber in einiger Entfernung von hier ist ein Löwe und als wir dorthin gelangten, hat er den Hasen weggenommen. Ich sagte zu ihm: Dieser Hase ist an den Löwen abgeschickt, aber er schimpfte und fluchte nur auf dich. Ar; versions are more or less like Sy, but in part closer to Skt. orig.; Wolff p. 48 has the other lion represented as saying 'Mir gehört diese Gegend an, sowie alle Thiere, die sich darin befinden,' at the time when he takes the other hare away. At end JCap 62. 10 more fully: Qui cum audiret, blasphemavit, dicens: Ego sum dignior ipso regnare in hoc loco.—On account of the wide divergence in the versions the reconstruction of this is uncertain. But the general sense of Jn, to the extent indicated, seems supported by Pa and at least in part by H. The plurality of hares in Jn might seem also to get some support from Pa; but the correspondence on this point is seen on closer inspection to be very remote and probably secondary in each case. The motivation is wholly diff. In Pa the hare intends to show

('smi). (253) tac chrutvā siñhaḥ sakopam āha: *katham anyo 'tra (madbhujaparirakṣite vane) siñhaḥ. satvaram (gatvā) mama tam durātmānam darśaya*(sve 'ti). *śaśaka āha: (yady evam tad) āgacchatu svāmi, tam darśayāmi* ('ti). (254) *asāv (api śaśakas) tam gṛhītvā vimalajalasaṃpannam mahāntam kūpam atra (?tam)*

the lion an image of both lion and hare in the well; hence the second hare. Only one hare is said to have been intended for the lion's dinner. Jn has no sign of the double-image motif; on the other hand Jn's four other hares are represented as a captatio benevolentiae of the lion, to make up for the small size of the single hare. Note the lion's complaint on this score, Spl 58. 13, Pp 42. 19. (253) T 26. 8 tac (β adds ca) chrutvā paramodvignahrdayaḥ siñho (β om) 'bravit: katham... siñha iti. śaśo (β om) bāḍham ity (β inserts asāv) āha. atha siñho 'py (so mss., except R 'dhy; ed. em. vy-) acintayat: kim anena hatena kīraṇam mama. tam sapatnam saṃdarśayiṣyati (β ākhyāsyati), tam ca vyāpādyānam bhakṣayiṣyāmi. iti tam āha: mama tam (β adds śiḅraḥ) durātmānam darśayasveti. SP 301 siñha āha: kvāsū (α om asū) durātmā. sa āha: tvaritam āgaccha svāmin (α °chatu svāmi) tam darśayāmi. Hp 73. 13, Hm 42. 2 siñhaḥ sako° āha: satvaram gatvā durātmānam (Hp māh!) darśaya sa durātmā kvāste (Hm kva sa durātmā tiṣṭhati). So 101, 102 a b tac chrutvāśpālya lāṅgulaḥ siñhaḥ kro-

dhāruṇekṣaṇaḥ, so 'bravit ko dvitīyo 'sū siñho me darśyatām tvayā. āgatya dr̥śyatām devety uktvā. Kṣ 299 (44 c d, 45 a b) śrutveti kopād āspālya lāṅgulaḥ dhūtakesaraḥ, so 'vadad darśaya kvāsū kim matto 'py adhiko hariḥ. Spl 59. 5, Pp 43. 12 tac chrutvā bhāsuraka āha (Pp mandamatiḥ prāha): bhadra, yady evam tarhi satvaram darśaya me (Pp mama) tam cāurasinham, yenāham (Pp yenātam) mṛgakopam tasyopari kṣiptvā svastho bhavāmi. [Then insertion.] Spl 61. 1, Pp 44. 23 śaśaka āha: yady evam tarhi (Pp and Hamburg mss. of Spl tad) āgacchatu svāmi. Sy 23. 12 Da sprach der Löwe zu ihm: Komm!, zeige mir jenen Löwen. Ar. (254) T 26. 13 asāv api śaśo 'ntarlinam avahasya bṛhaspatyusanasor nitiśāstram pramāṇikṛtya svārthasiddhaye vimala° divipuruṣapṛpyodakam iṣṭakācitam (α divipuruṣam pṛpya sodakam iṣṭikā°) mahāntam kūpam adarśayat. SP 303 tatas (α om) tam gṛhītvānirmalajalapurṇakūpaḥ (α °tinimnam kūpaḥ) gataḥ. tatra paśyeti tasya (α tasmāi, om tatra paśyeti) pratibimbam darśayām āsa. Hp 73. 14, Hm 42. 3 tataḥ śaśakas tam gṛhītvā gambhīrakūpaḥ (Hm adds darśayitum) gataḥ. aśrāgata (Hm tatr° and adds svayam eva) paśyatu svāmity uktvā tasmin kūpajale tasyāiva (Hm tasya siñhasyāiva) pratibimbam darśitavān. So 102 b c d, 103 a b c so 'pi nināya tam, tathety auvāgataḥ siñham dūram kūpāntikam śaśaḥ, ihāntaḥstham (B. ihāntas tam) sthitaḥ paśyety uktas tatra ca tena saḥ, śaśakena. Kṣ 300 (45 c d, 46 a b) āgēsaro 'tha śaśako bhūtvā karaṭivāriṇaḥ, vāidūryasphaṭikasvacchaḥ (ŚP. and Ma. v. l. vāid°) mahākūpam adarśayat. Spl 61. 1, Pp 44. 23 evam uktvāgre vyavasthitaḥ. tataḥ kamcit (Spl tatas ca tenāgacchataḥ yah kupo dr̥ṣto 'bhut tam eva—cf. § 248; but Hamburg mss. with Pp) kūpam kṣāḍya (then insertion) Spl 61. 5, Pp 45. 4 darśitas tena kūpaḥ (Pp tasya tam kūpam adarśayat). Sy 23. 13 Und ich (! read er?) ging und zeigte ihm eine

paśye 'ty adarśayat. (255) (tataḥ) so 'pi mūrkhah (siṅha) ātma(naḥ) pratibimbaṁ jalamadhyagataṁ dr̥ṣṭvā 'yam asāu sapatna iti matvā 'tikopavaśāt (siṅhanādaṁ mumoca. tatas tatpratīśabdena dviguṇataro nādaḥ kūpāt samutthitaḥ. athā 'sāu taṁ nādam ākarṇya śaktataro 'yam iti matvā) tasyo 'pary ātmānaḥ nīkṣīpya pañcatvam (upa)gataḥ. (256) śaśako 'pi hr̥ṣṭamanāḥ sarvān mṛgān anandya tāiḥ praśasyamāno yathā-sukhaṁ tatra vane (ni)vasati sma.

(End of Story 6)

(257) ato 'haṁ bravīmi: yasya buddhir balaṁ tasye 'ti. (258)

Zisterne mit klarem Wasser und sprach: Hier ist er. Und sie traten näher, um beide in die Zisterne zu schauen. Ar (lacks last sentence of Sy). (255) T 26. 15 asāu apy ātmakāyapratibimbānabhiḥjāṭayā kumārgāpānācittō 'yam asāu sapatna iti matvā sahasāiva tasyopari sahnipatito mūrkhyaṭ pañcatvam agamat. SP 304 sa cātikopavaśād ātmanah pratibimbam dr̥ṣṭvā siṅhāntara-bhrāntīyā jale (α only: sa cātikopam upagatas) tasyopari nipatyā pañc° upag°. Hp 73. 16, Hm 42. 6 tato 'sāu krodhād dharmāto darpāt tasyo°... (om upa). So 103cd, 104, 105 krudhā garjan siṅho 'ntaḥ kūpam ākṣata, dr̥ṣṭvā svacche ca toye svam pratibimbam niśamya ca, svagarjitapratiravaṁ matvā tatprati-garjitam (B. °nam), pratisiṅham sa kopena tadavadhāya mṛgādhipaḥ, ātmānam akṣipat kūpe mūḍho 'trāiva vyapādi ca. Ks 301abcd (46cd, 47ab) pratibimbā-kṛtīṁ dr̥ṣṭvā svāṁ tatprākulakesarāḥ, sa kūpamagnaḥ prayayāu pralayaṁ śaśavañcītaḥ. Spl 61. 6, Pq 45. 4 sa ca siṅho 'timūrkhatayatātmānaḥ (Spl tataḥ so 'pi mūrkhah siṅhaḥ kūpamadhyā ātma-) pratibimbam jalamadhyagataṁ dr̥ṣṭvā siṅhanādaṁ mumoca. tatas tatpratīśabdena (Spl om tat; adds kūpamadhyād) dviguṇataro nādaḥ (Pq adds kūpāt) samutthitaḥ. atha tena taṁ śatruṁ (Pq athāsāu taṁ nādam ākarṇya śaktataro 'yam iti) matvātmānaḥ tasyopari prakṣīpya prāṇāḥ parityaktāḥ (Pq kṣiptvā prāṇān mumoca). Sy 23. 16 und es erschien ihr Spiegelbild im Wasser. Spricht er zu ihm: Das ist der Löwe und da der Hase, den er genommen hat. Wie er nun sein Spiegelbild sah, hielt er es für Wirklichkeit, geriet in Wut, stürzte sich in die Zisterne, um mit ihm zu kämpfen, und ertrank. Ar (lacks speech of hare to lion). The parenthetized passage with Jn, supported by So; hence probably orig., tho found nowhere else, and tho its omission in the Hamburg mss. of Spl (Hertel, *HOS*. 13, Spec. I, end) makes it questionable whether Spl originally had it. (256) T, SP, H, Ks, Sy nothing. Text Spl 61. 9 (but not in Hamburg mss.—sarvamṛgān, and adds saha after tāiḥ) and Pq 45. 8 (vasati, om ni). So 106 śaśaḥ sa prajñayottīrya mṛtyor uttārya cākhilān, mṛgān gatvā tad ākhyāya svayāttam tān anandayat. Ar, JCap 62. 17 Et rediens lepus ad socios suos, narravit eis omnia que fecerat; qui ipsum laudaverunt super hoc. Similarly Wolff. KF nothing. OSP p. 71 top, Et tornóse la liebre, e estorcieron las bestias del miedo en que eran, e fncaron seguras por siempre. (257) T A 44. 1, SP 306, Hp 73. 17, Hm 42. 7, Spl 61. 10, Pq 45. 10, text; cf. So 107, 108ab, Ks 301ef (47cd). (258) T A 44. 1 tac

(*tac chrutvā*) karāṭaka āha: yady evaṃ tarhi gaccha, śivās te panthānaḥ santu. (*yathābhipretam anuṣṭhiyatām* iti.) (259) atha damanakaḥ piṅgalakasamīpaṃ gatvā prapāmyo 'paviṣṭaḥ. (260) tenā 'bhīhitaḥ: kuta āgamyate bhavatā. cirād dr̥ṣṭo 'si. (261) so 'bravit: deva, ātyayikaṃ (*manyamāno*) bhartre nivedayitum āgato ('smi). †na cā 'yam manorathaḥ saṃśritānām. kim ca, uttarākriyakalavinipātābhītāir nivedyate.† tathā hi:

chrutvā kar° 'bravit: śivās te pan°. yathā°... SP 306 kar° (α adds āha): tarhi (α om) gaccha...santu. Hp 74. 2, Hm 42. 15 kar° brūte: yady... (Hp tadā for tarhi) santu (Hm before pan°). So 108cd evaṃ damanakenokte tūṣṭiṃ karāṭako 'bhavat. Spl 61. 13 kar° āha: bhadra, yady... (om iti). Pp 57. 19 etad ākaraṇya kar° āha: yady evaṃ bhavān api kṛtānīcayāḥ, tato gacchata bhavān abhīmatasiddhaye, śivās te santu panthānaḥ. Sy A 34. 1 Kljlg sprach: Wenn du den Stier so zu töten vermagst, daß dem Löwen kein Schaden entsteht, so zögere nicht, sondern beginn' damit. Denn solange der Stier lebt, hast du Nachteil davon. Sei vorsichtig, daß dir nichts Schlimmes passiert. Ar as Sy. (259) T A 45. 1 atha damanakaḥ siṃhasyopasīṣṭaḥ prapaṭas ca tasmāi. SP 307 dam° ca (α om ca) pūṅg°... (α om upav°). Hp 74. 3, Hm 43. 1 tato dam°... (om upaviṣṭaḥ). So 109 tato damanakaḥ cāpi (B. gatvā) tasya piṅgalakasya saḥ, siṃhasya svaprabhor āsīd antike durmanā iva, Ks 302 (48) ab ity uktvā piṅgalam draṣṭum yāto dr̥ṣṭvā prapāmya ca. Spl 61. 14 atha damanakaḥ saṃjīvakaviyuktaḥ piṅgalakam avalokya tatrān-tare prapāmyāgre samupaviṣṭaḥ. Pp 57. 21 ity ukte 'sāv api siṃhasakāśam gataḥ, prapāmyopaviṣṭas ca. Sy A 34. 6 Darauf blieb Dmng einige Tage, ohne den Löwen zu besuchen, und als er ging, stellte er sich bedrückt. Ar as Sy. (260) T A 45. 1 text. So 110a pr̥ṣṭas ca kāraṇam tena. Spl 61. 16 piṅgalako 'pi tam āha: bhoḥ kasmāc cirād dr̥ṣyase. Pp 57. 21 siṃhenābhīhi-taḥ: kuta bhavāś cirād dr̥ṣṭaḥ. Sy A 35. 1 Als ihn der Löwe sah, sprach er zu ihm: Kommst du wohlbehalten? Wie lange hast du dich nicht bei mir sehen lassen! Ar. (261) T A 45. 2 text (om deva, many°, & āg° 'smi), SP 307 'bravit: ekaṃ (α for ekaḥ: deva, sāparādhmā, v. l. adds ātmānam) manyamāna āgato 'smi. āha (α uvāca) ca. Hp 74. 4, Hm 43. 1 uvāca: deva, ātyayikaṃ manya° āgato 'smi. yataḥ. So 110bcd tam uvāca janāntikam, buddhvā na yujyate tūṣṭiṃ sthātum deva vadāmy atah. Ks 302 (48)cd, 303 (49) idam damanako vākyam ekānte virato (Ma. em. 'bhigato) 'bravit, kulakramāgatā bhṛtyā hitavākyesu muktatām, yat prayānti (SP. prā°) sadotsekāḥ (Ma. em. 'ki-) svāmināḥ sāvalip-tatā. Spl 61. 16 damanaka āha: na kimcid devapādānām asmābhiḥ prayojanaṃ tena nūgacchāmāḥ. tathāpi rājaprayojanavināśam avalokya saṃdahyamānahr-dayo vyākulatayā svayam evābhyāgato vaktum. uktaṃ ca (vs). Pp 57. 22 so... ātyayikam adya kimapi svāmināḥ. tenāpriyam api bhadraṇya niveditum āgataḥ. na... kim tu samanantarākriyākālātipātābhītāir hi nivedyate. uktaṃ ca. Sy A 35. 3 and A 36. 1 Dmng sprach: Möge es gut gehen. Jetzt jedoch geht's nicht gut. Der Löwe sprach: Was hat dich betroffen? Dmng sprach: Das, was mich betroffen hat, möge meinen Herrn nicht treffen. Der Löwe sprach: Was

aniyuktā hi śācivye yad vadanti maṇiṣiṇaḥ
anurāga-dravyasyāi 'tāḥ prapayasyā 'tibhūmayāḥ. 64.

(262) (*atha*) piṅgalakāḥ (*śraddheyavacanavāt taṁ*) sādaram
āha: kiṁ bhavān vaktum icchati 'ti. (263) so 'bravīt: ayaṁ
tāvāt saṁjīvakas tavo 'pari drogḍhamatiḥ. (264) viśvāśopagataś

ist's denn? Und Dmng sprach: Das muß ich dir heimlich sagen. Und so fragte ihn der Löwe heimlich und Dmng sprach: Wenn einer, der an angenehme Worte gewöhnt ist, etwas Unangenehmes hören muß, so ist es schwierig für einen, es zu sagen. Wenn jedoch der, dem es gesagt wird, ein Weiser ist, so hört er es bereitwillig an, und wenn er es anhört, nützt es ihm, und wenn er es nicht anhört, schadet es ihm. Ar (OSp and KF fairly close to Sy; JCap confused). The last part of Pa probably represents a rather mangled version of the last part of our text; at least it shows that something of more or less this sort was in the orig., tho it is lacking in SP and H, and wholly diff. in Spl, while the Bṛ versions may or may not contain remote reflexes of the phrase, which I print between daggers, following T with the support of Pp. Vs 64=T 63, SP 55, N 40, Pp 219, cf. So 111, Sy 44, Ar. a, Pp anuyuktā; N abhiyuktā ca saṁcintya; SP tu for hi (α text). b, SP ye (α, N text). Pp hitāṣiṇaḥ. c, SP 'vasyāite (α, N text). d, N corrupt. So (combines this with vs 79, q. v.) aniyukto 'pi ca brūyād yadicchet svāmino hitam, tad viḥāṣyānyathābuddhiṁ madvijñaptim imāṁ śṛṇu. Sy Mein Herr ist weise, und wer aus Freundschaft ein Wort spricht, dem entsteht kein Schaden. Ar, JCap 63. 9 referenti vero nec bonum nec malum est, nisi quia adimplet mandatum et ostendit dilectionem quam habet erga ipsum. Similarly OSp and KF, the latter corruptly. (262) T A 46a. 1 śraddhe° ca damanakasya sādaram aprēchat: kiṁ bhavatā tarkitam iti. SP 311 piṅg° sādaram ... Hp 74. 15, Hm 43. 11 pi° sād° āha: atha bhavān kiṁ vaktum ic°. Spl 61. 22 atha tasya sābhiprāyaṁ vacanam ākarṇya piṅgalaka āha: kiṁ vaktumanā bhavān. tat kathyatām yat kathanīyam asti. Pp 58. 5 atha pi° śraddheyavācnyatvāt taṁ sād° aprēchat: kiṁ bhavān vivakṣuḥ. iti. Sy A 38. 1 Der Löwe sprach: Was war das Wort? Ar. (263) T A 46a. 1 damanakāḥ (β so 'bravīt): ayaṁ ... (α drogḍhamatiḥ, β text, Hertel em. to drogḍhumatiḥ, without reason. Several times below the same word, or with -buddhi for -mati, occurs, with the same variant readings, and emended by Hertel in the same way. See §§ 310, 312, 317, 455; especially § 317, where the other versions point to -buddhiḥ preceded by a past participle.) SP 311 so... tavopary asadṛśavyāpāraṁ karoti (α °pāra-kāri). Hp 74. 15, Hm 43. 11 damanako brūte: ayaṁ etc. as SP °vyavahāri; Hm da° br° deva saṁj° tavop° asadṛśavyavahā-riva lakṣyate). So 112a vṛṣaḥ saṁjīvako 'yaṁ (B. eṣa saṁjīvakokṣa). Kṣ 304 (50) ab saṁjīvako 'yaṁ vṛṣabhaḥ svāmīdrohe samudyataḥ. Spl 61. 23 sa prāha: deva, saṁjīvako yuṣmatpādānām upari drohabuddhir iti. Pp 58. 5 so 'bravīt: deva, saṁj° tavopari duṣṭabuddhyā. Sy A 38. 2 Dmng sprach: Ich habe vernommen, daß Snzbug [here next] — A 38. 6 Das habe ich vernommen und ich bin zur Überzeugung gelangt, daß Snzbug ein Verräter ist. Ar. (264) T A 46a. 2 text (eva vanaṁ for evāhaṁ rājyaṁ). SP 312 tathā ca viśvāśān

cā 'yam matsamnidhāv āha: dṛṣṭā 'sya piṅgalakasya mayā sārāsārātā śaktitrayasya, yata enaṁ hatvā svayam evā 'haṁ rājyaṁ grahīṣyāmi 'ti. (265) (e) tac (ca vajrāsanidulṣahataram vacanam) śrutvā kṣubhitahṛdayaḥ piṅgalako moham upagato na kimcid ūce. (266) damanakas (tu tasyā 'kāram dṛṣṭvāi 'vam) āha: ayam tāvad ekamantriprādhānyena mahān doṣa (āpatitaḥ). sādhu ce 'dam ucyate:

(α for all this: kim cāsū) matsam° eva svāmināḥ śaktitrayanindām kṛtvā rājyaṁ eva (α evā-) kāṅkṣati. Hp 74. 16, Hm 43. 12 tathā cāsmatsamnidhāne svāmināḥ (Hm śrīmaddevapādānām) etc. as SP (evābhilaṣati). So 112-115 ab tvāṁ hatvā rājyaṁ cikīrṣati, mantriṇā hi satānena tvāṁ bhīrur iti nīscitaḥ, dhunoti tvāṁ jighāṁsuḥ ca (B. tvāṁ ji° dhunoty eṣa) śṛṅgayugmaḥ nijāyudham, nirbhayā jivatha sukhaṁ mayi rājāni tṛpāsane, tad eta (B. eva) haṁmo yuktyāmum mrgendraṁ māṁsabhojanam, āśvāsyopajapaty evaṁ prāṇināḥ ca vane-vane, tad etaṁ cintaya vṛṣaṁ nāsty asmin sati śarma te. Kṣ 304 (50) ed yathā vakrāṇ-citagrivaḥ (Ma. cakr°) saṁgrāmārthīva lakṣyate. (Cf. also § 310, which perhaps has also influenst Kṣ here.) Spl 62. 1 viśvāsagatasya mama vijāna idam āha: damanaka, dṛṣṭāsyā pi° sārā° tad ahaṁ enaṁ hatvā sakalam api mrgādhipatyam tvatsācivyaśamanvitam kariṣyāmi. Pp 58. 6 viśvāsam upagato matsamnidhāu rahasi viśvāsāt prastāveṣv āha: dṛṣṭāsyā mayā tvatsvāmināḥ śaktitraye°pi sārā°. tad enaṁ... evāhaṁ sukhena rājyaṁ grahi°. [Then insertion.] Sy A 38. 2 des ūfern mit den Tieren geredet und gesagt habe: Schon lange prüfe ich den Löwen auf sein Wesen und bin zu dem Resultat gekommen, daß er keinen Mut besitzt; folglich ist die Sache mein. (Cf. also Sy A 38. 8, quoted under vs 66; it probably contains a partial reflex of this passage as well.) Ar. (265) T A 46 b. 1 tac ca... (β °sahataravac°)... kimcid abhihitavān. SP 313 etac chrutvā piṅg° sabhayaṁ sāścaryam sāśaṅkaṁ (α om) na kimcid ūce. Hp 74. 18, Hm 43. 14 as SP to sāścaryam, then (Hm inserts matvā) tūṣṇīm sthitaḥ. Spl 62. 4 piṅgalako 'pi tad vajrasāraprahārasa-dṛṣam dñrupaṁ tad vacaḥ samākāṇya moham upagato na... Pp 58. 10 tac ca vajrapātaduṣaha° vac° upaśrutyāṭīva kṣubh° pi° mo° upagato na kimcid uvāca. Sy A 49 (??) Da wurde er unschlüssig und ängstlich und sprach zu Dmng: [supplied from Ar: Was rätst du mir nun? Dmng sprachr.] Ar. (266) T A 46 b. 2 text (om tu; asāv for tāvad; om mahān; ed. with α cāitad for cedam [or ca] of β). SP 314 dam° punar āha: ayam (α inserts tāvad) ekas tava pradhāno mantri. tathā caktam. Hp 74. 18, Hm 43. 15 dam° punar āha: deva, sarvāmātyaparityāgam kṛtvāika (Hp om eka) evāyam yat tvayā sarvādhikāri kṛtaḥ sa eva (Hp evāyam sakalakāryādhikāre° niyuktaḥ, ayam ca mahān) doṣaḥ. yataḥ. So, cf. 112 c mantriṇā hi satānena. Spl 62. 5 sa damanako°pi tasya tam ākāram ślokyā cintitavān: ayam tāvat saṁjivaka-nibaddharāgas tau nūnam anena mantriṇā rājā vināśam avāpsyatiti. uktam ca. Pp 58. 11 dam° tu tadākkāram pariñāyābravit: ayam eva mantriprādhānye mahān doṣaḥ. sādhu... Sy, Ar, perhaps fused with their version of vs 66,

atyuechrite mantriṇi pārthive ca
 viṣṭabhya pādāv upatiṣṭhate śrīḥ
 sā strisvabhāvād asahā bharasya
 tayor dvayor ekatarāṃ jahāti. 65.
 ekaṃ bhūmipatiḥ karoti sacivaṃ rājye pramāṇaṃ yadā
 taṃ mohāc chrayate madaḥ sa ca madālasyaena nirvidyate
 nirvinṇasya padaṃ karoti hrdaye tasya svatantrasprhā
 svātantryasprhayaṃ tataḥ sa nṛpateḥ prāṇaṃ abhidruh-
 yati. 66.
 viśadigdhasya bhaktasya dantasya calitasya ca
 amātyasya ca duṣṭasya mūlād uddharaṇaṃ sukham. 67.

q. v. Vs 65=T 64, SP 56, N 41, Hp 113, Hm 127, Pq 221, So 117 cd, 118, Sy 46,
 Ar. In Pa badly misunderstood, if this really represents our vs. a, T a, SP a
 abhyuechrite. Pq vā for ca. b, Pq -vaṣṭabhya (SP a v. l. also cāvaṣṭ°). SP, Pq
 avatiṣṭhate. c, SP a sā śrī(h) sva°. T mss. asabhārataṣya, em. Hertel. SP
 asahā calā ca, v. l. text. d, Pq dvayos tayor. So yas tulyaḥ kriyate rājñā
 na tadvac chriḥ prasarpati, dvayor dattapadā sā ca tayor uechritayoś calā,
 na śaknoti ciraṃ sthātum dhruvam ekaṃ vimuñcati. Sy Wenn ein Herrscher
 den, welcher gewürdigt worden ist, ihm gleich zu sein, nicht stürzt, so
 stürzt dieser ihn. Ar similarly. Before next vs T inserts suṣṭhu cedam
 ucyate, Pq kiṃ ca. Vs 66=T 66, SP 57, N 42, Hp 114, Hm 128, Spl 240,
 Pq 223, Sy A 38. 7, Ar. In Pa (probably fused with reflex of § 264 and
 § 266, above) before prec. vs; in T, Pq after next vs. a, SP, N rājya- (SP a v. l. and
 H text). SP yatas (a text). b, Jn madād dāsyena, T madāt tasyāiva (but
 nir-vid does not appear ever to govern the genitive, except its participle),
 N madolampena. SP, H nirbhidyate (SP a, N text). SP, H nirbhinnasya (SP a, N
 text). N madaṃ. d, T mss. svātantryasya tayā (a tathā), em. Hertel. Spl
 svātantryān nṛpateḥ sa rājyam athavā prāṇān. SP a tadā sa, tad asya, for
 tataḥ sa; T sa eva. T a prāṇād, Pq prāṇeṣv, N, H prāṇāntikaṃ dru°. SP api
 druhyati, SP a v. l. and Pq abhidruhyate, Spl api cyāvayet. Sy Du hast ihn
 auf diese hohe Rangstufe erhoben und da hat er sich zu dem Gedanken ver-
 leiten lassen: Da ich dem Löwen in jeglichem gleichstehe, so töte ich ihn
 und seine Herrschaft fällt mir zu. Es heißt ja. Ar, JCap 64. 3 Cum autem
 ostendisti sibi honorem et eum tibi coniunxisti, et eum super domum tuam
 ordinasti et fecisti consiliarium et secretarium tuum, ipse autem putat
 esse sicut tu, et estimat tibi esse successurum in regno, si te contingat
 a regno discedere. KF 30. 11 similarly, but more orig. in the end:— he
 craved to obtain your royal rank, and raised his neck, yea hardened it,
 and studied to seize your crown by fraud. Before next vs Tḥ inserts
 api ca, Pq tena hi. Vs 67=T 65, SP 59, N 43, Hp 115, Hm 129, Pq 222, Sy
 57, Ar (JCap 68. 19, KF 35. 6). Out of place in Pa; in T, Pq before prec.,
 which may possibly be orig. order. a, T, Pq kaṇṭakasya ca (T ed. with a tu)
 bhagnasya (but Pa proves that the reading of SP, N, H is orig.). Hp vidag-
 dhasya ca (Hm text). SP bhakṣyasya (v. l. text); N, Hp bhuktasya (Hm and

(267) sa cā ('dhunā niravagrahaḥ) sarvakāryeṣu svecchayā pravartate. tat kim atra yuktam. (api ca):

kāryāṇy arthopamardena svanurakto 'pi sādhasya
no 'pekṣyaḥ sacivo rājñā sa tam mathnāty upekṣitaḥ. 68.

(268) (tac ca śrutvā sinho 'bravit: ayaṁ tavad asadṛśo mama bhṛtyaḥ, kathaṁ mama 'pari vikariṣyati.) (269) (so 'bravit: deva, bhṛtyo 'bhṛtya ity anāikāntikam etat. uktam ca):

na so 'sti puruṣo rājñāṁ yo na kāmāyate śriyam
aśaktā bhagnamānās tu narendrah paryupāsate. 69.

(270) sinha āha: bhadra, tathā 'pi tasyo 'pari mama cittam na praduṣyati. yat kāraṇam:

Hp v. l. text). d, SP balād (α text). Sy Ein angefressener Zahn und eine faule Speise lassen nicht eher zur Ruhe kommen, als bis sie hinausbefördert sind. So Ar. (267) T A 47 text (icchatī pravartitum for sve° pra°). SP 326 sa ca sarvakāryeṣu svecchayā (α svecchātaḥ) pravartate. tad atra pramāṇam svāmī. Hp 75. 15, Hm 44. 13 as SPα (add at end etac ca jānāmi [Hm jānāti]). Spl 62. 12 kim atra yuktam iti. Pq 58. 23 so 'yam adhunā saṁjīvako nirava° . . . pravartate. tad etad evātra yuktam. yad uktam. Sy A 39. 1(?) Darum sprach ich zu dir: Du bist klug und gewandt und tust das Rechte. Ar. Vs 68=T 67, SP 61 (in proper order in α), N 44, Pq 224; possibly cf. Sy and Ar under vs 65 above. a, Tα arthopasandena, Pq arthāvamardena, SP arthavimārṣena (α text), N athāvamanyeta. b, T ed. with β svānu°, SP sānu°, N citte rakto; SPα-raktena, SP ed.-rakto hi (best ms. 'pi). T sādhasyet (so SP v. l.). c, Pq nāpe°. d, SP, N nāyam artho hi (SPα 'pi or 'ti, N 'ti) puṣkalaḥ; Pq vāñchataḥ bhūtim āyati. (268) T A 48. 1 text (α vikariṣyati). [So cf. 115 e d? evaṁ damanakenoktaḥ sa tam piṅgalako 'bhyaḍhāt.] Spl 62. 12 piṅgalako 'pi cetanāṁ samāsādyā katham api tam āha: damanaka, saṁjīvakas tāvāt prāṇasamo bhṛtyaḥ sa kathaṁ mamopari drohabuddhiṁ karoti. Pq 58. 32 tac chrutvā piṅgalako 'bravit: ayaṁ tavan mama . . . viparyayaṁ kariṣyati. (269) T A 48. 2 text β; ed. with α only damanakah. Spl 62. 14 damanaka āha: deva . . . Pq 58. 33 damanaka āha: bhṛtyo na bhṛtya iti naitad ekāntikam. uktam ca. Vs 69=T 68, SP 60, N 45, Hp 118, Hm 131, Spl 241, Pq 226; Sy perhaps cf. 48, under our vs 78? a, SP, N, H loke for rājñāṁ. c, T aśakta- (so ms. P, other mss. °ti-); Pq na śaktir; SP, Spl text (SP v. l. aśakto). T mss. and SP v. l. bhagnamānās tu; Spl eva sarvatra; Pq yāvad anyāpi. For ed N, H parasya yuvatiṁ ramyāṁ śākāṅkṣaḥ (N °ā, Hm sādaram) nekṣate (N, Hp v. l. nekṣyate) 'tha (Hm 'tra, Hp v. l. ca) kaḥ (Hp yaḥ, v. l. kaḥ). d, Pq tāvāt saṁsevate param. (270) T A 49 sinhaḥ (β adds āha): bhadra (β om) . . . me (β mama) . . . SP 331 sinhaḥ: bhadra, tvayāiva saṁjīvake mama mahān snehaḥ kṛtaḥ (α sinho 'bravit: tathāpi saṁjīvake [v. l. adds mahān] snehaḥ). Hp 75. 19, Hm 45. 2 sinho vimṛśyāha: bhadra, yady apy evaṁ tathāpi saṁjīvake (Hm °kena saha) mama mahān snehaḥ. paśya. Spl 62. 18 piṅgalaka āha . . . 'pi mama tasyopari cittavṛttir na vikṛtiṁ yāti. athavā sādhy

- anekadoṣaduṣṭo 'pi kāyaḥ kasya na vallabhaḥ
 kurvann api vyalikāni yaḥ priyaḥ priya eva saḥ. 70.
 (271) damanaka āha: ata evā 'yam doṣaḥ vyudasya sarva(m)
 mṛgajānam (svāminā) yasyo 'pary āsthā pratibaddhā, so 'yam
 (adhunā) svāmitvam (abhi)vāñchati. api ca:
 yasminn evā 'dhikaṁ cakṣur āropayati pārthivaḥ
 sute vā svakulīne vā sa lakṣmyā harate manaḥ. 71.
 (272) (?yac ca mahākāyo 'yam iti tvam upakārāya cintayasi,
 tad api viparītam eva. yataḥ:)

idam ucyate. (Similar sentiments expressed also in Spl 63.10, 63.20.) P_q 59.3
 sinha... 'pi mama tasyopari cittaṁ na paridu°. yataḥ. Sy A 44 Als Dmng
 sah, daß er mit den Worten, die er gesprochen, den Löwen gegen den Stier
 nicht mißtrauisch zu machen vermochte, [dachte er: Ich muß härter sprechen].
 Ar. T vs 69, nowhere else. Vs 70=T 70, SP 62, N 46, Hp 119, Hm 132,
 Spl 242, P_q 227. N, H put cd before ab. a, N anekaduṣṭadoṣo. (271) TA 50,
 text (om svāminā; ed. with α om āha). SP 334 damanakaḥ (α adds āha):
 tasyāivāyam (α asyāi°) doṣaḥ sarvaparityāgena (α sarvabandhupari°) yasmin
 rājyam niveśitam, tathāpi sa eva svāmitvam vāñchati. tathā ca (α yasmin
 rājyānubandhaḥ svāminā kriyate sa ca svā° vāñ°). Hp 76.4, Hm 45.8 dama-
 nako vadati (Hm da° punar evāha): deva, sa eva doṣaḥ (Hm evātidosaḥ).
 yataḥ.—After vs 75: Hp 76.11, Hm 45.13 tvayā ca mulabhṛtyān apās-
 yāyam āgantukaḥ puraskṛtaḥ. etac cānucitaṁ kṛtam. yataḥ (Hp paśya).
 Spl 62.22 dam°... doṣaḥ. uktaḥ ca. P_q 59.8 dam°... doṣo 'bhyudayaśya.
 yat sarvamṛgajānam parihṛtya svāminā... adhunā svayam svā° abhi°. uktaḥ
 ca. Sy A 43 Gewiß, aber gerade deshalb hat er sich gegen dich gewendet:
 wegen der Wohltaten, die du ihm erwiesen hast und weil du ihn dir gleich-
 gestellt hast. Heißt es doch. Apparently not in Ar. Vs 71=T 71, SP 63,
 N 47, Hp 121, Hm 134, Spl 243, P_q 229. Hertel thinks this is Sy 48, but I
 think this is scarcely possible; see our vs 78. a, P_q apy for eva. c, Spl
 akulīnaḥ kulīno vā, P_q ajānte sakulīno vā, H, N, sute 'mātye 'py udāsme,
 SP ahito vā kulīno vā, SPx text, T tat- for sva-. d, Spl sa śriyo bhūjanam
 naraḥ, SP sa rājyam abhikāñkṣati (α text), N, H sa lakṣmyādrīyate (Hm
 °ādrīyate) janaḥ. After this appears in T and P_q a prose passage (TA 51.1
 tad asaṁbhāvyam etat parihaṛatyam dūreṇa prakāśaṁbandheṣu; P_q 59.12,
 not very close to T), which appears to me to have extremely slight claims
 to originality, as it is repetitious and has no support in other versions. After it
 P_q has its vs 230, which is SP 64; but it is not found in SPx, nor in N nor H,
 and I therefore think that it is a secondary and independent insertion in P_q
 and SPβ. The insertion was easy and natural because its meaning is close to
 that of the preceding vs.—The originality of the passage next following
 (§ 272, vs 72, and § 273) is also doubtful; no trace of it is found outside of T
 and Jn. (272) TA 51.1 yac... tad api nāivam (β nāiva). P_q 59.18 text
 (om tvam; cintyate). Spl 63.3 atha yady evaṁ cintayasi, mahākāyo 'yam anena

- (?kiñ gajena prabhinnena gajakarmāṇy akurvata
sthale vā yadi vā nimne śreyān kṛtyakaraś ca yaḥ. 72.)
(273) (?tena hi deva nā 'yam upāyaḥ.)
satām matim atikramya yo 'satām vartate mate
na sa jīvayitum śakyah sarvabhakṣa ivā 'turaḥ. 73.
yo na niśreyase jñāne suhrdām vartate vaśe
acirāt sa cyutaḥ sthānād dviṣatām vartate vaśe. 74.
apriyasyā 'pi vacasaḥ pariṇāmāvirodhinaḥ
vaktā śrotā ca yatrā 'sti ramante tatra saṁpadaḥ. 75.
mūlabhṛtyoparodhena nā 'gantūn pratimānayet
nā 'taḥ parataro 'nyo 'sti rājabhedakaro gadaḥ. 76.
(274) siñha āha:

ripūn vyāpādayiṣyāmi, tad asmān na sidhyati (then expansion). Vs 72=
T 72, Pp 231. b, Pp rājakarmāṇy. T most mss. akurvataḥ. c, Pp sthulo vā
yadi vāsthulāḥ. d, Tṣ ca saḥ (c carah), Pp pumān. (273) T A 52 text.
Pp 59. 21 athavā devapādānām asyopary anukampā tad apy ayuktam. yataḥ.
Vss 73 and 74. Vs 73 is SP 65, N 48, Pp 232; its ab is T 73ab, and seems
clearly reflected in So 121ab; its cd is omitted in T and replaced by two
diff. pādas in Pp, but is clearly reflected in So 119cd and Sy 51 (Ar like-
wise). Vs 74 is SP 66, N 49, Pp 233; its ab is omitted in T, which puts its cd
with 73ab; but 74ab is clearly represented in Sy 50; So 121 stands for 74cd.
Two mss. of SP agree with T in omitting 73cd and 74ab. Variants: 73a, T
matam, and so v. l. of SP. b, SP vaśe for mate (best ms. text). cd, Pp kālena
vyasanam prāpya paścātāpam sa gacchati. 74a, Pp niśreyasaḥ, SP nāś-
reyase or niśreyasi (ed. text), N vāśreyasi. SP ed. jñāte (α, N text), Pp
jñānaḥ. b, Pp suh° pratipadyate. cd, N dṛṣṭādrṣṭaphalabhiraṣṭo mṛto vā
naṣṭa eva saḥ. So 119 prabhuś ca yo hitam dveṣṭi sevate cābitam sadā,
sa varjaniyo vidvadbhir vāidyāir duṣṭāturo yathā; So 121 na śṛṇoti satām
mantram asatām ca śṛṇoti yaḥ, acireṇa sa saṁprāpya vipadam paritapyate.
Sy 50 and 51 Der Freund, zu dem man aus Freundschaft nützliche
Worte spricht, und der sie nicht in die Tat umsetzen will, hat stets die
Folgen seiner Handlungen zu erleiden, wie der Kranke, der nicht diejenige
Kost ißt, die ihm der Arzt verordnet, sondern die, nach der ihm gelüstet.
Ar as Sy. Before next vs T inserts tena, H śṛṇu deva, Pp api ca. Vs 75
=T 74, SP 67, N 50, Hp 122, Hm 135, Pp 235, So 120. a, N, H pathyasya
for vac°. b, SP, N par° (SPα text); H pariṇāmāḥ sukhāvalāḥ. c, Tα tr ca
śrotā. SP yatrāste (α text). So apriyasya prathamataḥ pariṇāme hitasya ca,
vaktā śrotā ca yatra syāt tatra śrīḥ kurute padam. Before next vs T inserts
api ca. Vs 76=T 75, SP 68, N 51, Hp 123, Hm 136, Pp 237. a, T māula°.
SP °ya-virodhena (α text), N °yāparodhena, Hp °yāparādhena, Hm °yān
parityajya. b, Pp na hy āgantūn prapūjayet, SP yaś cāgantūn ca mānayet
(α text). Hm pratipālayet. c, SP, N, Hp paṭutaro (SPα, Hm text). SP dharmo
for 'nyo 'sti (α nāsti, or 'nyo 'sti; N, H text, except Hm doṣo!). d, SP, N, H
mataḥ for gadaḥ (SPα text, Hm yataḥ). (274) T 29. 3 siñhaḥ (ṣ adds

ukto bhavati yaḥ pūrvam guṇavān iti saṁsadi
 na tasya vācyam nāirguṇyam pratijñam parirakṣatā. 77.
 (275) (*anyac ca*,) mayā ('yam) śaraṇāgata (iti kṛtvā) 'bhayavācam
 dattvā 'nīto vardhitaś ca. tat katham (*ayam akṛtajñō*) druhyati.
 damanaka āha:

durjanaḥ prakṛtiṁ yāti sevyamāno 'pi yatnataḥ
 svedanābhyāñjanopāyairḥ śvapuccham iva nāmitam. 78.
 (*api ca*):

āha. SP 350 siṁhaḥ (α piṅgalaka āha). Hp 76. 16, Hm 46. 1 siṁho brute.
 Spl 63. 6 piṅgalaka āha. Pp 60. 3 siṁha āha: bhadra, mā māivam vocaḥ.
 yataḥ. Sy A 41. 1 Der Löwe sprach. Ar. Vs 77=T 76, Spl 244, Pp 238,
 Sy A 46. 2 (not recognized by Hertel), Ar (JCap 67. 10, KF 33. 26—38,
 OSp). a T mss. bhakto for ukto, em. Hertel. c, Spl tasya doṣo na vaktav-
 yaḥ. d, Ja pratijñābhaṅgabhrūṇā. Sy so erweise ich mich, wenn ich
 den mit ihm geschlossenen Vertrag breche und die Dienstleistung, die er
 mir erwiesen hat, verleugne, als Undankbaren. Ar shows more clearly than
 Sy correspondence to orig. (KF, much expanded: lines 33ff. 'and with what
 great praises I extolled him to all my companions. If I reverse these things
 and am false to my promises, and insult my own nobility, I shall be ashamed
 before my companions —'). (275) T A 53 anyac ca mayāśya śaraṇaḥ ...
 'bhayam abhyavapattiś ca dattā. tat ... akṛtajñāḥ. damanakaḥ (β so 'bravit).
 SP 350 mayāyam abhayavācam (α mayābhayavācakam) dattvā saṁvānito
 (α dattvā-nīto) varo ca. tat katham druho. so 'bravit (α damanaka āha). Hp 76. 16,
 Hm 46. 1 kim āścaryam. mayā yad (Hp yan mayāyam) abhayavācam datt-
 vānitaḥ saṁvardhitaś ca, tat katham (Hm adds mahyam) druhyati. damo vadati
 (Hm brūte), deva. So 116cd dattābhayam katham hanyām enaḥ (B. etat)
 ca śaraṇāgatam; So 122 (speech of Damanaka) tad asminn ukṣi kaḥ snehas
 tava deva kim asya vā, druhyato 'bhayadānam tac charaṇāgataḥ ca kṛ.
 Spl 63. 9 anyac ca, mayāśya tava vacanenābhayaḥpradānam dattam. tat katham
 svayam eva vyākṛdayāmi. (Then insertion.) 63. 20 damanaka āha: svāmin,
 nāṣa dharma yad drohabuddher api kṣamyate. uktaḥ ca. Pp 60. 6 tathā
 tasya mayā śaraṇāgato 'yam iti pūrvam abhayaḥpradānam dattam. tat katham
 akṛtaḥ kṛtaghno bhaviṣyati. damanaka āha. Sy A 41. 1 and A 42 doch ich
 zweifle sehr, daß Snzbug Böses gegen mich sinnt, da ich ihm doch nicht Böses,
 sondern Gutes erwiesen habe. Ar. Vs 78=T 77, SP 69 (not in N),
 Hp 124, Hm 137, Pp 240, Sy 48 and 49, Ar. b, SP, H 'pi nityaśaḥ. d,
 SPa ṣpuccha iva nāmitaḥ. Sy 48 (perhaps confused with our vs 69 ? but
 I think certainly not a reflex of our vs 71, as Hertel says; rather merely
 a distortion of the first part of vs 78) Ein Geringer und Treuloser ist be-
 strebt, dem, der größer ist als er, zu dienen, bis er ihm gleichkommt, und
 so lange er sich vor ihm zu fürchten und ihn nötig hat; 49 ist er aber
 selbständig geworden und hat er keine Furcht mehr, dann läßt er seine
 treulose Gesinnung zum Vorschein kommen, (und ist) wie der gekrümmte
 Schweif des Hundes etc. Ar like Sy. Before next vs T api ca; SP ato

(280) *siṅha āha: (bhudra), evam avasthite kim asāu pratyā-*
deśyaḥ. (281) *damanaka āha: katham pratyādiśyate. katarā*
eṣa nayat.

pratyādiśas tvarate ripur apakartum balāt prahartum vā
tasmāt pratyādeṣtūṃ nyāyō 'riḥ karmaṇā na girā. 85.

svachandāt (α text), N °dām. Pp pracarati hi. c, N, H tr sa patati. SP sahasā
 for sa yadā (α text). Sy Der Herrscher, der seinen eigenen Willen durchsetzt,
 kennt seinen eigenen Vorteil nicht und achtet den Schaden für nichts. Wie
 ein brünstiger Elefant gebärdet er sich nach eigenem Belieben, und wenn
 der Schaden da ist, macht er sein Gefolge dafür verantwortlich. (280)
 T A 56 text (ed. with α om āha). SP 375 *siṅhaḥ* (α adds āha): *tarhi* (α tat
katham) *saṃjīvakāḥ pratyādiśyatām.* Hp 77. 16, Hm 47. 6 *piṅgalakāḥ svagatam*
 (two vs, then) *prakāśaṃ brūte: tadā* (Hp *tataḥ*) *saṃjīvakāḥ* (Hm adds *kim*)
pratyādiśyatām. Pp 65. 24 text (sthite, om ava). Sy A 50. 1 Der Löwe sprach:
 Allerdings. Aber wenn es mit Snzbug soweit gekommen ist, so will ich ihn
 rufen, seine Handlungsweise erfahren und ihm den Laufpaß geben. Ar as
 Sy. (281) T A 56 text (ed. with α om āha). SP 375 *dam°* (α adds āha): *na*
hi na hi (for this α *deva, etāvanmātreṇa mantrabhedo jāyate*). Hp 77. 22, Hm
 47. 10 *damanaḥ saṃbhramam āha: deva mām māivam, etāvatā mantrabhedo*
jāyate. tathā cōktam. So 117ab(?) *etac chrutvā damanaḥ prāṇa mām smāivam*
ādiṣa. Pp 65. 24 *dam° āha: kim iti pratyā°...* (adds *yataḥ at end*). Sy A 50. 4
 Da dachte Dmng: Wenn er den Stier diese Sache wissen läßt, so rechtfertigt
 sich dieser und ich stehe als Lügner da. Und Dmng sprach: Mein Herr möge
 prüfen, ob es das Richtige ist, daß er den Snzbug auf seine Schädlichkeit
 aufmerksam mache. Ar. Vs 85=T 84, Pp 254, Sy 58, Ar; on SP, N,
 H, see below. ab, Pp *praty° puruṣas tvarati vikartum bhayāt pra° vā. b,*
Tα upakartum for apa°, apakartum for pra°; Tβ om balāt. SP 375 *pratyādiśas*
cāśv apakāraṃ (α adds *mahāntam*) *karoti.* Here SPα has *tathā ca*, and
 vs SP 74 (in ed. put before our § 278); and here the same vs is found in N
 (56) and H (Hp 132, Hm 145); it reads: *mantrabijam* (N °bhedam) *idam*
rājyam (SPα, N *pakvam*, H *guptam*) *rakṣaṇīyam prayatnataḥ* (Hm, N *yathā*
tathā, Hp *tathā yathā*), *manūg api na bhidyeta bhinnam hy etan na* (H *tad*
bhinnam na pra-, N *bhinan na prati-*) *rohati.* After this Hp 78. 7, Hm 48. 2
tad avāśyam saṃkrābdham mahatā prayatnena sampādanīyam. kim ca. (vs)
yac cāśu (Hm *yady asāu*) *drṣṭadoṣo 'pi doṣān nivartya saṃdhātavyas tad*
ativānucitam. yataḥ. Sy Denn wenn er merkt, daß du auf ihn acht gibst,
 könnte er eine Gelegenheit zur Flucht wahrnehmen und du hättest als
 Verächtlicher und Geringer das Nachsehen. Oder er läßt sich auf einen
 Kampf mit dir ein, wobei dann eines von zweien eintrifft: entweder stirbt
 er oder er tötet dich. [Und (wirklich) ist ein ruhmvoller Tod besser als ein
 Leben in Schmach. (This sentence omitted in Ar and seemingly secondary.)]
 Aber ein weiser Mann zieht eine im Geheimen begangene Schuld nicht
 öffentlich zur Rechenschaft. Ar mainly as Sy; for the last sentence it has a
 statement that a crime committed openly should be punished openly, and one
 committed secretly, secretly. Is this a remote reflex of cd of the vs above,

(282) *siṅha āha: sa tāvac chaṣṣabhuk, vayaṁ piṣitabhujāḥ; tat kim asāu mamā 'pakartuṁ samarthāḥ.* (283) *damanaka āha: evam etat; sa śaṣṣabhuk, (deva)pādāḥ piṣitabhujāḥ; so 'nnabhūtaḥ, (deva)pādā bhoktrbhūtaḥ.* (284) *tathā 'py asāu yadi svayam anarthaṁ na kariṣyati, tato 'nyasmād utpādayiṣyati.* (285) *(siṅha āha: kṛtā śaktir asya svato 'pakartuṁ parato 'pakartuṁ vā. so 'bravit:)* (286) *tvaṁ tāvad ajasram anekamattagaja(gavayama-hiṣavarāhaśārdūlacitraka)yuddheṣu (nakha)dantasamnipātakṛta-vraṇaśabalatanuḥ. ayaṁ (punaḥ sadā) tvatsamīpavāsī prakīr-ṇaviṇmūtraḥ. tadanuṣaṅgāc (ca) kṛmayāḥ (saṁ)bhaviṣyanti. te*

pratyādeṣṭuṁ nyāyyo 'riḥ karmaṇā na girā? On the whole Pa's version looks like a rather remote reflex of T-P₁; and it looks not at all like the vs of SP, N, H. (282) T A 57. 1 text (ed. with α om āha). SP 376 *siṅhaḥ: kim asmān asāu kartuṁ (α v. l. apakartuṁ) samarthāḥ.* Hp 78. 17, Hm 48. 8 *siṅho brute: jñāyatām tāvat kim asmākam asāu kartuṁ samarthāḥ.* So 116ab *balivardo varāko 'yaṁ kiṁ kuryāt tṛṇabhūṁ mama.* Spl cf. under next. P₁ 65. 28 *piṅgalaka āha: sa tāvac chaṣṣabhoktā, vayaṁ tu piṣita°, tat katham asāu ...* Sy A 46. 1 *Aber da Snzbug meine Speise ist und mir nichts antun kann.* Ar, JCap 67. 7 *si Senesba inimicaretur mihi sicut tu asseris non posset utique nocere mihi. Quomodo enim posset tractare contra me, cum ipse comedat herbas, ego autem carnes et sit mihi in cibum?* (283) T A 57. 1 text (*pādā[h]*), om *deva*, twice; ed. with α om āha). SP 376 *damanakaḥ: deva (α sa āha).* Hp 78. 17, Hm 48. 8 *damanaka (Hp sa) āha: deva.* Spl diff. (cf. 64. 3 *saṁjivakaḥ śaṣṣabhujī bhavān māṁśādas).* P₁ 65. 29 *dam° 'bravit: evam ...* Sy A 46. 6 *Dung sprach.* Ar has better representation of orig.: JCap 67. 15 *Inquit Dimna: Nequaquam decipiatur cor tuum dicens, esse ipsum tibi in cibum.* (284) T A 57. 2 text (β om *yadi*; α *utpādayiṣyati* or *pāṭa°*). SP 376 *kim ajñātaśilasya jñāyate. tathā cektam.* So 125abe *durjanaś cet svayaṁ doṣaṁ (B. doṣo) vipaścin na karoti tat, utpadyate (B. utpatayate) sa tatsaṅgād.* K₁ 305 (51) *a ayaṁ cābheṣajo doṣo.* P₁ 65. 30 text. Sy A 46. 6 *Wenn er auch selber nicht imstande ist, dich zu schädigen, so kann er dich doch durch andere schädigen. Es heißt.* — Sy A 48, after story of Louse and Flea, to same effect. Ar as Sy, both times. (285) T A 57. 3 text (ed. with α om āha, and *damanakaḥ* for so 'bravit; β *parād* for *parato*). P₁ 66. 1 *siṅha āha: katham. so 'bravit.* (286) T A 57. 4 *bhavāṁś tāvad anekagajayuddharādana(mss. mostly racana)samnipātavraṇaśabalatvān nityam itthaṁ bhūtaḥ. ayaṁ tvat° ...* (ed. with α om *ca*; α om *te ... pravekṣyanti*; β & ed. also om *te*; ed. with α om 'pi; mss. om *tvaṁ*, em. Hertel). So 123, 124 *kiṁ cāitasya bhavatspṛṣṭve nityasamnihitasya goḥ, deva kiṁ prajāyante ye (B. te) tanmūtrapurīṣayoḥ, te ced (B. ca) viśanti mattebhadantāghātavraṇāvṛte, śarīre bhavataḥ kiṁ na vṛttaḥ (B. vṛtaḥ) syād yuktito vadhaḥ.* K₁ 305 (51) *boḍ yad etacchakṛdudbhavaḥ (SP. and Ma. ms. etatkakududbhavaḥ), kṛmayo nityasamgrāhnavraṇeṣu viṣamś tava.* P₁ 66. 1 text (*bhaviṣyanti*, om *saṁ*; *kṛtavivarānu°*; adds *iti* after *eva*). Spl 64. 2 has a quite diff. passage, in

*yuṣmaccharīrasāṃpyāt kṣatavivarāṇusāriṇo 'ntaḥ pravekṣyanti.
tathā 'pi tvaṁ vinaṣṭa eva. uktam ca:*

na tv aviññātaśīlāya kaścid dadyāt pratiśrayam
tīṇībhasya hi doṣeṇa hatā mandavisarpiṇī. 86.

(287) piṅgalaka āha: katham etat. so 'bravit:

KATHĀ 7 (STORY 7: LOUSE AND FLEA)

(288) asti kasyacid rājño (vāsagrhe) sarvagunopetam ananyasadr̥ṣam śayanam. (289) tatra (prachadapaṭāikadeśe) mandavisarpiṇī nāma yūkā prativasati sma. (290) sā ca tasya mahipate raktam āsvādayanti sukhena ciraṁ kālāṁ nayamānā tīṣṭhati. (291) atha (kadācit) tasmiṁ (chayane) tīṇībho nāma matkuṇo

which D. sets forth that all the beasts are hungry because the lion hunts no more; they will desert him, and then — 64.5 — tato 'pi tvaṁ vinaṣṭa eva. Vs 86 = T 85, SP 76, N 57, Spl 252, Pp 256, cf. So 125 d, Ks 306 (52), Sy 56, Ar. a, T mñ tv; Jn na hy avi°. Spl °śīlasya. b, Jn pradātavyaḥ pariśrayaḥ. SP grhe da°, N grhaṁ deyaṁ. c, Tz tīṇībhasya, v. l. pi°; SP dīṇḍimasya ca, α dīṇḍikasya hi, N piṇḍikasya hi, Spl matkuṇasya ca, Pp dūḍḍukasya hi. T tu for hi (but v. l. of α hi). So atra ca śrūyatām kathā (cf 134 ab, at end of story). Ks aviññātasvabhāvāir hi saṁgatir vipadām padam, hatā matkuṇadoṣeṇa yūkā mandavisarpiṇī. Sy Wessen Charakter du nicht wohl kennst, den mach' dir nicht zum Haus- und Tischgenossen, sonst hast du ähnlich zu leiden wie die Laus durch den Umgang mit dem Floh. (287) T A 58 pi° (β adds āha): katham etat (β cāitat). dāmanakaḥ (β text). SP 380 pi° sahāsam: katham cāitat. dāmanakaḥ (α sinha āha ... as text). Spl 64. 21 text. Pp 66. 7 so 'bravit: katham etat. dāmanakaḥ kathayati. Sy A 47, Ar similarly. (288) T 31. 4 text (ed. om vāsagrhe; β reads grhe only). SP 381 asti (α om) kasyacid rājño mahāśayyā (α śayyāyām, om mahā). So 126 a rājñāḥ kasyāpi śayane. Ks 307 (53) ab dūḍḍhūbhiphenadhavalakṣmāpaśayyātalāśrayā. Spl 65. 2 asti kasyacin mahipater manoramāḥ śayanasthānam. Pp 66. 9 text (śayanīyam). Sy Story VIII. 1 Im Bette eines Vornehmen. Ar. (289) T 31. 4 tasmin pra° ... SP 381 tasyām (α om) mand° nāma vastrayūkā (α om vastra) bahuklāṣa (α cirak°) prati° sma. So 126 ed yūkā kutaścid āgatya nāmnā manda°. Ks 307 (53) b (cf. prec.), c yūkā. Spl 65. 2 tatra śveta-tarapaṭayugalamadhyasamsthītā manda° ... (om nāma). Pp 66. 10 tatprachādanapaṭāik° ... Sy VIII. 1 war eine Laus. Ar. (290) T nothing. SP cf. prec., bahuklāṣa (α cirak°). So 126 b ciraṁ āśid alakṣitā. Spl 65. 3 text (om ciraṁ). Pp 66. 11 putrapūtraduhitḍḍūhitrādimahāprasavasam̐tatiparivṛtā rājñāṁ sup-tam antar bhakṣayati. tacchoṇitena puṣṭā darsanīyā ca sū samvṛtā. Sy VIII. 1 die biß den Mann, wenn er schlief, behutsam, daß er es nicht merkte, und wohnte da lange Zeit, ohne daß jemand sie fing. Ar. (291) T 31. 5 text (om kadācit and chayane; α tīṇṭa°, piṇṭa°). SP 382 tasyām vātāhataḥ kadācid dīṇḍimo (α tasyām ca dāivād āgato dīṇḍiko) nāma mat° prapatati (α prati-

vāyu(nā) preritāḥ saṁnipatitāḥ. (292) (sa tu tac chayanam atisūkṣmottarachadam ubhayopadhānam jāhnavipulinavipulam paramamṛdu surabhigandhaṁ dr̥ṣṭvā param paritoṣam upagataḥ.) (293) (tatsparśākṣṭamanā itas ce 'tas ca paribhraman) katham api tayā mandavisarpiṇyā dr̥ṣṭāḥ. tayā cā 'bhikhitāḥ: (294) kutas tvam asmin ayogyādhivāsa āgataḥ. apagamyatām asmād iti. so 'bravit: (295) ārye, mayā tavad anekaprakārāṇi (brāhmaṇakṣatriyaviṣṭhūdrāntaḥsthāni) rudhirāṇy āsvāditāni, (tāni tu rūkṣāṇi picchilāṇy atusṭikarāṇy amanojñāni.) (296) yaḥ punar asya śayanasyā 'dhiṣṭhātā, tasyā ('saṁśayam) manoramam

vasati) sma. So 127 akasmāt tatra copetya kuto 'pi pavaneritāḥ, viveśa śānyam taḥ tītibho (B. tītibho) nāma matkupaḥ. Kṣ 307 (53) ed dādarśa pāvanāntaḥ tītibhamatkapam. Spl 65. 5 anyedyas ca tatra śayane kvacid bhrāmyann agnimukho nāma matkupaḥ samāyātaḥ. Pp 66. 13 evaṁ ca tasyās tatra vasantyaḥ dṇḍuko nāma matkupo vāyupreritas tasmāi śayane patitāḥ. Sy VIII. 3 Da kam einmal ein Floh angelüpft. Ar. (292) T 31. 6 text (α surabhi sugandhaḥ, β text, ed. em. surabhi ca, om gandhaḥ; mss. om dr̥ṣṭvā; β v. l. upāgataḥ). Pp 66. 14 text (atisūkṣmottaraprachādanapaṭṭan; jāhnavipulapulinasadr̥śaḥ; °gandhi; agamat). Cf. Kṣ 307 (53) ab, see under § 288. (293) T 31. 8 text (cetaḥ pari°, om ca; sametaḥ for dr̥ṣṭāḥ; tayābhi°, om ca). SP 383 sa ca (α om sa ca) mandavisarpiṇyāstithisatkārah kṛtvā. So 128 ed iti mandavisarpiṇyā sa dr̥ṣṭvā jagade tayā. Kṣ 308 (54) a taṁ dr̥ṣṭvā ābravīd. Spl 65. 6 atha taṁ dr̥ṣṭvā sā viṣṇupavadanā provāca. Pp 66. 16 text (dāivavaśān for tayā; militāḥ for dr̥ṣṭāḥ). Sy VIII. 4 und als sie ihn sah, rief sie ihn und sprach zu ihm. Ar. (294) T 31. 9 text (ed. with α matkupaḥ [mss. mank°] for β so 'bravit [p sa āha]). SP 383 prasthāpito (α prahito) 'pi na yayāu, avadaḥ (α vadati) ca. So 128 ab, 129 ed mannivāsam imaṁ kasmād āgatas tvaṁ vrajānyataḥ, — tām avādīt so 'pi tītibhaḥ (B. tītibhi°). Kṣ 308 (54) abc deyo nā te tikṣamukhaśrayaḥ. tac chrutvā so 'vadaḥ. Spl 65. 6 bho agnimukha kutas tvam atrānucitasthāne samāyātaḥ. tad yāvan na kaścid vetti tavad chighraḥ gamyatām iti. sa āha. Pp 66. 18 kutas tvam asmin prabhuyogye 'dhivāstasthāne samāyātaḥ gamyatām asmāt tvaritam. iti. tataḥ so 'bravit. (295) T 31. 10 ārye mayā tavad ihāneka° (β om iha) māśāṇy (β om) āsvād° brāh° rudh° (β tr before brāh°) ca (β om). tāni tu . . . Spl (after insertion) 65. 14 aparāṁ mayāneka mānuṣyāṇāṁ anekavidhāni rudh° āsvād° āhradoṣt kaṭutiktakaśyāmlarasāsvādāni. Pp 66. 20 ārye (here insertion as Spl) mayā . . . °śūdrāṇāṁ ru° āsvā°. tāni ca kṣāṇi picchilāṇy apuṣṭikarāṇi ca. Possibly the orig. may have had none of this; yet a few stray words in other versions (e. g. So 129a apitapurvam) seem to suggest something of the sort. (296) T 31. 12 text (om asaṁśayam; om ca; β °śleṣmāvirodhād; α °nirodhānmatayā; β upacita-). So cf. next, Spl 65. 15 na ca kadācin madhuraraktam samāsvāditam. [Here first part of next.] — vividhavyāñjanānnapānacyalehyasvādvāhravāśād asya śarīre yaṁ miṣṭam raktam sañjātam. Pp 66. 25 text (°bhīṣagbhīḥ kriyamāṇaśvādhdya-

*amṛtopamaṁ (cā) 'srg bhaviṣyati. (ajasraṁ bhiṣagbhiḥ prayatnād
 āuṣadhādyupakramād vātapittasleṣmanirodhād anāmayatayā
 snigdhaṭṭhadravāḥ sakhaṇḍaguḍadādīmatrikatukapaṭubhiḥ
 sthalaajajalajakhecarabalavatpradhānapīṣitopabrūhitāir āharāir
 upacitāṁ rudhirāṁ rasāyanam iva manye.)* (297) *tac (ca surabhi
 puṣṭikarāṁ) ce 'cchāmy ahaṁ tvatprasādād āsvādayitum iti.*
 (298) *ato 'sāu (mandavisarpiny) āha: asaṁbhāvyaṁ etat tvadvi-
 dhānāṁ agnimukhānāṁ daṁśavṛttinām. ato 'pagamyatām (asmāc
 chayanād) iti.* (299) *tataḥ so ('syāḥ) pādayor (ni)patya punas
 tad eva prārthitavān.* (300) *sā tu dākṣiṇyāt tathā nāme 'ti
 pratipannā. kiṁ tu nāi ('vā) 'kāle (na cā 'timṛdubhāge) tvayā
 'sya prahartavyam iti.* (301) *(so 'bravīt: ko 'sya kālāḥ, anabhijño
 'ham aparicitatvāt. sā tv akathayat:)* (302) *madhupānaśramā-
 gatanidrasya rativilāsanirbharasuptasya ca śanāir nṛdutayā*

pakramasprayātnavaśād 'śleṣmaṇām avirodhād anām° snigdhadravapeśalāḥ
 sakhaṇḍadādīma° [om balavat] °piṣitopaskṛtāir āharāir upabrūhaṇād upacari-
 tāṁ rudh°... Sy VIII. 6 denn der Besitzer des Bettes hält seine Mahlzeiten
 und hat süßes Blut. Ar. (297) T 31. 16 text (β subhaga or °ge for
 surabhi; mss. āsvādayitum, corr. R). SP 384 tvatprasādād (α tava pr°) ahaṁ
 rūjño rudhiram āsvādayāmi. So 129 abc apītapūrvam pāsyāmi rūjāsṛk tat
 prasāda me, dehiha vastum iti. Kṣ 308 (54) c dīnam ekarātrīm (Ma. em. °traṁ)
 vasāmy aham. Spl 65. 16 tad yadi tvam prasādāṁ karoṣi, tad asya nṛpater
 [here last part of prec.] — tadāsvādanena sūkhyam saṁpādayāmi jihvāyā
 iti. (Then addition.) Pp 67. 5 tatas tat surabhi tuṣṭipuṣṭikarāṁ svādu ca tava
 prasādād āsvād° icchāmi. (298) T 32. 1 text (β om manda°; om 2 d ato; ed.
 with α om iti). SP 384 mandavisarpinyoktam: tvam tikṣṇadaśanaḥ kālānabhij-
 ñas ca (α om ca). ato (α tad) gaccha. Kṣ cf. 308 (54) b tikṣṇamukha. Spl 66. 5
 tac chrutvā manda° āha: bho matkuṇḍasya nṛpater nidrāvasāṁ gatasya āham
 raktam āsvādayāmi, punas tvam agnimukhaś capalās ca. Pp 67. 7 sūbravīt:
 asaṁ°... (299) T 32. 2 tato 'sāu tasyāḥ pād° nipatitāḥ. SP 385 ity ukto 'pi
 matkuṇḍaḥ pād° patitvā sthitāḥ. So 130 a tato 'nurodhād. Pp 67. 12 text. (300)
 T 32. 3 text (β na cābhāge). SP 386 sā tu dākṣ° abravīt. So 130 āha sma sā
 tath yady evam āsava tat, kiṁ tv asya rūjño nākāle daṁśo deyas tvayā sakhe.
 Kṣ 309 (55) ab dattāśrayo 'tha kṛpayā tayā. Spl 66. 6 tad yadi mayā saha
 raktapānam karoṣi tat tiṣṭha, abhiṣṭataram raktam āsvādaya. Pp 67. 13 sā
 tu dākṣiṇyaparatayā tat tathā, iti pratipannavati. (Then insertion.) 67. 18
 tad vacanam pratipadyābhihitavati: parāṁ nādeśe nākāle tvayāsa bhakṣapā-
 yopasthātavān. Sy VIII. 5 Komm hieher, ich gebe dir ein weiches Bett und
 süßes Blut. Ar. (301) T 32. 4 text. Pp 67. 19 so 'bravīt: ko deśaḥ
 ko vā kālāḥ, anabhijño 'haṁ navasamāgamatvāt. sūbravīt. (302) T 32. 5
 text (nss. °paritakāle as text, ed. em. to °kāyo, without reason). SP 386
 suratāśramakhedasuptasya raktam pāsyasiti. So 131 ab deyo 'sya daṁśaḥ
 suptasya ratīśaktasya (B. ratisa°) vā laghu. Pp 67. 20 madāśramanidrāpari-

bhavatā vicāraṇīyam. (madaśramanidrāparitakāle nā 'śu prabudhyata) iti. (303) tathāi 'va ca tena pratipannam. evaṁ vartamāne (prathama)pradoṣa eva tena (kālanabhijñena) bubhukṣayā (cā) 'rtena suptamātra eva (prṣṭhapradeśe) daṣṭo rājā. (304) asāv api (pārthiva ulmukadagdhā iva) sasambhramam utthāyā hā: are daṣṭo 'smi kenāpi, nirūpyatām iti. (305) atha matkupaś (cakitatvād rājavacanān śrutvā śayanād avatīryā) 'nyad vivaraṁ praviṣṭaḥ. (306) śayyāpālāir api (svāmyādeśād)

takāyo yadā nṛpatir bhavati, tadā nibhṛtaṁ pādāyo tvayā daṣṭavyaḥ. etāu deśakālāu. (303) T 32. 7 evaṁ avasthāpīte prathamapradoṣa evākālajñena daṣṭaḥ. SP 386 tathā karomity uktvā sa cāti tvaṛitavān (α only sa cātitvarayā, or 'tvaravān) pradoṣa (α adds -kāla) eva rājānān daṣṭavān. So 131cd, 132ab tac chrutvā tīṭibhaḥ (B. tīṭī) so 'tra tathety uktvā vyatiṣṭhata, naktam śayyāśritam (B. 'sthitam) tam ca nṛpam āsu dadāṁsa saḥ. Kṣ 309(55)bc sa sahasā nṛpam, adaśad. Spl 66. 7 so 'bravit: bhagavaty evaṁ kariṣyāmi. yāvat tvaṁ nāvādayasi prathamam nṛparaktam tāvan mama devagurukṛtāḥ śapathāḥ syād yadi tad āsvādayāmi. evaṁ tuyoḥ parasparaṁ vadatoḥ sa rājā tacchayanam āśādyā prasuptaḥ. athāśu matkupo jihvālūlyot-kṛṣṭāutsukyā jāgratam api tam mahīpatim adaśat. Pp 67. 22 text (om prathama). Sy VIII. 7 In der Nacht nun, als der Mann in seinem Bette schlief, biß ihn der Floh heftig. Ar. (304) T 32. 7 asāv api pā (misprinted parthiva in ed.) ulmukadagdhā (mss. "daṣṭa, corr. R) iva samlīnakukṣipradeśaḥ sasam" utthāyā (β om utthāya): aho (mss. ahaṁ) daṣṭo 'smi kenāpi. SP 387 rājāpi prāhārikān (v. l. pratilā) āha: konacid (α kenāpi) daṣṭo 'smi. nirūpyatām (α om) iti. So 132cd uttasthāu ca tato rājā hā daṣṭo 'smi ta bruvan. Kṣ 309(55)c yena tatkrōdhād. Spl 66. 17 athāśu mahīpatīḥ sūcyagravidhā iva tac cāyanam tyaktvā tatksaṇād evotthitāḥ: aho jñāyatām atra prachādanapāte matkupo yūkā vā nūnam tiṣṭhātī, yenāham daṣṭa iti. Pp 67. 24 asāv apy ulkādagdhā iva vṛścikadaṣṭa iva ulmukasprṣṭa iva tvaṛitataram utthāya prṣṭhapradeśaṁ sahasprān parivartakam āha: are daṣṭo 'smi kenāpi, asmiṁ śayane sunīpam kiñcit svedaajātīm anveṣayata. iti. Sy VIII. 8 Sogleich stand er auf und forschte nach, wer ihn da gebissen. Ar. (305) T 32. 9 atha... vivaram āśritaḥ. SP 388 tadanantaram eva matkupo 'pi (α om) vivarāntaram (α vivaraṁ) praviṣṭaḥ. So 133ab tatāḥ pulāyite tasmiṁs tvaṛitam matkupo śaṭhe. Spl 66. 20 (after next) atrāntare sa matkupaś cāpalyāt kṣiṭvāntaram praviṣṭaḥ. Pp 68. 3 rājavacanān śrutvā dṇḍuko bhayāt prapaśya kṣiṭvāvivaram ekam āśritaḥ. Sy VIII. 9 und der Floh hüpfte davon. Ar. (306) T 32. 10 text (om dīp' ād'; ed. with α parivart', om sam). SP 389 yānikāś ca dīpikān (α dīpam) āśāya śayyān (α om) nīrikṣadbhir (α nirūpayadbhir). So 133c vicinity rājābhrītyāḥ. Kṣ 309(55)d (after next) sevakāḥ. Spl 66. 19 atha ye kañcukinas tatra sthītās te satvaraṁ prachādanapātaṁ gṛhītvā sukṣmadṛṣṭyā vikāśm cakruḥ. Pp 68. 4 atha tāir nṛpadeśakāribhir āgatya svāmyādeśād dīpikān gṛhītvā suni' anveṣayadbhir. Sy VIII. 10 Als jener nun das Bett besichtigte. Ar

ḍipikām adāya (*sunipuṇam*) anviṣadbhir (*vastram saṅkparivar-tayadbhir*), (307) (*antarlinā*) mandavisarpiṇi dṛṣṭā vyāpādītā ca.

(End of Story 7)

(308) ato 'haṁ bravīmi: na tv avijñātaśīlāye 'ti. (309) (*akhyāte cā 'khyāne*) piṅgalaka āha: (*bhadra*,) katham asāu jñātavyo (*mayā*) drohabuddhir (iti, *kaś cā 'sya yuddhamārga*) iti. (310) damanako 'bravīt: (*anyadā 'sau srastāṅgo devapādāntikam āgacchati. adya*) yadī śṛṅgāgrapraharaṇābhīmukho (*yuddha-cittāḥ sa*) cakito diśo 'valokayaṁś co 'paśliṣyet, tad (*deva*) pādāir

(JCap 68.8 Candela accensa —; Ar versions also have the hunting done by domestics). (307) T 32. 11 ant° mand° samāsāditā vyā° ca. SP 389 mand°... So 133cd sā labdhā yukā vyapādyata (so, vyā°! B. vyapātyata). Kṣ 309 (55) d dhatā yukāiva. Spl 66. 21 sā mand° api vastrasaṁdhyantargatā tār dṛṣṭā vyā° ca. Pp 68. 6 vastraromāntarlinā mand° yidhiniyogād āsāditā saparijanā vyā° ca. Sy VIII. 10 fand er nichts als die Laus und tötete (folglich) sie. Ar. (308) T A 59. 1, SP 391, Spl 66. 22, Pp 68. 8 text (two pādas in T). So 134ab evaṁ tītibhasaṁparkān (B. tītti°) naṣṭā mandavisarpiṇī. Here T, Jn, Kṣ insert story of the Blue Jackal, found also in H Book 3. See my Introduction, p. 74 f.: Chapter IV, under Secondary Stories in Ur-Tantrākhyāyika. (309) T A 62. 1 akhyāte... bhadra kas tasya yuddha° iti. SP 391 sīṁhaḥ (α pi° āha): katham... °buddhir iti (om mayā). Hp 79. 15, Hm 50. 5 rājāha etc. as SP. Spl 68. 21 tad ākarṇya pi° āha: bho damanaka, kaḥ pratyayo 'tra viṣaye yataḥ sa mamopari duṣṭabuddhiḥ. Pp 70. 1 pi° āha: katham jāneyo 'sau mayā duṣṭabuddhir iti. kaś... [Sy A 51 Der Löwe sprach: Wenn ein Herrscher Hiebe verordnet, ohne Gewißheit zu haben, so sollten sie für ihn bestimmt sein. Und ich kenne keine Schuld an Szzybug. Ar similarly.] (310) T A 62. 1 damanakaḥ (β asāv abravīt): anyadāsāu (α anyad asāu) sras° pādāntikam... yuddhacittāḥ (so mss., ed. em. yoddhu°, without reason) sacak° copas° tat pādāir ava° drogḍhubuddhir (so ed. em.; α drogḍha°, β text; see § 263) ayam iti. SP 392 dam° (α adds āha): yadī śṛṅgāgrapraharaṇābhīmukhaṁ kṛtvā tvatpādāntikam antikam (α śṛṅgāgrapraharaṇāir bhīta iva tava pādāntikam) āgacchati, tadā jñāyasi svāmin (v. l. °syati svāmi). Hp 79. 15, Hm 50. 5 dam° katham (Hm bravīt): yadāsāu (Hm adds sadarpah) śṛṅgā° cakita evābhigacchati (Hm cakitam ivāga°) tadā jñāyasi svāmi. So 134cd, 135 tat saṁjīvakasaṅgas te na śivāya bhaviṣyati. na me pratyēṣi cet tat tvaṁ svayam drakṣyasi upāgatam, śiro dhunānaṁ darpeṇa śṛṅgayoh śulaśāyoh. Kṣ cf. 304 (50) cd, see § 264. Spl 68. 22 sa āha: yad adya mamāgre tena nīśayaḥ kṛto yat prabhāte piṅgalakam vadhiṣyāmi tad atrīva pratyayaḥ. prabhāte 'vasaravellāyām āraktanayanaḥ spūritādharo diśo 'valokayann anucitasthānopaviṣṭaṁ tvāṁ kṛradṛṣṭyāvalokayiṣyati, tad evaṁ jñātvā yad ucitaṁ tat kartavyam. Pp 70. 2 so 'bravīt:... °praharaṇābhīyuktacittāḥ sacak° copasliṣyati, tad... duṣṭabuddhir iti. Sy A 52 Dmng sprach: Sieh, wenn Szzybug dir vor die Augen kommt, so achte auf ihn,

avagantavyaṁ drugdhābuddhir ayam iti. (311) *evam uktvā* (?*†sinnhaṁ vikṛtahṛdayaṁ vidhāya† damanakaḥ*) *saṁjīvakasa-*
kāśaṁ prāyāt. (312) *tasyā 'pi mandagatir adhr̥tiparitam ivā*
'tmānam adarśayat. (313) (*tatas*) *tena (sādaram) abhīhitaḥ:*
bhadra, (bhavataḥ) kuśalam (iti). (314) *damanako 'bravit: kutaḥ*
(khalu) kuśalam anujīvinām. (kasmāt:)

und du wirst sofort erkennen, daß er nicht im Frieden kommt. Das Zeichen dafür ist nämlich dieses: Sein Leib ist verwandelt und zittert, und seine Hörner sind zum Durchbohren bereit, und er schaut sich nach allen Seiten um. Ar. (311) T A 63. 1 *evam uktvā saṁjī° prāyātāḥ.* SP 393 *evam uktvā saṁjīvakasamīpaṁ prāyāt.* (The following is omitted in SPa.) *piṅgalakaḥ sabhayaṁ sūcaryāṁ duḥkhaṁ manasi nidhāya cintayann āste.* Hp 79. 17, Hm 50. 7 *evam uktvā saṁjīvakasamīpaṁ gataḥ.* So 136, 137 *ity uktvā vikṛtiḥ tena nīto damanakena saḥ, sinnhaḥ piṅgalakaś cakre vadhyaṁ saṁjīvakam hr̥di. labdhvā tasyāśayaṁ svākirāṁ kṣaṇād damanakas tataḥ, tasya saṁjīvakasyāgāt sa viṣaṇṇa ivāntikam* (cf. next). Ks 316 a bc (62 cd, 63 a) *upapattisāhīr yākyāir viraktahṛdayaṁ nṛpaṁ, vidhāyeti hariṁ gatvā.* Spl 69. 3 *iti kathayitvā saṁjī° gataḥ.* Pp 70. 5 *evam uktvotthāya damanakaḥ saṁjī° prāyāt.* Sy A 53 Der Löwe sprach: Wenn Snzbug in der von dir behaupteten Weise kommt, so werde ich wissen, daß er nicht im Frieden kommt. Als nun Dmng erkannte, daß er ihn gegen den Stier mißtrauisch gemacht hatte, so daß er vor ihm auf der Hut sein würde, sprach er in der Erwägung: Wenn ich zu dem Stier gehe, soll er mich nicht tadeln, (zum Löwen): Ich will zu Snzbug gehen und sehen, ob er mir vielleicht das Geheimnis offenbart. Er sprach: Gehe. A 54. 1 Und er ging. Ar similarly. The parenthesized words are based on Bṛ and Pa, perhaps supported by SP text (but note that SPa and H have nothing of the sort). (312) T A 63. 1 *tasyāpi drogḍhumatir (α drogḍha°, β drugḍha, ed. em.; cf. § 263) adhr̥° āt° adar°.* SP 394 *so 'pi cintayitvā tatra gatvā mandam-mandam anirvṛtam ivātmānam adarśayat (α only: tatra gataś ca mandam-mandam apadr̥tiparigatam āt° darśayan, v. l. adds iva).* Hp 79. 17, Hm 50. 7 *tatra (Hp tatrā-) gataś ca mandam-mandam upasarpan vismitam ivāt° adar°.* So 137 d, cf. prec. Spl 69. 3 *tam praṇamyopaviṣṭaḥ. saṁjīvakasā 'pi sodvegākāraṁ mandagatyā samāyāntaḥ tam udr̥kṣya.* Pp 70. 5 text. Sy A 54. 1 Vor Snzbug nun wieder stellte er sich betrübt. Ar. (313) T A 63. 1 *tena cābhīhitaḥ: bhadra, kuśalam iti.* SP 395 *saṁjīvakena abhīhitaṁ (α °taḥ): bhadra kuśalam.* Hp 79. 18, Hm 50. 8 *saṁjīvakena sādaram uktaṁ: bhadra, kuśalam te.* So 138 *kim idṛg asi kiṁ mitra śarīre kuśalaṁ tava, iti prṛtās ca tenātra vṛṣeṇa.* Spl 69. 4 *sādarataram uvāca: bho mitra, svāgatam. cirād dṛṣṭo 'si. api śivaṁ bhavataḥ. tat kathaya, yonādeyam api tubhyaṁ gṛhāyātīya prayacchāmi.* (Here vs inserted.) Pp 70. 6 *tatas tenābhīhitaḥ . . . (om iti).* Sy A 54. 2 und als Snzbug ihn fragte: Es ist lange her, seit ich dich gesehen habe; du kommst doch wohlbehalten zu mir auf Besuch? Ar. (314) T A 63. 2 *dam° (β so 'bravit): kutaḥ . . .* SP 396 *damanakaḥ: anuj° kutaḥ kuś°.* Hp 79. 19, Hm 50. 9 *dam° brūte: etc. as SP (adds yataḥ).* So 138 d, 139 a *sa jagāda tam, kiṁ sevakaśya kuśalaṁ.* Spl 69. 10 *dam° āha: bhoḥ kathaṁ śivaṁ sevakajanaśya.*

saṃpattayaḥ parāyattāḥ sadā cittam anirvṛtam
svajivite 'py aviśvāsaś teṣāṃ ye rājasamśritāḥ. 87.
suṣṭhu ce 'dam ucyaṭe:

ācāryā narapatayaś ca tulyaśilā
na hy eṣāṃ paricitir asti sānuḥḍam vā
śuśrūṣāṃ ciraṃ api saṃcitāṃ prayatnāt
saṃkruddhā raja iva nāśayanti meghāḥ. 88. (api ca:)
ko 'rthān prāpya na garvito bhuvi naraḥ kasyā 'pado
'stam gataḥ
stribhiḥ kasya na khaṇḍitāṃ bhuvi manaḥ ko nāma
rājñāṃ priyaḥ

kaḥ kālasya na gocarāntaragataḥ ko 'rthi gato gāuravaṃ
ko vā durjanavāgūrānīpatitaḥ kṣemeṇa yātaḥ pumān. 89.
tat sarvathā:

kaḥ kālāḥ kāni mitrāṇi ko deśaḥ kāu vyayāgamāu
kaś cā 'hañ kā ca me śaktir iti cintyaṃ muhur-muḥ. 90.
(315) (hṛdayāntarnihitabhāvasya tasya vacanaṃ śrutvā) saṃjī-

Pp 70. 6 so 'bravīt: kutaḥ kuśalam... Sy A 54. 4 sagte Dmng: Mögest du beständig fortleben. Dir geht's gut. (Cf. next vs.) Ar. Vs 87=T 87, SP 77, not in N, Hp 139, Hm 152, Spl 263, Pp 262, Sy 59, Ar. a, SP saṃpadaś ca (a text). H parādhīnāḥ. d, SP rājasamśrayāḥ (best ms. text), Jn, Hm 'sevakāḥ; Hp text. Sy aber die, welche nicht über sich selbst verfügen können und deren Leben von Anderen abhängt und deren Geheimnis im Nu preisgegeben wird, was haben die noch zu hoffen? After this vs, T has pratika of T vs 88, found nowhere else; then T 34. 9 suṣṭhu... Something of this sort in Ar versions (JCap 70. 23). Vs 88=T 89, Sy 61, Ar. Sy Die Lehrer stehen zu den Schülern, die Huren zu den Männern, die Herrscher zu ihrem Gefolge in keinem Freundschaftsverhältnis; geht einer von ihnen weg, so holen sie sich einen andern für ihn. Ar similarly. T adds api ca. Vs 89=T 90, SP 79, N 58, Hp 140, Hm 153, So 139bcd, Sy 60, Ar. (In Pa before prec. vs.) a, SPx, H viṣayīṇaḥ for bhuvi naraḥ (Hp v. l. bhuvi madāḥ; SP ed., N text). b, SP, N nann for bhuvi (SPx text). c, SPx, Hm kālasya bhujāntaraṃ ca na (Hm na ca) gataḥ. d, SP, N, H vāgūrāṃ pat°. So kaś ca rājñāṃ sadā priyaḥ, ko 'rthi na lāghavaṃ yātaḥ kaḥ kālasya na gocarāḥ. Sy Denn wer kämpft gegen das Schicksal? Wer gelangt zu Größe und wird nicht berauscht? Wer pflegt Freundschaft mit jemandem und es tritt ihm nicht sein Widersacher entgegen? Wem haben nicht die Weiber den Sinn verwirrt? Wer ist seiner Todesstunde entronnen? Wer hat sich einem Herrscher angeschlossen und hat dieser ihn unverbrüchlich in Ehren gehalten? Before next vs: T 34. 19, SP 405, Pp 70. 28, tat sarvathā. Vs 90=T 91, SP 80, N 59, Pp 271. c, T ko vāhaṃ. d, N cintā. (315) T A 64a. 1 text (om atra; β om bhadrā). SP 408 sañjī: atha kim atra. Hp 80. 6, Hm 51. 2 saṃjīvakēnoktam: sakhe brūhi (Hm adds kim etat). So 140 ity uktavantaṃ papraccha taṃ sa saṃjīvakāḥ punaḥ,

vako 'bravit: (bhadra,) atha kim (atra). (316) sa āha: yady api rājaviśvāso na kathaniyāḥ, tathā 'pi bhavāṁs (tāvan) mat-sampratrayād āgataḥ sthitaś ca. tad avāśyam mayā tava hitam ākhyeyam. (317) ayaṁ svāmī piṅgalakas tavo 'pari drugdha-buddhiḥ. anena cā 'dyā 'bhikṣitam: (318) samjīvakam hatvā

kim udvigna ivāivam tvaṁ vasyādyocyatām iti. Spl 70. 7 samj° āha: atha bhavān kiṁ vaktumanāḥ. Pp 70. 30 hrday° damanakasya vac°... bhadra kathaya kiṁ vaktukāmas tvam. Sy prose after vs 59 (our vs 87) Der Stier sprach: Was ist denn jetzt geschehen? A 55. 1 Snzbyg sprach: Was bedeutet diese Rede? Ich muß denken, es sei dir vom Löwen eine Kränkung widerfahren. Ar as Sy. (316) T A 64a. 1 damanakah (β sa āha): bhavāṁs tāvan mama subṛt. avāśyam ca mayā... SP 408 sa āha: yady api rājaviśvāśān (α°so) na kathaniyam (α°yah), tathāpi bhavān mat-sampratrayād āgataḥ (α°pratyayāga°, om matsam) sthitaś ca. tan (α°atha) mayā... Hp 80. 15, Hm 51. 9 damanakah sunibhṛtam āha... (om tāvan; asmadyaspratrayād; Hm om sthitaś ca tad; mayā paralokārthinaś avāśyam tava°). So 141ab tato damanako 'vādic chrṇu prityā vadāmi (B. bravāmi) te. Spl 70. 7 sa āha: mitra svāmināṁ sacivānāṁ mantrabhedam kartum na yujyate. (vss.) tathāpi mayā tava snehapāśabaddhena mantrabhedāḥ kārṇyo yatas tvaṁ mama vacanenātra rājakule viśvastah praviṣṭaś ca. Pp 70. 31 so 'bravit: etc. as T. Sy A 55. 3 Dmng sprach: Mir ist zwar keine Kränkung widerfahren, wohl aber muß ich mich immer wieder erinnern, wie ich als Gesandter vom Löwen zu dir kam, und dich von da an bis jetzt lieb habe und mich deiner Wohlfahrt freue. Wenn ich nun von irgendeinem Unheil höre, so ist es meine Pflicht, dir zu sagen, was ich weiß. Es ist etwas, was man nicht öffentlich sagen darf. Ich habe es nicht gesagt, weil ich nicht meinen eigenen Schaden suchen wollte. Ar. (317) T A 64a. 2 text (om ayaḥ; ed. em. drogdhumatih, α°drogdha°, β°drugdha°; zR°buddhiḥ, cf. § 263; ed. with α°tena cābhikṣitam, β°text). SP 409 ayaṁ svāmī tavopari vikṛtabuddhiḥ (α°adds iti). vakti ca. Hp 80. 17, Hm 51. 11 śṛṇu. ayaṁ svāmī tavopari vikṛtabuddhiḥ rahasyam (Hm rahasy) vakti ca (Hm uktavān). So 141 ed, 142a mṛga-rājo viruddho 'sāu jātaḥ piṅgalako 'dya te, nirapekṣo 'sthirasneho. Spl 70. 17 tat tavopari piṅgalako 'yaṁ duṣṭabuddhiḥ. kathitam cādyānena matpurataś catuṣkarnatayā yat. Pp 70. 32 ayaṁ hi tāvat svāmī... kruddhabuddhiḥ... Sy A 55. 11 Snzbyg sprach: Was denn? Dmng sprach: Ich habe gehört, daß der Löwe sich über dich beriet. Ar. (318) T A 64a. 3 samj° ha° sarva-kavyādāṁs tadām° tarpayāmi. SP 410 kuto 'py āgataḥ samjīvakam 'yam ajñātapūrvō balavān atyucchṛta āste. tad enam abhihatya svaparivāram tarpayāmi (for all this α°samj° eva hatvā svakiyam parivāram tarpayāmi). Hp 80. 18, Hm 51. 12 as SPα (sva-pari°; Hp adds iti). So 142bcd hatvā tvāṁ bhoktum icchati, hiṁsraṁ parichadam cāśya paśyāmi prerakam sadā (B. tatāḥ). Spl 70. 18 prabhūte samj° hatvā samastamrgapariivāram cirāt tṛptim neṣyāmi. Pp 70. 33 samj° ha° sarvakavyabhakṣāṇāṁ tṛptim utpādayiṣyāmi. iti. tac chrutvāhaṁ param viśādam āgamam. Sy A 55. 13 Der Stier ist fett und taugt mir zu keinem Dienst, darum will ich ihn töten und mit dem Ge-

svaparivāraṁ (*tadāmiṣeṇa*) tarpayāmi. (iti.) (319) (e) tac chrutvā saṁjivakaḥ paraṁ viśādam agamat. (320) damanaka āha: *yad atra karaṇīyam, tad ahīnakālaṁ saṁcintyātām* (iti). (321) pūrvakālaṁ śraddheyavacanatvāc ca damanakasya sūtaraṁ āvignahṛdayaḥ paraṁ bhayam upāgataḥ saṁjivaka āha: suṣṭhu khalv idam ucyate:

durjanagamyā nāryaḥ prāyeṇā 'pātrabhṛd bhavati rājā

kṛpānūsāri ca dhanaḥ devo giryudadhivarṣi ca. 91.

(322) *evam cā 'cintayat*: kaṣṭaṁ (*bhoḥ*). kim idam āpatitaṁ (*mame 'ti. api ca*):

ārādhyamāno nṛpatih prayatnād

ārādhyate nāma kim atra citraṁ

ayaṁ tv apūrvāḥ pratimāviśeṣo

yaḥ sevyamāno riputām upāiti. 92.

folge verspeisen. Ar. (319) T A 64b. 1 tac chrutvāsāu paraṁ... SP 411 text. Hp 80. 19, Hm 51. 13 text. Spl 71. 9 atha saṁj° tad vajrapāṭadāruṇaṁ vacanaṁ śrutvā moham upāgataḥ. Pñ 71. 1 tac ca tadvacanaṁ vajrapāṭasādṛśam ākarṇya saṁj°... Br, Pa cf. § 321. (320) T A 64b. 1 text (ed. with α om āha). SP 412 damanakaḥ: cintayā kim phalam. prāptakālam anuṣṭhiyātām (α only: dam° prāptakāryam anu°). Hp 80. 20, Hm 51. 14 dam° punar āha: alaṁ viśādena, prāptakālakāryam anuṣṭhiyātām. Spl 71. 9 (before prec.) tad yat te pratibhāti tat kuruṣveti. Pñ 71. 1 (before prec.) tad yad anantaraṁ karaṇīyam, tat kriyātām. iti. Sy A 55. 15 Und als ich dies hörte, beschloß ich, dich davon in Kenntnis zu setzen. Schau beizeiten zu, ob es einen Ausweg gibt. Also cf. Sy A 62 below, just before our § 332: Dmng sprach: So warte also nicht länger zu, sondern suche dir einen Ausweg. Ar as Sy both times. (321) T A 64b. 2 text (ed. with α om āha). SP 412 saṁjivakaḥ: suṣṭhu... Hp 80. 20, Hm 51. 15 saṁj° kṣaṇaṁ vimṛśyāha: suṣṭhu... So 143 vaco damanaka-syāitāt sa pūrvapratyayād rjuḥ, satyaṁ vicintya vṛṣabho vimaṇā nijagāda tam. Kṣ 316d, 317a (63b c) cakre śaṅkākulaḥ vṛṣam, so 'bravid. Spl 71. 10 atha cetanaṁ labdhvā savākīrṅgāyam idam āha: bhoḥ sādhy idam ucyate. Pñ 71.2 sarva-kālaśraddheya°... āha: sādhy idam uc°. Sy A 55. 17 Um der Freundschaft willen, die ihn mit Dmng verband, seit er vom Löwen geschickt worden war, glaubte ihm Snzbug alles, was er ihm da sagte, und Furcht befel seinen Sinn unterschauderte. Und er sprach zu Dmng. Ar. Vs 91=T 92, SP 81, N 60, Hp 143, Hm 156, Spl 278, Pñ 272, Sy A 55 end, Ar. (In Hm, not Hp, after first part of next §.) b, SP 'pātrabhṛg (α text); Spl prāyeṇāsnehavān. d, SP parjanyaś cādhivaraḥ, α devaḥ śakro 'py udadhī°; Spl megho giridurgavarāḥ; N, Hp text; Pñ, Hm girijaladhī°, T °udakavarāḥ. Sy Hat er doch böse Leute um sich, und auf Anstiften der Bösen kann er leicht auch gegen die Rechtschaffenen mißtrauisch werden, wie es heißt. (322) T A 65 text. Hp 81. 1, Hm 51. 15 svagatam: tat kim etad viceṣṭitaṁ (Hm sva° kim vā durjana-ceṣṭitaṁ) na vety etad vyavahārān nirgetuṁ na śakyate. yataḥ. (vs, not in others; then) Hp kim etat, Hm tatra vicintyoktam: kaṣṭaṁ kim idam āpatitam. yataḥ. Pñ 71. 6 kaṣṭaṁ bhoḥ kaṣṭam, kim... mame. Vs 92=T 93, SP 82, N 61, Hp 146, Hm 158,

(323) tat (*sarvathā*) 'śakyo yam arthaḥ.
 nimittam uddiśya hi yaḥ prakupyati
 dhruvaṁ sa tasyā 'pagame prasīdati
 akāraṇadveṣi mano hi yasya vāi
 kathaṁ paras taṁ paritoṣayiṣyati. 93.
 sādhu ce 'dam ucyate:
 sarasi bahuśas tārachāyāṁ daśan parivañcitāḥ
 kumudaviṭapānveṣi haṁso niśāsv avicakṣaṇāḥ
 na daśati punas tārāśaṅki divā 'pi sitotpalaṁ
 kuhakacakito lokaḥ satye 'py apāyam apekṣate. 94.
 athavā:

*vyākram aparāṇpareṇa na hi nāma no 'tpadyate
 na cā 'pi na bhavanti akāraṇavaśena roṣodgamāḥ
 na tu prativīṣiṣṭabuddhir āsamikṣya tattvārthataḥ
 cīrānugatasarvabhāvaḥrdayo janas tyajyate. 95. (api ca:)*

Pp 273, cf. So 144a[b]c, Sy 63, Ar. a, T āra° bahubhiḥ prakārāir. b, Tṣ nārā°; N, H na toṣam āyāti kim°. c, SP, Hm, Hp v. l. apūrva-pr° (SPα v. l., N, Hp text). So (fusion with our § 332) dhik sevāpratipanno 'pi [kṣudrah kṣudraparigrahaḥ] prabhur vāiritvam (B. vāiratyam) evāiti. Sy Wundern muß man sich über den, der jemanden anerkennen sollte und ihn nicht anerkennt, sondern sogar gegen ihn aufgebracht wird. (323) T A 66 text (α sarvathā aśakto, ρ °thā hy aśakyo). SP 418 tad ayam aśakyo 'rthaḥ. Hp 81. 10, Hm 52. 10 tad ayam aśakyārthaḥ prameyaḥ. yataḥ. Spl 72. 3 tad yadi gatvā taṁ prasādayāmi, tathāpi na prasādaṁ yāsyati. uktaṁ ca. Pp 71. 11 kiṁ ca. Vs 93=T 94, SP 83, N 62, Hp 146, Hm 159, Spl 283, Pp 274, Sy 64, Ar. a, SP prakupyate (α text). b, Tṣ and α v. l. ca for sa. c, N akāraṇe. Spl °dveṣaparo hi yo bhavet. H tu for hi. d, Spl ka° naro 'śu paritoṣam eṣyati. N, H janas for paras, Jn naras (so SP v. l.). Sy Wenn jemand mit Ursache aufgebracht ist, so ist Hoffnung vorhanden, daß, wenn die Ursache beseitigt wird, auch sein Sinn sich beruhige. Wenn aber jemand ohne Ursache zürnt, so gibt es kein Argument, das ihn zu versöhnen vermöchte. After this T, SP, Spl sādhu... (Spl begins with aho; SP ed. om uc°, v. l. has it). Vs 94=T 95, SP 84, N 63, Pp 276, Sy 62, Ar. (In Pa before vs 92.) a, SP °chāyā (v. l. text), N °chāye. N kṣaṇāt for daśan. SP ativañc° (α text). b, T msa. niśāsu vi° (so N intends), em. Hertel. d, SP satyeṣv ap°, α satyād ap° (v. l. text). Tṣ avekṣate. Sy, Ar close. After vs: T āthavā, SP athavā paraprāṇitabuddhir ayam. Vs 95=T 96, Sy p. 31, l. 7 and vs 65, Ar. a, Tṣ aparaspareṇa. Tα tr hi na. b, Tα na cābhi. T mss. bhavanti ka°, em. Hertel; but perhaps the mss. reading should be kept. T ed. with α romodg°. Sy Denn selbst wenn ein Fehltritt vorläge, so wäre er nicht derart, daß er ein Recht hätte, aufgebracht zu sein. Denn wer lange Zeit mit jemandem verkehrt, dem passiert notwendig einmal ein Fehltritt und er kann nicht alles und jedes recht machen. Aber ein Rechtschaffener soll,

vaidyavidvajanāmātyā yasya rājñāḥ priyānvadāḥ
 ārogyadharmakośebhyaḥ kṣiprāṇi sa parihriyate. 96.

- (324) āha ca: kiñ mayā 'pakṛtāṇi svāmīnāḥ (piṅgalakasya).
 (325) damanaka āha: (vayasya,) nirmittāpakārā (hi pararan-
 dhrānveṣiṇaś ca) rājāno (bhavanti). (326) so 'bravit: evam etat.
 (sādhu ce 'dam ucyate:)

bhaktānām upakāriṇāṇi priyahitavyāpārayuktātmanāṇi
 sevāsahavyavaharatattvaviduṣāṇi drohacyutānām api
 vyāpattiḥ skhalitāntareṣu niyatā siddhir bhaved vā na vā
 tasmād ambupater ivā 'vanipateḥ sevā sadā 'śanḁini. 97.

- (327) (svabhavaś cā 'yam.)

bhāvasnigdhāir upakṛtām api dveṣyatām eti kiñcie
 chāṭhyād anyāir apakṛtām api pritim evo 'payāti
 durgrāhyatvān nṛpatimanasāṇi nāi 'kabhāvāśrayāṇāṇi
 sevādharmāḥ paramagahano yoginām apy agamyāḥ. 98.

wenn sein Gefährte eine Ausschreitung oder einen Fehltritt begeht, den Beschuldigten nicht eher verurteilen und von sich stoßen, als bis er die Ausschreitung geprüft hat, sowie, ob er sich mit Willen vergangen habe oder nicht. T adds api ca. Vs 96=T 97, SP 85, N 64, Ar. a, T vāidyasāhvatsarāmātyā (α °sahvat°). OSp teólogos de la ley supports SP, N. Not in Sy, but KF 40. 31, and OSp p. 81, towards bottom: E si cualquier de los vasallos al señor, o de los físicos al enfermo, o de los teólogos de la ley al que se conseja con ellos, si consienten a sus sabores et non les dicen la verdat de lo que les podría venir, non lo aciertan bien et metense a gran carga. (324) T A 67. 1 text. SP 429, Hp 81. 16, Hm 52. 13 āha ca (SPα sahjivaka āha, Hm om): kiñ mayāpakṛtāṇi rājñāḥ. Pñ 71. 23 tad aho kiñ ... Sy A 57 Ich für meine Person bin mir nichts bewußt, weshalb er mich verstoßen sollte. Und es heißt ja. (Cf. also Sy A 55. 20, somewhat similar.) Ar as Sy. (325) T A 67. 1 text (ed. with α om āha; om hi para; om bhavanti). SP 429 dam°: nirmittāpakāriṇo hi (α animit°, om hi) rājñāḥ. Hp 81. 16, Hm 52. 13 āha (Hm athavā) nir° (as SP) hi (Hm ca bhavanti) rājñāḥ. Pñ 71. 23 text (°pakārāparāḥ; om hi). (326) T A 67. 2 sahjivakāḥ (β so 'bravit): evam etat (β evāitat) ... SP 430 so 'bravit (α tathā hi, or nothing). Hp 81. 17, Hm 52. 14 damanako brūte: evam etat. śṛṇu. Pñ 71. 24 text. Vs 97=T 98, Spl 284, Sy 66, Ar. a, Spl parahita°. b, T ekārpaṇāṇām for droha° (KF 41. 10 "with love remote from deceit" supports Spl). d, T ambusidher (spoiling the word-play). Sy Es ist nicht gefährlicher auf dem Meere zu fahren, als mit Herrschern umzugehen, denn auch wer sie liebt und ehrt und treu zu ihnen hält, kommt, wenn er strauchelt, nicht immer wieder auf die Beine. (327) T A 68 text. Spl 72. 13 tathā ca. Pñ 58. 27 text (adds prabhūṇām, yathā). Vs 98=T 99, SP 86, N 65, Hp 147, Hm 160, Spl 285, Pñ 225. a, T snigdhāir eva hy upakṛtiganāir (β °guṇāir) dve°. SP citrah, α prājñāḥ, N, H vijñāḥ, for (Jn) bhāva; Spl yāti; T kaście,

guṇā guṇajñeṣu guṇibhavanti
 te nirguṇaṃ prāpya bhavanti doṣaḥ
 susvādutoyappravahā hi nadyaḥ
 samudram āśāya bhavanty apeyaḥ. 99.

svalpe 'pi guṇaḥ sphṛtibhavanti guṇasamuditeṣu puruṣeṣu
 śāśinaḥ śvetasya gireḥ śikharaprāpta iva mayūkhaḥ. 100.
 naśyanti guṇaśatāny api puruṣāṇām aguṇavatsu puruṣeṣu
 añjanagiriśikhareṣv iva niśāsu candrāśśavaḥ patitaḥ. 101.
 kṛtaśatam asatsu naṣṭaṃ subhāṣitaśataṃ ca naṣṭam abudheṣu
 vacanaśatam āvacanakare buddhiśatam acetane naṣṭam. 102.
 naṣṭam apātre dānaṃ naṣṭaṃ hitam ahitabuddhivijñāne
 naṣṭaṃ kṛtam akṛtajñe naṣṭaṃ dākṣiṇyam aguṇajñe. 103.
 arāṇyaruḍitaṃ kṛtaṃ śavaśarīram udvartitaṃ
 sthale 'ljam avaropitaṃ badhirakarṇajāpāḥ kṛtaḥ
 śvapuccham avanāmitaṃ suciram ūṣare varṣitaṃ
 kṛtāndhamukhamāṇḍanā yad abudho janaḥ sevitaḥ. 104.
 candanataruṣu bhujaiṅgā jaleṣu kamalāni tatra ca grāhaḥ
 guṇagṛhitaḥ khalu khalaḥ bhogeṣu kva nu sukhāny avi-
 ghnāni. 105.

Hm kāścit. b, Tā chāvyād, SP, N, H sāksād. T apakṛtiśatāṇi pr^o. Spl prīṭaye
 coṣṇ^o. N upakṛtam . . . evāpyāṭi. c, Spl durgāḥ. SP nṛpativacasūḥ (α text).
 d, N °galaṇaṃ. T adds athavā. Vs 99=T 100, SP 87, N 66. a, SP, N guṇā
 bhav^o (SPα text). b, SP nirguṇān (α text). c, SP °prabhavā (v. l. text); N
 corrupt, intends text. Vs 100=T 101, SP 88, N 67, Pp 241. a, T alpe ca.
 SP, N svalpe 'pi guṇaḥ sphṛto (α svato). b, SP, N bhavati. SP °samunnateṣu,
 T and SPα v. l. °samuciteṣu, N, Pp and SPα v. l. text. N lokeṣu. c, Pp śa^o khalu
 tuhinagireḥ. d, SP śikharāḥ. Vs 101=T 102, SP 89, N 68, Pp 242.
 a, Pp guṇā guṇjñāḥ (pu^o). b, Tā arthavatsu. Before next vs T sādhu
 cedam ucyate, H anyac ca. Vs 102=T 103, SP 90, N 69, Hp 148, Hm 161,
 Pp 243. d, SP āvacane for acetane (v. l. text). Vs 103=T 104, SP 91,
 N 70, Pp 244. α, SP, N dattam (best ms. of SP text). b, T aṣṭalabuddhi^o,
 Pp alasabuddhi^o; N om hitam ahita! c, T naṣṭo guṇo 'guṇajñe. d, T akṛtajñe,
 Pp anabhijñe (so SP v. l.). After this vs T sādhu cedam ucyate, Pp api
 ca. Vs 104=T 105, SP 92, N 71, Pp 245, Sy 73, Ar. a, N gata for kṛtaṃ.
 b, SP, N, Pp sthale kamalaropanaṃ (but SPα with T text). bc, SPα, N, Pp (!) tr
 badh^o kṛtaḥ to c, and suc^o ūṣ^o var^o to b; SP ed. with T text. c, Tṣ, N, and one
 ms. of SPα iva nāmītaṃ. SP, N satatam for suciram; SPα text. Pp varṣanaṃ.
 d, Pp tad andhamukhamāṇḍanaḥ, N kṛtāntamukhamāṇḍanaḥ, SP kṛto 'ndha-
 mukhadarṇaḥ (α text). Pp abudhe jñe bhāṣitam. Sy Wer an einem Treulosen
 schön handelt, hat so wenig Nutzen davon, als siete er auf salzigem Boden
 und gäbe den Kindern der Hülle gute Ratschläge und flüsterte dem Tauben
 ein Wort ein. Before next vs T athavā. H kiñ ca. Vs 105=T 106,

ketakyah kaṇṭakāir vyāptā nalinayah paṅkasambhavaḥ
vilāsinyah sakutīnyah kva ratnam anupadravam. 106.
(328) damanaka āha: ayaṁ tāvat svāmī (pingalaka ādāu) van-
madhuraḥ (pariṇāme) viśapratimacitto (mayā jñāta iti). (329)
(vicintya) saṁjivako 'bravit: (bhadra, evam evāi 'tat.) mayāi
'vāi 'tad asmād anubhūtam. yathā:

dūrād ucchritapāṇir ādranayanah protsāritārdhāsano
gādhalinganatatparaḥ priyakathāpraśneṣu dattottaraḥ
antar gūdhaviṣo bahir madhumayaś cā 'tva māyāpaṭuḥ
ko nāmā 'yam apūrvanāṭakavidhir yaḥ śikṣito durjanāiḥ. 107.
(ādāv apy upacāracāṭuvīnayaḥ kārāśobhānvitāḥ
madhye cā 'pi vicitravākyakusumāir abhyarcitāḥ niṣphalāiḥ
pāisūnyāvinayāvamānamalināḥ bibhatsam ante ca yad
dūre vo 'stv akulīnasamgatam asaddharmārtham utpāditam.
108.)

SP 94, N 72, Hp 149, Hm 162, Pp 277. b, T₂ kamalānvitagrāhāḥ (v. l. °viteṣu gr°); SP v. l. kamalānviṣeṣu ca grā°. c, khalu khalā with T; Pp khalā iti, SP ca piśunā, SP₂ khalajanāḥ, N 'pi ra (read ca) khalā, Hp ca (v. l. 'pi) khalā, Hm ca bhoge. d, for bhogeṣu kva nu (T), SP bhūbhṛtsu, SP₂ kiṁ bhogānām, Pp bhavanti na, Hm khalā na ca, N, Hp bhogeṣu (Hp v. l. bhoge and bhogeṣv api ca) na. SP sukheṣu vi° (α text). After this vs T has A 69, as Hertel observes probably corruption of vs; no correspondents elsewhere. Vs 106=T 107, SP 95, N 73. c, SP sakutīlyā (α kutīnyāś ca, best ms. sukuṭīlyo), N sarvakutīnyo; T °ṭanyah, v. l. text; in SP and N before vilā°. (328) T A 70. 1 dam° (β adds āha) ... ādāu madhuraḥ (v. l. ādāvatmadhuraḥ, ādāvatmaharaḥ) ... °pratima iti. SP 455 dam° (α adds prāha): ayaṁ tāvat svāmī vñā° viśahrdayo mayā jñātāḥ (α adds tathā ca). Hp 82. 7, Hm 53. 12 ayaṁ etc. as SP (adds yataḥ at end). Pp 73. 21 punaḥ saṁjivaka āha: ayaṁ ... °cittāḥ. tat sarvathā. Sy [A 60a, just before vs 69=our vs 107, has speech by Dmug without resemblance to our passage; but after the vs, A 60b:] Sznbug sprach: Auch ich habe des Süße gegessen und es hat mich ergötzt, und nun, glaube ich, kommt es an mich, daß ich das Schlechte essen muß. Ar as Sy. Cf. next. (329) T A 70. 1 text (β saṁcintya; β om bhadra; ed. with α evam etat; β katham for yathā). Pp 74. 1 mayā cāitad anubhūtam. yathā. Sy, Ar cf. under prec. Vs 107=T 108, SP 96, N 74, Hp 150, Hm 164, Pp 285, Sy 69, Ar. a, N, Hp procchvāsitārdh° (Hp procchās°, v. l. projjhāsit°; Hm text), Pp saṁprojjhāt° b, T₂ priyakalā; T °saṁpraśnasaktottaraḥ. Pp °praśneṣv akhinnottaraḥ. SP₂, N, H dattādarah (SP ed. text). c, SP, Hm antarbhūta° (SP₂, N, Hp text). SP madhuraṅk (α text). d, SP °vidhāu, α °vidhiḥ. Pp yaṁ, SP saṁ- for yaḥ. SP, N, Pp durjanāḥ (H, and v. l. of SP, text). Sy Denn er ist ein Verlocker, und sein Geschmack gleicht jenem Topf, der voll-Bitterem ist, obenauf aber Honig, und der zuerst süß ist, zuletzt aber Galle und Wermut. T adds api ca. Vs 108=T 109, Pp 286. a, Pp aty-upa°. c, Pp āpamāna°.

(330) kaṣṭam bhoḥ. kvā 'ham śaṣpabhakṣaḥ, kvā ('yam āmiṣa-bhakṣa)siṅhasaṁsargaḥ. (sādhu ce 'dam ucyaṭe:)

hutāśajvālābhe sthitavati ravāv astasikhare

pipāsuḥ kiñjalkaṁ praviṣati sarojaṁ madhukarāḥ
tadantaḥ saṁśrodhaṁ na gaṇayati saṁdhyāsamayaḥ

jano 'rthi nā 'pāyaṁ vimṛṣati phalāikāntatṛṣṭaḥ. 109.

kamalamadhunas tyaktvā pānaṁ vihāya navotpalaṁ

prakṛtisubhagaṁ gāndhoddāmāpāśya ca mālatīm

śaṭhamadhukarāḥ kliṣyanti 'me kaṭāmbuṣu dantiṇāṁ

śulabham apahāyāi 'vaṁ lokaḥ kaṭeṣu hi rajyate. 110.

d, Pq dhik kenāpy akul^o: T ed. major dūre vāstv (misprint?), corrected in ed. minor (HOS 14) to text. (330) T A 71 kaṣṭam ... śaṣpabhuk kva siṅha^o. tathā ca (β sādhu ...). SP 464 saṁjivakaḥ (3 α mss. om): kaṣṭam bhoḥ. mama (α om) tṛpabhakṣaṇam (α śaṣpabhakṣaḥ) siṅhena (α v. l. siṅhe) pātitaṁ (α nipatitaḥ or vinipāt^o). Hp 82. 18, Hm 51. 6 saṁjivakaḥ (Hm adds punar niśvāsyā): kaṣṭam bhoḥ. katham ahaṁ śaṣyabhakṣakaḥ siṅhe nipatitaḥ (Hm siṅhena nipātayitavyaḥ, and so Hp v. l.). Cf. Spl 70. 23, where Dam. tells Saṁj. that the lion has plotted to kill him, saying, as D. alleges: saṁjivakas tāvāc chaṣpabhoḥi vāyaṁ māṁśāsinaṁ tad asmākaṁ svābhāvikaṁ vāiram. (Contrast our § 282, where we find what the lion really did say on this subject. Spl 70. 23, if influenced by anything from the orig., belongs here rather than with § 282, as is shown clearly by the context; and I believe that it is a reminiscence of this passage. But cf. also—) Spl 71. 18 tad ayuktaṁ mayā kṛtaṁ yad anena sāha māitri vilitā. uktaṁ ca. Pq 74. 14 kaṣṭam bhoḥ kaṣṭam kvā^o ... Sy A 61 Aber warum mußte ich, der Grasweider, mich an ihn, den Fleischfresser, heranmachen, wenn nicht auf Grund meines Verhängnisses? Ar. Vs 109 = T 110, SP 98, N 76, Pq 289, Sy 70, Ar. b, N praśarati for pravi^o. c, T tr gaṇ^o na. d, N jano 'sāu. T mss. except z vimṛṣati. SP, N 'kāntarasikaḥ. Sy O die Gier, und o die trügerische Hoffnung, wegen deren mir der Weg versperrt worden ist, gleich der honigmachenden Biene, die, wenn sie sich auf eine Lotusblume setzt, sich an ihrem Dufte erfreut und nicht rechtzeitig weggelht: wenn es dann Abend wird, zieht der Lotus seinen Kelch zusammen und schließt sie in sich, und so stirbt sie. Vs 110 = T 111, SP 99, N 77, Pq 290, Sy 71, Ar. a, T v. l. madhuna, 'rā, 'raṁ. Tā 'otphalaṁ. b, Pq prakṛtisubhah. N gandhāir ādhyānu. c, Pq jalamadhuk^o, SPx hatamadhuk^o, N satatam alayaḥ. T ed. with β and SP ed. śliṣyanti; text Tz, SPx ('ty etc), N, and Pq. SP madāmbuṣu (α text). d, SP sujanam for śulabham (best ms. text). SP apahāyāyaṁ, N avahāyo yaṁ. T all mss. loko except p of α loko. T mss. vāṭeṣu; one, l' of α, perhaps originally had khaṭeṣu; em. Hertel. SP, N, Pq khaleṣu or 'āv, but best ms. of SP text. Pq anurajyate, SPx abhi-ra^o or vi-ra^o, T nihanyate. See Hertel SP p. LXX. Hertel is right in assuming kaṭeṣu as the orig. reading, but wrong as to nihanyate; what he thinks represents the latter in Pa really represents bhinnadehā of the next vs. The verb here was clearly rajyate or a cpd.

- gaṇḍopānteṣv aciraniṣṭāṁ vāri mattadvipānāṁ
 ye sevante navamadhurasāsvādalubdhā dvirephāḥ
 te tatkarṇavyajanapavanaprenkhitāir bhinnadehā
 bhūmiṁ prāptāḥ kamalavivarakṛitāni smaranti. 111.
 (331) *athavā guṇavatām (evā) 'yaṁ doṣaḥ. (yataḥ):*
 svaphalanicayaḥ śākhābhāgaṁ karoti vanaspater
 gamanam alasaṁ barhāṭopāḥ karoti śikhāṇḍinaḥ
 caturagamano yo jātyo 'śvaḥ sa gaur iva vāhyate
 guṇavati jane prāyepai 'te guṇāḥ khalu vāiripāḥ. 112.

Hertel is, I think, wrong in his interpretation of kaṭeṣu. The word kaṭa is a Prakritized form of kṛta, the best throw of dice: Lüders, Würfelspiel, 41 f. Foolish and greedy men renounce safe and sure good fortune to pursue the alluring but elusive "easy money" that luck in gambling would bring. Hertel is right in pointing out the pun on kaṭa "elephant's temple" in c. Sy Und ein Unseliger, der sich mit dem Guten, das ihn vor dem Schaden zurückhält, nicht begnügt und den Schaden, der aus der Gier entsteht, nicht beachtet, nimmt das gleiche Ende wie die Honigbiene, die, mit süßduftenden Pflanzen nicht zufrieden, sich auf das Wasser niedersetzt, — (cf. next). Vs 111=T 112, SP 100, N 78, P₁ 291, Sy 71 end and 72, Ar. a, P₁ gallopānte suciranibhṛtāṁ, and so (reading gaṇḍuṣānte) best ms. of SP; SP ed. -nibhṛtāṁ, N -niṣṭāṁ, T aviralasṛtāṁ (so R, other mss. °mṛtāṁ). -cira- is guaranteed by SP, N, P₁; -sṛtāṁ is indicated as the probable orig. of -ṣṛtāṁ, -bhṛtāṁ etc. (cf. Hertel SP p. 122); cf. Rājatarāṅginī 4. 566 (op. BR.), where niḥ-sṛ° would be metrically impossible (as it would be here); for the meaning see pet. lex. s. v. sar+ni („herausgetreten"). — P₁ vanyadvipānāṁ. b, N °āsvādamatta-. c, for preṣkhitāir, SP prerita, α °tāḥ, best ms. preṅgitāir. SP chinna- (α khiṇa-, best ms. text), N khiṇa-, P₁ kṣipta-. d, N °vivare kṛitānāṁ. Sy (cf. prec.) — das vom Ohrensaum des brünstigen Elefanten herunterfließt: und er schlägt nach ihr mit seinem Ohr und tötet sie. [This and the prec. vs are run together in Pa, which however clearly shows that its orig. had both.] (331) T A 72 text (om eva and yataḥ). Cf. Spl 72. 22 bhavati cāivam yad guṇavatā sampavartinā tadguṇāir anyeṣāṁ prasādo na bhavati. uktaṁ ca. P₁ 74. 29 text (guṇānām for °vatām). Sy A 58 Oder aber es ist geradezu wegen meiner Bravheit und Tüchtigkeit, daß er mich infolge einer Verleumdung seitens der Bösen bekämpft. Ar (JCsp 74. 7). Vs 112=T 113, P₁ 292, Sy 67, Ar. a, P₁ °cayo namrām śākhām. b, P₁ śikhāṇḍinām. c, P₁ tr jātyo yo; T₁ jātyāśvaḥ, ms. R jātyāśvaḥ. d, P₁ prāyepāivam. Sy Denn auch die Fruchtbäume, die mit Früchten schwer beladen sind, werden manchmal von diesen geknickt, und dem Fasan wird manchmal sein langer Schweif zum Verhängnis, so daß er, wenn er zu fliehen sucht, es nicht kann; und das starke Pferd kommt manchmal durch seine Kraft zu Schaden, indem man es vor den Wagen spannt und es vorwärts treibt; und der tüchtige Mensch kommt mittels des Neides durch seine Tüchtigkeit zu Schaden, weil die Bösen zahlreicher sind als die Braven

(narendrā bhūyisthān guṇavati jane 'tyantavimukhāḥ
 striyaḥ prāyo lobhād vyaśaṇiṣu ca mūrkhṣv abhīratāḥ
 narāṇāṁ mahātmyaṁ guṇata iti mithyā stutir iyaṁ
 janaḥ prāyeṇa 'yaṁ na hi puruṣatattvaṁ gaṇayati. 113.)
 sīṁhāḥ pañjarayantraṇāparibhavaḥ pramlāṇānānānāir
 nāgair aṅkuṣabhinnaḥ mastakataṭāir mantrālasāḥ panna-
 gāḥ
 vidvadbhiḥ ca niraśrayavyasanibhiḥ sūraiḥ ca bhāgyakṣatāḥ
 kālāḥ kriḍanakāir ivā 'tmarucitāḥ preṅkholayan kri-
 dati. 114.

(332) tat sarvathā kṣudramaṇḍalāntarapraviṣṭasya me jīvitam
 (eva) nā 'sti. uktāḥ ca:

bahavaḥ paṇḍitāḥ kṣudrāḥ sarve māyopajivinaḥ
 kuryur doṣam adōṣaṁ vā uṣṭre kākādayo yathā. 115.

(333) damanaka āha: kathāṁ (cāi) 'tat. so 'bravīt:

und sie matt setzen. T adds athavā. Vs 113=T 114, Pp 294.
 b, Pp śriyaḥ prāyo loka... mūrkhṣv ca ratāḥ. d, Pp prāyeṇāivāṁ na hi
 puruṣakāraṁ. Tṣ adds api ca. Vs 114=T 115, Pp 295, Sy 68,
 Ar. a, Tz pañjariyantriṇ. b, Pp 'mastakapuṭāir. d, Tz kālā. T preṅkholanāḥ.
 Sy [A59 Ist es aber auch nicht wegen meiner Tüchtigkeit und wegen des
 Neides der Bösen, dann ist es wohl die Stunde meines Verhängnisses, die
 gekommen ist.] 68 Die Stunde des Verhängnisses sperrt ja selbst den kühnen
 Löwen in den Fangkäfig ein, läßt dem brünstigen Elefanten einen
 schwachen Menschen auf dem Nacken sitzen, wirft die bittergiftige Schlange
 dem Beschwörer in die Hände, läßt die Weisen verkehrt handeln — (etc.,
 expanded). Ar as Sy. (332) T A 73 text (om eva; β mama for me). SP 477
 tat sarvathā kalamukhapraviṣṭasya me (α khalamukhabilapraṇ°, om me)
 jīvitam... So 144b kṣudrāḥ kṣudraparigrahaḥ (see on vs 92). Kṣ 317ab
 (63cd) dhūrtamadhyaḥ hi durlabhaṁ jīvitam sakhe. Spl 73. 5 laghūnām api
 durjanānām madhya vastum na śakyate, upāyāntarāṁ vidhāya te nūnaṁ
 ghṇanti. uktāḥ ca. Pp 75. 17 tat sarvathā mama kṣudramaṇḍalāntaḥ prav°
 jiv° nūti. uktāḥ ca. Sy A 62. 3 and A 63 Snzbug sprach: Nimu an, der Löwe
 sucht mich zu töten: was kann ich tun? Denn er ist ein Verräter und die
 Leute seiner Umgebung sind schlecht, und. Ar. Vs 115=T 116, SP 101,
 N 79 [Hp IV. 57, Hm IV. 54, diff.], Spl 288, Pp 297, So 144d, Kṣ 317cd
 (64ab), Sy 74, Ar. b, N sarva-. c, Jn krtyam akṛtyaṁ vā. N aduṣṭe 'pi.
 d, SP uṣṭraḥ (α text), Tz uṣṭrā, N duṣṭe. So tathā cemāṁ kathāṁ śṛṇu. Kṣ
 mugdhasiṁhāśrayaṁ (Ma. em. mugdhaṁ si°) jaghnur uṣṭraṁ kākādayaḥ purā.
 Sy wenn sich viele gegen einen Unschuldigen zusammentun, können sie
 ihn unschwer töten, wie es heißt, daß der Schakal, der Wolf und der
 Rabe sich zusammentaten und, schwach wie sie waren, das große Kamel
 töteten. (333) T A 74 dam° (β adds āha)... sañjivakaḥ (β text). SP 480
 damanakaḥ (α sañjivakaḥ!): kathāṁ cūtat (α om ca)... Spl 73. 9 text (om

KATHĀ 8 (STORY 8: LION'S RETAINERS AND CAMEL)

(334) asti kasminścid vanoddeśe madotkaṭo nāma siṅhaḥ (*prati-vasati sma*). (335) tasyā 'nucarās trayo dvīpivāyasagomāyavaḥ. (336) atha tāis (*tad vanam*) bhramadbhiḥ sārthavāha(peri)bhraṣṭa uṣtro dr̥ṣṭaḥ. (337) *tam cā* ('*vijñātapūrvarūpaṁ*) hāsyajananaṁ dr̥ṣṭvā siṅhaḥ pr̥ṣṭavān: (338) *idam* (*apūrvam*) *sattvam* (*iha vane*) *pr̥cchayatām*: *kas tvam, kuta āgata* iti. (339) *tato 'vagata-*

ca). Pp 75. 20 text. Sy A 64, Ar. (334) T 39. 4 text. SP 481 asti ... siṅhaḥ (α kaś for kasminś). Hp 144. 2, Hm 130. 12 as SP (v. l. as SPα). So 145ab āsin madotkaṭo nāma siṅhaḥ kvāpi vanāntare. Kṣ 318a (64c) vikaṭākṣaṁ purā siṅhaḥ. Spl 73. 11 text. Pp begins with story of a caravan to which camel belonged; 76. 1 tasminś ca vane mado° ... Sy 34. 3 Es war ein Wald, der lag nahe bei der Heerstraße. Darin wohnte ein Löwe. Ar. (335) T 39. 4 text, adds piṣitāśino (ms. mostly 'śano) after trayo. SP 481 tasyānu° trayaḥ santi (α om) kākavyāghragomāyavaḥ. Hp 144. 2, Hm 130. 13 tasyānu° (Hm tasya sevakāḥ) trayaḥ kāko vyāghro jambukāś (Hp ārgāś) ca. So 145cd trayas tasyānugāś cāsan dvīpivāyasajambukāḥ. Kṣ 318d (65b) dvīpi-gomāyuvāyasāḥ. Spl 73. 12 tasya cānu° anye dvīpi° santi. Pp 76. 2 text (om trayo). Sy 34. 4 und ein Rabe, ein Schakal und ein Wolf waren sein Gefolge. Ar. (336) T 39. 5 atha tāir bhra° dr̥ṣ° sārtha° uṣtraḥ. SP 482 text (om tad vanam and pari). Hp 144. 3, Hm 130. 13 atha tāir bhra° kaścid uṣtro (Hp sārthavāhād bhraṣṭa uṣtra eko) dr̥ṣṭaḥ. So 146 sa siṅho 'tra vane 'drākṣid adṛṣṭacaram ekadā, karabhaṁ sārthavibhraṣṭaṁ praviṣṭaṁ. Cf. Kṣ 320ab (66cd) eṣa sārthaparibhraṣṭo ya uṣtras. Spl 73. 12 atha kadācit tāir itas tato bhramadbhiḥ sārthād bhraṣṭaḥ kathanako nāmoṣtro dr̥ṣṭaḥ. Pp 76. 3 atha ... bhram° dr̥ṣ° sārtha° sa uṣtraḥ. Sy 34. 5 Nun begab es sich, daß Kaufleute des Weges kamen, die hatten ein Kamel bei sich, das versagte und nicht mehr mitgehen konnte. Und als sie zu dem Walde gelangten, ließen sie es da zurück. Das Kamel aber betrat den Wald. Da erblickte es der Löwe. Ar. (337) T 39. 6 tam cājñāta° (α 'pūrvam ru°) ... SP, H cf. next. So 146d, 147ab hāsanākr̥tim, —[next] sākṣaryaṁ (B. 'ye) vadaty asmin mṛgādhipa. Spl 73. 14 atha siṅha āha. Pp 76. 4 text ('janakaṁ). Sy, Ar, cf. next. (338) T 39. 7 text (om kuta āgata). SP 482, Hp 144. 4, Hm 130. 14 pr̥ṣṭas cāivam (SPα, H om evam): ko (SPα om, H kuto) bhavān kvāgata (Hm om kva) iti (H om). So 147a ko 'yam prāṇiti. Spl 73. 14 aho apūrvam idam sattvam. taj jñāyatām kim etad āraṇyakam grāmyam veti. Pp 76. 4 as T, asi for iti; also after next Pp 76. 7 tataḥ siṅhena pr̥ṣṭaḥ: bhoḥ kutas tvam iha. Sy 34. 9 und fragte es: Wo kommst du her? Ar. (339) T 39. 7 text (ākhyātānāmoṣtro). [ākhyāta, and Pp's prakhyāta, are clearly synonyms of kathanaka(ka), "Fabulous" or the like, with allusion to the strangeness of the animal to the lion and his retainers. See my Introduction, Chapter VII, under "Agreements of Ur-SP and Spl against T (and Pp)," p. 167f.] SP, cf. under § 342 for the name. So 147cd uṣtro 'yam iti vakti sma deśadraṣṭātra (B. deśajñāś cātra) vāyasaḥ. Spl (cf. under § 336 for name, kathanaka) 73. 15 tac chrutvā vāyasa āha:

tattvārtho vāyaso 'bravit: kathanakanāmo 'śfro 'yam iti. (340) tatas tāir viśvāsya siṅhasakāśam ānītaḥ. (341) tena 'pi yathā-vṛttam ātmano viyogaḥ sārthavāhāt samākhyataḥ. (342) siṅhena cā 'syā 'bhyupapattir abhayapradānaḥ ca dattam. (343) evaṁ (ca) vartamāne kadācit siṅho (vanya)gajayuddharadanakṣataśa-riro guhāvāsī samvṛttaḥ. (344) pañcaṣaṭ(sapta)divasātikrānte ca

bhoḥ svāmin grāmyo 'yam uśtranāmā jīvaviśeṣas tava bhojyaḥ tad vyāpādayatām. Pq 76.5 tato ... 'bravit: uśfro 'yam loke prakhyātānām. (340) T 39.8 tatas tena siṅha° viśvāsyañītaḥ. SP 483, Hp 144.5, Hm 130.15 (after next) tāis ca viśvāsam (H om) nītvā (H adds asāu) siṅhe samarpitaḥ. So cf. 148 b āñyā kūtukāt. Kṣ cf. 320 b (66 d) tvām upāgataḥ. Spl 73.21 athāsāu sarvāir api viśvāsyaḥ abhayapradānam dattvā madotkaṣasa-kāśam ānītaḥ praṇamyopaviṣṭas ca. (341) T 39.9 text. SP 483, Hp 144.4, Hm 130.15 sa cātmanvṛttāntam sarvam (H om) evākathayat (SP, H om eva). Spl 73.22 tatas tasya pṛcchatas tenātmavṛttāntaḥ śrībhāṣaśasamuddbhavo niveditaḥ. Pq 76.7 tena cātmano yathāvṛttaviyogaḥ ... Sy 34.10 Es erwiderte: Ich habe Kaufleuten gehört und die haben mich unterwegs zurückgelassen. Ar. (342) T 39.9 text ('bhyavapattir). SP 484, Hp 144.5, Hm 131.1 tena cābhayavācām (H om ca; SP °vācakaṁ) dattvā kathanaka (Hm citrakarṇa, Hp °varṇa, v. l. chīdrakarṇa) iti nāma kṛtvāsvasthāpitaḥ (H °ā sthā°). So 148 tato dattābhayaḥ tena siṅhena [here § 340] uśtraḥ so 'nucarikṛtya svāntike sthāpito 'bhavat. Spl (cf. § 340) 74.1 tataḥ siṅhenoktaṁ [then expansion]. Pq 76.8 avagatābhyupapattinā ca tasya siṅhenābhayaṁ dattam. Sy [34.11 Der Löwe sprach: Und was willst du jetzt tun? Jenes antwortete: Was dem Löwen beliebt.] 34.13 Der Löwe sprach: Wenn es dir recht ist, so bleibe hier und fürchte dich vor niemandem. Da blieb das Kamel im Walde bei dem Löwen. Ar as Sy. The orig. may have been more like SP, H (cf. So, end). (343) T 39.11 text (α °radakṣata°). SP 484 atrāntare (α evaṁ gacchati kāle) siṅhasya śarīravāikalyāt (α si° kadācid aṅgavāi°). Hp 144.6, Hm 131.2 atha kadācit siṅhasya śarīravāikalyād bhū-tātvirṣṭikāraṇāc (Hm bhūvirṣṭi°) ca. So 149 ekadā vrapito (B. vranitā-) 'svasthāḥ sa siṅho gajayuddhataḥ, upavāśm balaśśas cakre svasthāis tūḥ sahito 'nugāḥ. Kṣ 318 b (64 d) sarvagrānakṣatavigraham. Spl 74.5 tathānyedyur madotkaṣasya mahāgajenāraṇyacārīṇā saha yuddham abhavat. tatas tasya dantamuśalapra-hārāir vyathā samjātā, vyathītaḥ katham api prāpāir na viyuktaḥ. atha śarīrāśmarthyān na kutracit padam api calitum śaknoti. Pq 76.9 text (om ca and vanya). Sy 34.15 Eines Tages ging der Löwe auf die Jagd, und er geriet mit einem Elefanten in Kampf und der Elefant stieß ihn mit seinem Stoßzahn und jener kehrte blutbespritzt in den Wald zurück und mußte längere Zeit liegen und konnte nicht aufstehen. Ar. (344) T 39.12 text (ed. with α om sapta). SP 485 sarva evāhārālābhān (α evāhārasyāi°) mriyamāṇāḥ. Hp 144.7, Hm 131.3 āhāram alabhamāṇas te vyagrā babhūvuḥ. So 149 cd, see prec. Kṣ 318 c (65 a) kṣudhārtāḥ. Spl 74.8 te sarve kākā-dayo 'py aprabhutvena kṣudhāviṣṭāḥ parāṁ dūḥkham bhejuḥ. Pq 76.10 atha pañcaṣeṣu diṇeṣv atikrānteṣu sarva ... ātyayikāpadi patitaḥ. Sy

kāle sarva eva ta āhāravāikalyād ātyayikam āpatitāḥ. (345) yato 'vasannāḥ; tataḥ sinhenā 'bhihitāḥ: aham (anayā kṣatarujā) na kṣamaḥ (pūrvavad) āhāraṁ bhavatām utpādayitum. (346) tad yūyam ātmārthe ('pi) tāvad abhyudyamāṁ kurudhvam (iti). (347) tatas te procuḥ: evaṁ sthiteṣu devapādeṣu kim asmākaṁ puṣṭyarthena. (iti.) (348) sinha āha: sādhu anujīvirṭtaṁ (madu-pari) bhaktiś ca bhavatām. (atisobhanam abhilitam.) (349) (śaktā bhavantaḥ, sarujāś cā 'ham.) tan mamāi ('tadavasthasya) 'pa-nayatā 'hāram (iti). (350) (yadā ca na kimcid ūcus te tadā 'nenā 'bhihitāḥ: kim anayā vriddayā.) (351) anviṣyatām kinchit sattvam. aham (etadavastho 'pi) yuṣmākam ātmanaś co 'tpādayiṣye prāṇayātrārtham iti. (352) evam uktāś te ('py utthāya)

34. 19 Infolge dessen magerten der Rabe, der Schakal und der Wolf, die von den Überresten der Mahlzeit des Löwen lebten und nun, da der Löwe liegen mußte, nichts zu essen hatten, ab und kamen von Kräften. Ar. (345) T 39. 13 text (om kṣata). SP 485 sinhenābhihitāḥ: vāyam asamarthā (α aham asamartha) āhāram utpādayitum. Spl 74. 9 atha tām sinhaḥ prāha. Pq 76. 12 atha tām sidato 'valokya sinho 'bhihitavān... (tr bhavatām āhāram). Sy 34. 23 Da sah der Löwe, daß sie verändert waren, und sprach zu ihnen: Warum seid ihr so verändert? Habt ihr etwa nichts zu essen? Ar. (346) T 39. 14 te yu' ātm' pi tāvad abhyudyamāṁ (β abhyudyamāṁ, R om abhy) kuruta. SP cf. § 349. Pq 76. 13 text (om 'pi). (347) T 39. 15 te tam āhuḥ: evaṁ gate kim asmākam ātmapuṣṭyartheneti. Kṣ cf. 319 cd (86ab), under § 362. Pq 76. 14 text. Sy 34. 25 Sie sprachen: Da es mit dem Herrn so steht und er nichts zu essen hat, wozu sind wir noch nütze? Ar. (348) T 39. 15 sinhaḥ (β sa āha)... (β madantare for madupari). Pq 76. 15 sinha āha: tarhi sādhu anu' bhaktiś ca bhavatām. Sy 34. 27 Der Löwe sprach: Ihr zeigt guten Willen, die Liebe zum Herrn zu betätigen. Ar. (349) T 39. 16 text. SP 486 ato yūyam evāhāram utpādayantu (! α utpādayata). Pq 76. 16 tad evamavasthasya mamopānayadhvam āhāram iti. (350) T 39. 17 yadā... ūcuḥ, tadā tenābhihitāḥ (mss. zR tadāneṁ)... Pq 76. 17 tato yadā na... 'hitāḥ: bhoḥ, alam anayā vr°. (351) T 39. 18 text. SP 486 tenāiva yuṣmākam asmākam api prāṇadhāraṇaḥ (α 'ṇā, om api) bhaviṣyati. Spl 74. 9 bho anviṣ' kutrācit kinchit sattvam, yenāham etām api dāśūṁ prāptas tad dhatvā yuṣmadbhojanam saṁpādayāmi. Pq 76. 19 gaveṣyatām kinchit... 'pi bhavatām ātmanaś cāhāram utpādayiṣye. Sy 34. 28 darum geht und sucht, und wenn ihr ein Tier in der Nähe seht, so kommt und zeigt es mir an, daß ich vielleicht mich und euch ernähren kann. Ar. (352) T 40. 1 evam uktvā (β uktāś) te 'py ut' saha krathanakena (!) vanā' prav°. [On the camel's name cf. § 339. In T his name is henceforth given as krathanaka, which is evidently a corruption of kath°; see § 381, where one T ms., p, actually reads kath°.] SP 487 tatas te vanam gatāḥ. itas tato bhramadbhir na kinchit prāptam. So 150ab tataḥ klāntāḥ sa

vanāntaraṃ pravīṣṭā bhramitum ārabdhā (yāvan) na kiñcit
(sattvaṃ) paśyanti, (353) tāvad vyudasya kathanakam (duṣṭa-)
mantram ārabdhāḥ (kartum). (354) (tatra) vāyasa āha: (vināsitā
vayam anena svāminā svādhiṇe 'py arthe.) (355) (tāv āhatuḥ:
katham. so 'bravīt: imaṃ) kathanakam eva hatvā (kiṃ na)
prāṇayātrāṃ kurma (iti). (356) (tāv āhatuḥ: ayam asmākaṃ
viśvasopagataḥ śaraṇāgato vayasvatve 'nujñataḥ. sa āha:) (357)
śaṣpabhujāḥ piśitaśinaś ca viśamasambandhāḥ. (358) (tatas)
tāv ūcatuḥ: svāminā ('py) asyā 'bhayapradānaṃ dattam. tena

bhakṣyārthaṃ bhraman siṃho 'navāpya tat. Spl 74. 11 atha te catvāro 'pi
bhramitum ... Pq 76. 21 as Spl (tr sattvaṃ kiñcin na pa°). Sy 34. 30 Da
gingen sie. Ar as Sy. (353) T 40. 1 vyud° krathanakam duṣṭ° āra°
(β adds kartum, α vihitum or vihitam; ed. omits). SP 487 tataḥ kath°
bahiṣkṛtvā. Hp 144. 7, Hm 131. 3 tataḥ kākavyāghragomāyubhir (Hm tatas
tāir) ālocitam. So 150cd kiṃ kāryam ity aprachat tām uṣṭrāṃ muktānugāṃ
rahaḥ. Spl 74. 12, Pq 76. 22 tāvad vāyasaśṛgālāu mantrayete (Spl paraspārāṃ
mantrayataḥ). Sy 34. 31 und berieten sich, ohne daß das Kamel es bemerkte,
und übersannen folgendes. Ar. (354) T 40. 2 text. SP 488 idam uktaṃ
kākena (α kākenoktam, om idam). Spl 74. 12, Pq 76. 22 śṛgāla āha (Pq tatra
śr° 'bravīt: bho vāyasa, kiṃ prabhūtabhramāṇena (Spl 'bhrāntena). (355)
T 40. 3 tāv āh°: katham (β kasuāt). so 'bravīt: nanv ayam krathanaka iti.
SP 488 kathanakam eva vyāpādayāma iti. Hp 144. 8, Hm 131. 4 citrakarṇam
(varr. as in § 339) eva yathā svāmī vyāpādayati tathānuṣṭhiyātām. So 151d
kiṃ nāsāv eva bhakṣyate. Spl 74. 13, Pq 76. 23 ayam asmākaṃ prabhoḥ
kathanako (Pq vikaṣo) viśvastas (Pq viśrabdhas) tiṣṭhati. tad enaṃ hatvā
prāṇayātrāṃ kurmaḥ. Sy 34. 33 (after § 357) Warum sollten wir nicht
bewirken, daß der Löwe es tötet und uns daraus Nutzen und Sättigung auf
viele Tage hinaus erwächst? Ar as Sy. (356) T 40. 3 ta āhuḥ (β api
ca): ayam asm° viśv° (β viśvasenopa°) ... 'nujñataḥ (β na jñ°). sa āha. —
Nowhere else. (357) T 40. 4 text. SP 488, Hp 144. 9, Hm 131. 5 kim
anena kaṣṭakabhujāsmākam (H om asmākam, but Hp v. l. has it). So 151c,
152ab uṣṭreṇa sākam kiṃ sakhyam [here prec.], tṛṇāśi cāyam asmākaṃ
bhakṣya evāmiṣṭāśinām. Sy 34. 32 Daß dieses Kamel, der Grasweider, unser
Kollege sei, schickt sich nicht. Ar. (358) T 40. 5 tatas ... svāmināyam
abhayapradānaṃ rakṣyate. tena cāyuktam (β om ca) ... SP 489 tāv ... 'bhayavāg
(α tāv ūc° asminn [v. l. asmāi ca] abhayavāk svāminā) dattā. tad ayam
āsakyo 'rthaḥ. Hp 144. 9, Hm 131. 5 vyāghro brūte (Hm uvāca):
svāminābhayavācam dattānugṛhītas (Hp dattānyam saṃgr°) tat katham evaṃ
saṃbhavati. So cf. 153ab, under § 366. Spl 74. 14, Pq 77. 1 vāyasa āha
(Pq prāha): yuktam uktaṃ bhavati param (Pq adds kiṃ tu) svāminā
tasyābhayapradānaṃ (Pq om tasya) dattam āste (Pq āsti). na vadhyo 'yam
iti (Pq tenāvadhyāḥ syād ayam). Sy 34. 35 Der Schakal sprach: Wie können
wir dem Löwen raten, ihn zu töten, da er ihm ja garantiert hat, daß er

(cā 'yuktam) asakyañ (cā) 'tad (iti). (359) (punar api) vāyaso 'bravīt: tiṣṭhata yūyam, yāvad aham (evā) 'tadarthañ sampra-tipādayiṣyāmi. (360) ity uktvā sinhasakāśam agamat. (361) sinhena (cā) 'bhīhitam: anviṣtañ yuṣmābhīḥ kiñcit (sattvam iti). (362) kāko 'bravīt: yasya cakṣur balaṃ vā syāt, so 'nviṣyatu. vayan tu sarva evā 'hāravāikalyād andhāḥ parikṣiṇaśaktayaś ca. (363) kiñ tu prāptakālam avasyaṃ vijñāpyaḥ svāmi. vinā

sich nicht zu fürchten brauche? Ar. (359) T 40. 6 text. SP 489 kākāḥ (α atha k° āha): mṛtāḥ smaḥ, tarhi svāminam (α tam) evānekopavāsaparikṣiṇam aṅgikārayāmaḥ. (vs, only in SP, N, H.) Hp 144. 10, Hm 131. 6 vāyaso vadati (Hm kākō brüte): iha samaye parikṣiṇaḥ svāmi pāpam api kariṣyati. Spl 74. 15 śrgāla āha: bho vāyasūhaṃ svāminam vijñāpya tathā kariṣye yathā svāmi vadhaṃ kariṣyati, tat tiṣṭhantu bhavanto 'trāiṣa yāvad ahaṃ grhaṃ gatvā prabhor ājñān grhītvā cāgacchāmi. Pp 77. 2 śrgāla āha: yuktam uktam, svā-minam vijñāpya yathāśya vadhaṃ manyate tathā kariṣyāmi. iti. tat (etc. with Spl) — gatvā svāmivacanam ānayāmi. Sy 34. 38 Und der Rabe sprach: Ihr bleibt hier und ich will gehen und den Löwen zum Einverständnis mit uns bewegen. Ar. (360) T 40. 7 text. SP 495 evaṃ (α iti) niścitya kākāś (α om) tad-antikaṃ jagāma (α jagmuḥ). Hp 145. 1, Hm 131. 14 iti niścitya (Hm samcint-ya sarve) sinhāntikaṃ jagmuḥ. Spl 74. 18 evam abhidhāya satvaram sinhaṃ upasthitaḥ. Pp 77. 5 evam abhidhāya svāminam uddiśya satvaram prasthitaḥ. Sy 35. 1 Und der Rabe trat vor den Löwen. Ar. (361) T 40. 8 text. Hp 145. 1, Hm 131. 14 sinhenoktam: āhārārthaṃ prāptaṃ kiñcit (Hm tr ki° pr°). Sy 35. 2 Der Löwe fragte ihn: Habt ihr etwas wahrgenommen? Ar. (362) T 40. 9 text (ed. with α om 'bravīt). SP 495 atha sinhaṃ prati (α om atha etc.) kakenoktam: deva na kiñcit prāptam. Hp 145. 2, Hm 131. 15 tāir uktam (Hp kakenoktam): deva (Hm om) yatnād api na prāptaṃ kiñcit (Hp kiñ° na pr°). So 151 a te tam ucūḥ. Kṣ 318c, 319 (65a, cd, 66ab) sacivā ucū —, asaktā vīgrāhe svāminn avasannā vayan vane, nirāhārā na cāsmākaṃ svāmi-tyāgāḥ śubhāvahaḥ (cf. § 347). Spl 74. 19 atha sinhaṃ āśādyedam āha: svāmin, samastaṃ vanaṃ bhrāntvā vayan āgatāḥ, na kiñcit sattvam āśāditam. tat kiñ karmo vayan. samprati vayan bubhukṣayā padam api calitum na śaknumaḥ. Pp 77. 6 as Spl to samastaṃ api bhrāntā vanaṃ sampratam bubhukṣākrāntāḥ padam ekam api calitum na śaktāḥ. Sy 35. 3 Der Rabe sprach: Wahrnehmen kann mit seinen Augen nur der, welcher sieht, und suchen kann nur der, welcher gehen kann; wir aber können vor Mangel an Nahrung weder sehen noch gehen. Ar. (363) T 40. 10 text (arthe for āhāre; ed. with α vijñāpyase, svāminā [α mss. °nām, em. Hertel]; β text). SP 496 sinha āha: ko 'bhyupāyaḥ. kākā āha: (α adds deva) svādho 'py āhāre ko vicārah (α for ko vi°, nāyaṃ pari-chedo nāśayitum ucitaḥ). Hp 145. 3, Hm 132. 1 sinho brüte (Hm sinhenoktam) ko 'dhunā jīvanopāyaḥ kākō vadati: (Hm adds deva) svādhānāhāraparityāgāt sarvanāśo 'yam upasthitaḥ (Hp samupasthitaḥ). So 151 a b prabho vācyam asmābhīr yuktam āpadi. Spl 74. 21, Pp 77. 8 devo 'pi pathyāśi (Pp pathyāhāri) vartate. Sy 35. 6 Aber das, was wir ausfindig gemacht und beraten haben,

śītaḥ svātmanā 'tmā svādhīne 'py āhāre. (364) śīṅho 'bravīt:
 katham. (365) kāka āha: (nanv) ayaṁ kathanaka iti. (366)
 śīṅhaḥ (sakopam) āha: kaṣṭam. nṛśaṁsam etat. mayā 'syā ('bhyu-
 papattir) abhayaṁ (ca) dattam. tat kathāṁ vyāpādayāmi. api ca:
 na gopradānaṁ na mahipradānaṁ
 na cā 'nnadānaṁ hi tathā pradhānam
 yathā vadanti 'ha mahāpradānaṁ
 sarvaprādāneṣv abhayapradānam. 116.
 (367) kāko 'bravīt: (aho svāmīno dharmasāstraṁ prati pratibhā.

genügt, wenn es dem Herrn genehm ist, bis zu seiner Genesung uns und ihm
 als Nahrung. Ar. (364) T 40. 11 śīṅhaḥ (β so 'bravīt): katham. SP 497
 śīṅha āha: svādhīnaḥ ka āhāraḥ (α si° āha: hatāḥ smaḥ, āh° kaḥ). Hp 145. 4
 śīṅho brūte: ko 'trāhāraḥ. Hm 132. 2 śīṅhenoktam: atrāhāraḥ kaḥ svādhīnaḥ.
 Sy 35. 9 Der Löwe sprach: Was denn? Ar. (365) T 40. 11 kākaḥ (β asāv
 āha: nanv ayaṁ krath° iti. SP 497 text (om nanv ayaṁ). Hp 145. 4, Hm 132. 8
 kākaḥ karṇe kathayati: citrakarṇa (varr. as before) iti. So cf. 151d, under
 § 355. Kṣ 320cd (67ab) mahākāyāḥ sa paryāptam asmatsaṁghasya bhojanam.
 Spl 74. 21, Pq 77. 8 tad yadi devādeśo bhavati tat (Pq tadā) kathanakapiśi-
 tenādya (Pq vikaṭapiś°) pathyakriyā kriyate. Sy 35. 9 Der Rabe sprach:
 Dieses Kamel, der Grasweider. Ar. (366) T 40. 12 śīṅhaḥ (β adds āha):
 kaṣṭam... 'bhyavapattir abh° ca prasādikṛtam. api ca. SP 497 śīṅhaḥ karṇa
 (α om) bhūmim sprṣṭvā (v. l. drṣṭvā) karṇāu sprṣati: mayāsyābhayaṁ dattā
 tat kathāṁ drubhyate (α kathāṁ etādrṣam ucyate). tathā ca. Hp 145. 5, Hm
 132. 3 śīṅho bhūmim sprṣṭvā karṇāu sprṣati: mayāitasyābhayaṁ dattā tat
 kathāṁ eva yujyate. tathā hi (Hm abhayavācam dattvā dhṛto 'yam asmābhiḥ,
 tat katham evaṁ saṁbhavati. tathā ca). So 153ab dattābhayaṁ kathāṁ han-
 mity ucyate prabhuṁ yadi. Spl 74. 22, Pq 77. 9 atha śīṅhas tasya tad (Pq om)
 dāruṇaṁ vacanam (Pq °ṇa-vākyam) ākarṇya sakopam idam āha: (Pq adds
 dhig) dhik pāpādhamā, yady evaṁ bhūyo 'pi (Pq om) vadasi tatas (Pq tat)
 tvāṁ tatkarṇena vadhiṣyāmi (Pq °kṣaṇād eva hanisyāmi). yato mayā tasyā-
 bhayaṁ (Pq °bhayapradānaṁ) dattam. tat kathāṁ (Pq adds svayam eva) vyāpā-
 dayāmi. uktaṁ ca. Sy 35. 10 Da ergrimmt der Löwe und sprach zu ihm: Ver-
 flucht sei dieses Wort. Ihr habt schlecht gesprochen und hättet es vor mir
 gar nicht aussprechen dürfen. Habe ich es doch selbst veranlaßt, Vertrauen zu
 fassen. Und es heißt. (After next vs.) Sy 35. 19 Ich habe es eingeladen
 und werde es nicht dem Tode überantworten. Ar. Vs 116=T 117, SP 108,
 N 81, Hp IV. 60, Hm IV. 57, Spl 290, Pq 298, Sy 75, Ar. Hm is confused in a b,
 Pq nānnapradānaṁ. SP, N, H na for hi. SP, N, Hp tmadānaṁ for pradh°;
 T° pramāṇam. c, SP tathā (α text). Jn budhāḥ pradhānaḥ; T ed. mahāpradhā-
 naḥ, but most mss. text. d, T ed. sarvapradhāneṣv, but mss. (except P), with
 all other versions, text. Sy Wer tausend Hungerige und Durstige durch Al-
 mosen trinkt und sättigt, handelt nicht so gerecht, als wer eine Seele vor
 Furcht befreit. (367) T 41. 1 text (ed. with α om 'bravīt and om sam
 [ārambhāḥ]). SP 503 kākaḥ (α adds āha). Sy 35. 21 Der Rabe sprach: Wenn

etad anyad api pradhānaṃ maharṣivacanam, yathā śreyasām arthe pāpiyān samārambhaḥ.) api co 'ktam:

tyajed ekaṃ kulasyā 'rthe grāmasyā 'rthe kulāṃ tyajet grāmaṃ janapadasyā 'rthe (sv)ātmārthe prthivīṃ tyajet. 117. (368) (*punaś cā 'ha:*) mā svāmī svayam vyāpādayatu. mayā 'syo 'padhīnā vadha ārabdhaḥ. (369) (*so 'bravīt: katham iva. vāyasa āha:*) (370) *ayaṃ (tāvad etadavasthaṃ svāminam asmāṃś ca dr̥ṣṭvā) svayam evā 'tmānam (anyapustyarthāṃ svargagamanāya sattvahiṭāya) nivedayati; (tato na doṣaḥ.)* (371) *evam abhihitavati vāyase siṃho (matibhramam ivā 'rpito) na kiṃcid apy udāhṛtavān.* (372) *aśv api (punaś) tatsakāśaṃ gatvā kṛtaka-*

dem auch so ist, so heißt es doch auch. Ar. Vs 117=T 118, SP 105, N 83, cf. So 152cd, Sy 76, Ar. d, SP, N, and T ms. z ātmārthe; SP v. l. cātun°; T ed. svāt°. So bahūnām āmiṣasyārthe kiṃ cāikas tyajyate na kim. Sy Einen soll man im Notfall preisgeben für die Familie, die Familie für das Dorf, das Dorf für die Stadt, die Stadt für den Bezirk, den Bezirk für das Land, um des eigenen Lebens willen. (368) T 41.5 text. SP 506 na cātra (α ca) svāminā vyāpādayitavyam (v. l. °yah) kiṃ tu vāyam eva tathā kurmo. Hp 145. 14, Hm 132. 10 kāko brūte: nāśu svāminā vyāpādayitavyaḥ, kiṃ tu vāyam eva tathā kurmo (Hm varies). Spl 75. 5, Pp 77. 18 tac chrutvā śṛṅgā āha: svāmin, yady abhayapradānaṃ dattvā vadhaḥ kriyate, tad eṣa (Pp tadā te) doṣo bhavati. Sy 35. 28 Du und wir sind nun in dieser Notlage. Mein Herr soll den Vertrag, den er geschlossen hat, auch gar nicht brechen; du brauchst es weder selbst zu töten, noch es töten zu lassen. Ar. (369) only in T 41.6 (β text: α siṃhaḥ, katham iva, kākaḥ). (370) T 41.6 text (om eva; β sattvahiṭārthaḥ; om tato na doṣaḥ; β adds iti at end). SP 506, Hp 145. 15, Hm 132. 11 yathā ca (SPα, H 'aśu) svayam eva dehadānam (Hm sva for svayam eva; SP om deha°) aṅgikaroti. So 153cd dāpayāmaḥ svavācā tad yuktīṃ tanum amuṃ vāyam. Spl 75. 6 punar yadi devapādānāṃ bhaktiṃ sa ātmāno jivitavyaḥ prayacchati, tan na doṣaḥ. tato yadi sa svayam evātmānaḥ vadhiyā niyojayati tad vadhyo. Pp 77. 19 yadi punaś sa devapādānāṃ svayam eva bhaktiṃ ātmāno jivitavyaḥ prayacchati, tato na doṣaḥ. tad yadi svayam eva svaḥ vadhiyā niyojayati, tadā vadhyāḥ. Sy 35. 31 sondern wir töten es mittels der Vereinbarung, die wir untereinander getroffen haben, auf die rechte Weise, so daß meinem Herrn keine Sünde daraus erwächst. Ar. (371) T 41.7 text. SP 507 ity ukte (α om ity u°) siṃhas tuṣṇīm sthitaḥ. Hp 145. 15, Hm 132. 11 siṃhas tac chrutvā tuṣṇīm sthitaḥ. So 154ab ity ukte tair anujñātas tena siṃhena vāyasaḥ. Kṣ 321 (67cd, 68ab) tac chrutvā bhṛṣam udvignaṃ śṛitadrohakīrtanāt, tam aṅgikārapadaviṃ dhūrtā ninyuḥ śanāir harim. Spl 75. 17, Pp 78. 7 tad ākarṇya (Pp tac chrutvā) madotkṛta āha (Pp prāha): yady evaṃ tat kuru (Spl kuruṣva) yad rocate. Sy 35. 34 Da schwieg der Löwe. Ar. (372) T 41.8 text (β om punaś). SP 507 tato 'śu labdhāvakāśaḥ kākaḥ (α om) kapaṭaṃ (α kuṭaṃ) kṛtvā. Hp 145. 16,

vacanāḥ (pratyeṣam) vijñāpitavān: (373) aho svāmīno mahaty avasthā vartate. nāsikāntaprāptajīvitāḥ tiṣṭhātī. (tat tena vinā ko 'smākam atra kānane rakṣitā.) tad asya kṣudrogāt paralokaprasthitasya (svayam gatvā) svaśarīradānaḥ kurmaḥ, yena svāmiprasādasyā 'nṛṇātām gacchāmaḥ. (iti.) (374) tataḥ kṛta-saivīdāḥ saha kathanakena śiṅhasakāśaḥ gatāḥ. (375) atha kākeno 'ktam: deva, āhāro na prāptaḥ; anekopavāsakīṣṭaś (ca)

Hm 132. 12 as SPa. So 154c vadhāya saṁvidāḥ kṛtvā (B. vidhāya saṁ^o gatvā; cf. next). Kṣ 322 b (68 d) vyākālpitasamvidā. Spl 75. 17, Pp 78. 8 iti śrutvā (Spl tac chrutvā sa) satvaraṁ gatvā tām uvāca (Spl āha). Sy 35. 34 Und als der Rabe sah, daß er schwieg, machte er sich auf und ging zum Schakal und Wolf und sprach zu ihnen: Ich bin gegangen und habe mit dem Löwen das Nötige gesprochen. Da der Löwe das Kamel nicht tötet, müssen nunmehr wir suchen, wie wir es töten. Der Schakal und der Wolf sprachen: Auch dies klügte du aus, du bist ja der Rabe. Er sprach. Ar. (373) T 41. 9 śiṅhāntikaḥ gatāḥ yuṣmābhīr evaṁ vaktavyam iti. So 154d, 155, 156 karabhaṁ tam abhāṣata, eṣa svāmī kṣudhākrānto 'py asmān vakti na kiṁcana, tad asyātmapradānoktyā priyaṁ kurmo yathā vyaṁ, tathā tvam api kurvithā yenāḥau priyate tvayī, ity ukto vāyasenoṣṭraḥ sādhuḥ tat pratyapadyata. Spl 75. 18 bhoḥ svāmīno . . . vartate. tat kiṁ paryajitena. tena vinā ko 'tṛāsmān rakṣayisyati. tad gatvā tasya kṣuddoṣāt paralokaḥ prasthitasyātmaśarīradānaḥ kurmo . . . (om iti). Pp 78. 8 text (om iti). Sy 36. 2 Ich will das Kamel in unsere Mitte rufen und sagen: Der Löwe ist schwach, und wenn wir ihm nichts geben, so wird er gegen uns aufgebracht werden. Darum kommt, laßt uns einen Vertrag vor Gott schließen und vor ihn treten, und jeder einzelne soll sein Leben anbieten und sprechen: Mein Herr möge mich verspeisen, um nicht zu sterben. Und zur Rettung des Betreffenden sollen dann die andern einen Vorwand vorbringen, und sofort soll auch der Folgende sein Leben anbieten. Ar as Sy. The version of Jn is certainly more closely supported by So and Pa than that of T; but it is very likely that the orig. was still closer in meaning to Sy; this seems indicated by So. (374) T 41. 10 text (krathā^o). SP 508 sarvān grhītāvagataḥ (α om gataḥ). Hp 145. 16, Hm 132. 12 sarvān grhītāḥ (Hm ādīya) śiṅhasamipāḥ (Hm śiṅhāntikaḥ) gataḥ. So 157ab upāyayāu ca tath śiṅhaḥ saha kākena tena saḥ. Kṣ 322a (68c) athoṣṭrasamnidhāu. Spl 76. 1, Pp 78. 15 tatas (Spl iti śrutvā) te sarve bhāṣapūritadrśo (Pp adda gatvā) madotkṛtāḥ prapamyopaviṣṭāḥ. (Then insertion.) Sy 36. 11 Und die Vier schlossen den Vertrag und gingen zu dem Löwen. Ar. (375) T 41. 11 atha vāyasaḥ prapamyā (β om) śiṅhaḥ vijñāpitavān: deva, svāmīśarīraḥ sarvathā rakṣyam asmaccharitreṇēti. SP 508 āgatyā kākenoktam: deva . . . anekopavāsi (α annārthī) svāmī. tan (α om) madīyam mām^o upa^o. Hp 145. 17 text (upayujyatām, v. l. text; om iti). Hm 132. 13 . . . deva yatnād apy āhāro . . . vāsakīṣṭaḥ svāmī, tad idānīm madīyamāṁsam . . . (om iti). So 157cd tataḥ kāko 'bravīd deva svāyattaḥ bhūṅkṣva mām imam. Kṣ 322a, cd (68c,

svāmī. tat sarvathā madīyaṁ māṁsam upabhujyatām (iti). (376) (athā) 'sāv āha: (sv)alpakāyo bhavān; na yuṣmacchariropabhoge kṛte 'py asmākaṁ kiñcit tṛptikāraṇaṁ bhavati. (377) (tasmānś cā 'payāte) gomāyur (apy) evaṁ abhihitavān: asmān mama vi-śiṣṭataraṁ śarīraṁ; taṁ matprāṇāṁ kriyatām prāṇayātre 'ti. (378)

69ab) prāha—, vāyaso maccharireṇa svāmin vṛttiḥ prakalpyatām. Spl 76. 2, Pñ 78. 17 atha (Spl adds teṣāṁ madhyāt) kākāḥ provāca: svāmin, vayanā tāvāt sarvatra (Pñ °trāiva) paryatitāḥ, paraṁ na kiñcit sattvaṁ prāptauḥ (Spl āsāditāḥ) dṛṣṭāṁ vā. tad adya māṁ (Pñ adds eva) bhakṣayitvā prāṇān dhārayatu svāmī, yena devasyāpyāyanā bhavati (Pñ om) mama punaḥ svar-gapṛāptir (Pñ adds bhavati) iti (Pñ om). Sy 36. 12 Und zuerst sprach der Rabe: Mein Herr hat keine Nahrung und ist geschwächt. Ich aber lebe nur durch meinen Herrn. Bleibt mein Herr erhalten, so lebt, wer von uns übrig bleibt, durch meinen Herrn. So möge mich jetzt mein Herr verspeisen. Ar. (376) T 41. 12 text (akalpakāyo, but all mss. except P alpak°). SP 509 sa āha: bhadra (α om), svalpakāyo bhavān, kim anena bhavati. Hp 146. 7, Hm 133. 3 siñhenoktam: bhadra (Hm and v. l. of Hp om) varaṁ prāparitvāgo na punar idṛṣe (Hm °ṣi) karmaṇi pravṛttiḥ. So 158ab kiñ tvayā svalpakāyeny ukte siñhena. Kṣ 323a (69c) nety uktavākye sārḍūle (here=lion). Spl 76. 9, Pñ 78. 23 tac chrutvā śṛḡāla āha: bhoḥ svalpakāyo (Pñ prāha: alpak°) bhavān. bhavadbhakṣaṇāt (Pñ tava bhak°) svāminas tāvāt (Pñ om) prāṇayātrā (Pñ adds 'pi tāvan) na bhavaty aparo (Pñ aparaṁ) doṣaś ca tāvāt (Pñ om) samutpadyate. Sy 36. 16 Da sagten der Schakal und der Wolf schnell zu ihm: Was nützt es, wenn du dein Leben preisgibst, da du doch klein bist und nicht einmal der Löwe von dir satt würde? Ar. Tho Pa and Jn agree in having one (or both) of the other attendants raise objection, the other versions all make the lion refuse, and this is evidently orig. The same holds good for § 378 and § 380. Jn agrees with T (most mss., against ed., see my Introduction, Vol. II, p. 265) and SP, H, Bṛ in the reason alleged both here and in § 378 (not in § 380); Pa has the same reason here, tho in § 378 and § 380 it has different ones. (377) T 41. 13 text (om apy; ed. with α om evaṁ). SP 510 atha gomāyanāpy evaṁ abhihitam (α evoktam or uktam for abhi°). Hp 146. 8, Hm 133. 4 jambukenāpi tathoktam. So 158bc jambukaḥ, māṁ bhuñkṣety avadat. Kṣ 323b (69d) tad eva prāha jambukaḥ. Spl 76. 16 (after expansion; jackal speaking) tad apasārāgrataḥ, ahaṁ svāmi-naṁ vijñāpayāmi. tathānuṣṭhite śṛḡālāḥ sādaraṁ praṇamyopaviṣṭaḥ: svāmin, māṁ bhakṣayitvādyā prāṇayātrāṁ vidhāya mamobhayalokaprāptiṁ kuru. Pñ 79. 6 (as Spl) tad apasara, yenāham api svāminas vijñāpayāmi (as Spl to) praṇamya provāca: svāmin, adya mama kāyena prāṇadhāraṇāṁ kṛtvā mama lokadvayaprāptiṁ kuru. Sy 36. 19 Und der Schakal sprach sodann: Wenn der Rabe nicht genügt, so genüge doch ich. Ich mache mir das Wort, das der Rabe gesprochen hat, zu eigen und biete mein Leben an. Ar. (378) T 41. 15 text (om siñhas). SP 510 tasyāpi siñhena tathāivoktam (α atrāpi siñhasya tathāivoktiḥ). Hp 146. 8, Hm 133. 4 tato 'pi (Hm om) siñhenoktam: āstām (Hm māivam). So 158cd taṁ ca sa tathāiva nirākarot. Kṣ 323c (70a) prati-

tam api (*siṅhas*) tathāi 'vā 'bhīhitavān. (379) (*apayāte ca tasmin*) dvīpy āha: ābhyān mama viśiṣṭataram śarīram (*idam*) upabhuṅgyatām iti. (380) *tam* apy asāv āha: alpakāyo bhavān apti ('ti). (381) *tac* chrutvā kathanako 'cintayat: nāi 'vā 'tra kaścid vināśyate. (*tad*) aham apy evam eva bravīmi. (382) *tata* (*utthaya siṅhāntikam upagamyā*) 'bravīt: deva, (*ebhyo mama viśiṣṭataram*

śiddhe punas tasmin. Spl 76. 20, Pq 79. 11 atha (Pq om) *tac* chrutvā (Pq ākarṇya) dvīpy āha (Pq prāha): bhoḥ sūdhūktam bhavatā punar (Pq param) bhavān api svalpakāyaḥ svajātis (Pq 'tīyaś) ca nakhāyudhatvād abhakṣya eva. (Then expansion.) Sy 36. 22 Der Wolf und der Rabe aber sprachen: Dein Eingeweide stinkt und du bist unschön. Ar. (379) T 41. 15 text (upayujyatām). SP 511 vyāghraḥ (α adds āha): etayor brhattamaḥ (α brhac) maccharīram (α om mac) upabh°. Hp 146. 9, Hm 133. 4 vyāghra uvāca (Hm atha vyāghrenoktam): maddehena jīvatu svāmī. So 159ab dvīpi tam abravīd deva mām bhuṅkṣveti (B. dv° tato 'br° bhu° mām deveti). Kṣ cf. next. Spl 77. 4 tad apasarāgrato yenāham svāminam vijñāpayāmi. tathānuṣṭhite dvīpi prapamya madotkataḥ āha: svāmin, kriyatām adya mama prāpāḥ prāpayātrā diyatām akṣayo vāśaḥ svarge mama (then expansion). Pq 79. 18 tad apasaratu bhavān agrataḥ, yenāham api svaprabhuḥ prasādayāmi. tathā—(as Spl)—prapamyo-vāca: svāmin—(as Spl) diyatām mamākṣayaḥ svargavāśaḥ. Sy 36. 24 Und der Wolf sprach sodann: Wenn das Eingeweide dieses da stinkt, so stinkt doch meines nicht. Mein Wort geht dahin, daß ich mein Leben anbiete. Ar. (380) T 41. 16 text (ed. alpapakāyo, but mss. except p text). SP 511 tasyāpi tathāivoktam (α tatāpi tathāivoktīḥ). Hp 146. 9, Hm 133. 5 siṅhenoktam: na kadācid evam ucitam. So 159bc tam apy asāv, nābhūnta harir. Kṣ 323d (70b) dvīpiny api (SP. and Ma. ms. āpi; Ma. em.) nirākṛte. Spl 77. 13, Pq 80. 4 (in speech of camel, in § 382) bhoḥ satyam (Pq yuktam) uktam bhavatā param bhavān api nakhāyudhaḥ. tat katham bhavantaḥ svāmī (Pq tr svā° bha°) bhakṣayati. Sy 36. 26 Aber der Schakal und Rabe sprachen: Wer sich umbringen will, ißt Wolffleisch und sofort kriegt er den Aussatz. Ar. (381) T 41. 17 text (kratha°, but ms. p here katha°; β om tad). SP 511 atha kathanako 'pi jātāpratyaya (α kṛtapra°). Hp 146. 10, Hm 133. 6 atha citrakarṇo (varr. as above) 'pi jātāpratyayas (Hm jātaviśvāśas). Kṣ 324 (70cd, 71ab) acintayat karabhakaḥ saṁrambhaspreṭamānasāḥ, nāiveha bhakṣyate kaścid āucityam darśayāmy aham. Spl 77. 10, Pq 80. 1 *tac* chrutvā kathanakaś (Pq vikaṭakaś) cintayām āsa: etāis tāvāt (Spl adds sarvāir api) śobhāvākyāny uktāni (Pq °vacanāny abhihitāni) na cāiko 'pi svāminā vināśitāḥ. tad aham api prāptakālāḥ vakṣyāmi (Pq vijñāpayāmi; Spl adds citrakam) yena madvacanam (Pq mamāpi va°) ete trayo 'pi samarthayanti (Pq vighatayanti). Sy 36. 28 Das Kamel nun dachte: Wenn ich schon mein Leben anbiete, so legen sie ein Wort für mich ein und ich komme davon, und auch der Löwe wird's mir für empfangen ansehen. Ar. (382) T 41. 18 text (β om tata and tasmin). SP 512 āha: deva, maccharīreṭamarakṣaṇam kriyatām. Hp 146. 10, Hm 133. 6 tathātmadēhadānam (Hm tathāivātmadānam) āha. So 159cd uṣṭro 'tha babhūṣe bhuṅkṣva mām iti. Kṣ 325ab (71cd) svāminn asmaccharīreṇa kriyatām prāpa-

śarīram. tasmān) maccharīreṇā 'tma(naḥ) *prāṇayātrā* kriyatām (iti). (383) *evam* (abhi)vadann evā ('sāu) dvīpigomāyubhyañ vidāritobhayakukṣiḥ sadyaḥ *pañcatvam upagato* bhakṣitaś ce ('ti).
(End of Story 8)

(384) ato 'hañ bravīmi: bahavaḥ pañditāḥ kṣudrā iti. (385) (*akhyāte cā 'khyānake*) punar damanakañ sañjīvako 'bravīti: (*bhadra,*) kṣudraparivāro ('yam) rājā na śivāyā 'śritānām. uktāñ ca:

varañ gṛdhro hañsāñ salilaparituṣṭāñ parivṛto
na hañsaḥ *kravyādāñ pīṭvanavihaṃgāñ akarūñ*
parivāraḥ *kṣudro dahati puruṣañ sadguṇam api*
sahāyāñ akṣudrāñ bhavati guṇahino 'pi guṇavān. 118.

vartanam. Spl 77. 12, Pñ 80. 4 iti nīcitya provāca [here § 380]. Spl 77. 17, Pñ 80. 10 kathanako 'gre (Pñ vikaṭakāḥ purāḥ) sthītvā prapamyovāca: svāmīn ete (Pñ adda tīvād) 'bhakṣyās tava (Pñ bhavātū) tan mama prāṇāñ prāṇayātrā vidhīyatām yena mamobhayalokaprāptir bhavati. Sy 36. 31 Und so sprach es: Von mir werdet ihr satt und mein Eingeweide ist wohlischmeckend und mein Fleisch ist für den Körper zuträglich. Ar. (383) T. 42. 2 text (om asū). SP 512 ity ukte (α uktamātra eva) dvīp° kukṣiḥ (α udarañ) vidārya vyāpādito bhakṣitaś ca. Hp 146. 11, Hm 133. 7 tad vadann evāsāu dvīpinā (Hm tatas tadvacanāt tena vyāghreṇāsāu) kukṣiḥ vidārya vyāpāditaḥ sarvāñ bhakṣitaḥ (Hp bha° ca sar°). So 160 vākehalena sa tenāiva hatvā kṛtvā ce khaṇḍasaḥ, uṣtras tār bhakṣitaḥ sadyaḥ sasiñhāñ vāyasūdbhiḥ. Kṣ 325cd (72ab) ity uktamātre jaghnus tañ dvīpijambukavāyasāñ (Ma. 'jambuk°). Spl 77. 22 *evam* abhihite tādhyāñ śṛṅgalacitrakābhyāñ vidāritobhayakukṣiḥ kathanakāḥ prāṇāñ atyākṣit. tatas ca tāñ kṣudrapañditāñ sarvāñ bhakṣitaḥ. Pñ 80. 15 *evam* abhihite siñhāñuññatitrakāśṛṅgalābhyāñ vidāritakukṣiḥ kākena cotpātitanayano vikaṭakāḥ prāṇāñ tatyāja. tāñ ca kṣudbhāra-pñditāñ sarvāñ api bhakṣitaḥ. Sy 36. 34 Da sprachen Rabe, Wolf und Schakal: Was du sagst, ist wahr, — erhoben sich, packten es mit den Zähnen und warfen es zu Boden und töteten es. Ar (JCap 79. 32 devoraverunt ipsum). (384) T A 75, SP 514, Spl 78. 1, Pñ 80. 18 text. Sy A 65. 1, Ar similarly. (385) T A 76. 1 text ('khyāne). SP 514 punar damanakañ sañjīvaka (α tr sañ° da°) kha: kṣudraparivāre rājāñ na śivam 'śritānām. uktāñ ca. Spl 78. 2 tad bhadra kṣud° 'yam rājā mayā sañparikalpitaḥ. uktāñ ca. Pñ 80. 18 text (om uktāñ ca). Also Pñ 82. 15: kṣudra° rājā ... 'śritānām. Sy A 65. 1 wenn auch der Löwe mich unangefochten ißt, doch sein Gefolge böse ist und mich nicht losißt. Und es heit ja. Vs 118=SP 106, N 84, Sy 76a, Ar, cf. So 162, Spl vs 302, prose in T (A 76. 2) and Pñ (80. 19); but the preceding uktāñ ca of T points to a vs. That the orig. from which Pa is taken had a vs is indicated by the closing phrase of the prec. ("Und es heit ja," and Ar similarly; this is the way vs. of the orig. are introduced in Pa); and the word "Kadaver" (similarly Ar) in Pa apparently points to the reading

(386) tat (so) 'yañ kenāpi mamō 'pari rājā vi(pra)kṛtaḥ. sādhu
ce 'dam ucyate:

mṛdunā salilena khanyamānāny
apakṛṣyanti girer api sthalāni
upajāpakṛtodyamāis tu tajjñāiḥ

kim u cetāṁsi mṛdūni mānavānām. 119.

(387) tad evaṁ gate kim adhunā prāptakālam. athavā kim

pitṛvana- of b of our vs (which has no correspondent in the versions of T, P_n, Spl or So). a, N paricaran. b, SP_a text, ed. pitṛvanavihārīkaśaraṇāiḥ; N pitṛvanāi khagāi nirgataghṛṇāiḥ. c, SP ed. sahāyaś ca, α, N parī°. SP_a guṇiṇaṁ cāpi puruṣaṁ for pu°... api. d, SP ed. pradhānāir for sah° (α, N text). T, P_n varaṁ gr̥dhro (P_n adds 'pi) rājā haṁsaparivāraḥ, na haṁso (P_n adds 'pi) rājā gr̥dhraparivāraḥ (P_n adds iti yato gr̥dhra-) parivārād dhi (P_n adds svāmīno bahavo) doṣāḥ prādur bhavanti, te 'laṁ (P_n te cālaṁ) vināśāya (T adds bhavantiti). Spl gr̥dhrākāro 'pi sevyaḥ syād dhaṁśākārāiḥ sabhāsadāiḥ, haṁśākāro 'pi saṁtyājyo gr̥dhrākārāiḥ sa tāir nṛpaḥ. So gr̥dhro 'pi hi varaṁ rājā sevya haṁsaparichadaḥ, na gr̥dhraparivāras tu haṁso 'pi kim uttaraḥ. Sy Der Herrscher, der einem von Kadavern umringten Geier gleicht, ist besser daran als der, welcher einem von Geiern umringten Kadaver gleicht. Ar, JCap 80. 2 melior omnium regum est qui aquile (OSp buetire, "vulture") similatur in cuius circuitu sunt cadavera, etc. OSp p. 88, towards bottom, similarly. Here T A 76. 3 tasmāt pūrvam eva parivāraṁ lipseta; tad-
vacanapreritas tu rājā vicārakṣamo na bhavati. uktaṁ ca (vs 119, nowhere else). With the prose, which is otherwise unsupported and probably secondary, cf. P_n 80. 21 tasmāt tayoḥ pūrvam eva rājānaṁ lipseta; asadvacanaprācīritas tu rājā vicārakṣamo bhavati. (Here inserted story of Lion and Wheelwright, only in P_n.) (386) T A 77 so 'yañ mamopari kenāpi vikṛtaḥ (β vipra°) . . . SP 525 tat kenāpi mamopari (α adds snehād) rājā bhedaṁ (α om) gamitaḥ (α nivāritaḥ). tathā ca (vs 108=N 85, not in H). bhedaṁ upagato hi rājā (α na bhedaṁ upag° 'pi bhettavyo rājā). (vs 109=N 86, Hp 153, Hm 168). Hp 82. 19, Hm 54. 10 na jāne (Hm tr this after vikā°) kenāyaṁ mamopari rājā (Hm tr rā° mam°) vikāritaḥ. bhedaṁ upagatād rājāḥ sadā bhetavyam (vs=SP 109). So 161 evaṁ kenāpi piśunenāiṣa piṅgalako mayi, prerito 'kārāṇaṁ rājā pramāṇam adhunā vidhiḥ. Spl 78. 8 tan nūnaṁ mamopari kenacid durjanenāyaṁ prakopitaḥ. tenāivaṁ vadati. athavā bhavaty etat. uktaṁ ca. P_n 82. 16 so . . . 'pari piṅgalako vipra°. api ca. Sy A 66 Und auch wenn er mild und ganz freundlich ist, ist's doch möglich, daß er durch die Rede anderer aufgebracht und zornig gegen mich wird. Ar. Vs 119=T 120, P_n 310, Sy 77, Ar. b, P_n avapugyanti. c, P_n upajāpavidāṁ ca karṇajāpāiḥ. Sy Denn das Wasser ist weicher als das Wort und der Stein härter als das Herz; aber wenn das Wasser oft an den Stein schlägt, so durchbohrt es ihn. Ar similarly (not in JCap, OSp, but in Wolff and KF 47. 14, preceded by this: for the foolish stories of men who deny the goodness of God take away a wholesome mind). (387) T A 78 text (om tadājo ayu°). SP 531 tad atra

anyad yuddhāt. (tadājñānuvartanam ayuktam.) uktañ ca:
guror apy avaliptasya kāryākāryam ajānataḥ
utpathapratipannasya nyāyyañ bhavati śāsanam. 120.
yān yajñasaṅghāis tapasā ca lokān
svargāiṣiṇo dānacayāis ca yānti
kṣaṇena tān apy abhiyānti dhīrāḥ
prāṇān suyuddheṣu parityajantaḥ. 121.
prāṇāś ca kīrtiś ca parichadaś ca
sarve 'pi yuddhena hi rakṣaṇīyāḥ
yuddhe viśiṣṭaṁ maraṇaṁ narāpāṁ
dviśadvaśe jīvati yo mṛto 'sau. 122.

saṁgrāmān (α °ma-) mṛtyur eva śreyān (α °yah). tadāj° . . . Hp 83. 7, Hm 55. 1
tat (Hm, and Hp v. l., tataḥ) saṁgrāme (Hp °ma-) mṛtyur eva varam (Hp
evāśriyātām). idāññiñ tadāj° ayu°. yataḥ. So 163abc etat saṁjīvakāc
chrutvāñdīd damanako 'nṛjuḥ, dhīryeṇa sūdhyaṭe sarvaṁ. Kṣ 326ab (72cd)
ity uktvā (ŚP ukto) vṛṣabhas tasthāu siñhāṣkṛticintakaḥ. Spl 78. 20 tad
evam gate 'pi kiñ kartavyam iti. abam tvāñ suhṛdbbhāvāt pṛcchāmi. damanaka
kṛba: tad deśāntaragamanāñ yujyate nāivāñvidhasya kusvāmināñ sevāñ
vidhātum. uktañ ca. (After next vs and a speech of Sañj.,) Spl 79. 6
tad yuddhañ muktā me nāsty anyac chreyaskaram. uktañ ca. Pq 82. 21
as T. Sy A67 Hierauf sprach Dmng: Und nun, wo du weißt, daß er dich
haßt, was hast du da vor zu tun? Snzbug sprach: Mir bleibt nur das eine
Mittel, daß ich offen mit ihm kämpfe. Denn es heißt Ar. Vs 120=T 121,
SP 110, N 87, Spl 306, Pq 169. b, T ed. with α kāryākāryāñ. c, SP utpathaṁ
(best ms. text, and so N intends). d, T mss. nyāyāñ, Pq dañḍo, SP v. l. kāryāñ
(bha° śā°); SP ed. and Spl parityāgo vidhiyate (one SPα ms. writes under this
nyāygo dañḍo vidhiyate; best ms. na kāryāñ gadato vaśa; so N, with vaca[h]
at end). Before next vs T api ca. Vs 121=T 122, SP 111, N 88,
Spl 308, Pq 311, Sy 78, Ar. a, SP na yaj°, Spl na tāñ sūtīrthāis, SPα yajñasya
saṁghāir, N yajñāñ śātāis tenāpi yān na lokān. SP api yāñś ca for ta° ca;
α api yāñti. T mss. lokāis (except R corr.). b, T ed. with ms. P pātra for dāna,
ms. p patra, β putra. Spl, SP śātāis (SPα text), N balāis, for cayāis. T pra for
ca; Spl suvittāñ for ca y°. c and d transposed in Pq. c, N tāñ yāñti lokāñ
praṇayena dhī°. Spl kṣa° yāñ yāñti ragaṣu dhī°. Pq tāñ eva hi yāñti, T tāñ
apy atiricya. T, Pq śūrāñ. d, Spl pr° samujjhanti hi ye suśīlāñ. SP ed.
suyuddhena (α text); T svayū°, N, Pq ca yu°. Sy Durch Schlagfertigkeit,
Kraft und Zeitüberfluß kann einer nicht (soviel) Vorteil erringen als wie
in einem Augenblick. Ar more orig.; JCap 80. 11 Non est meritum qui
ambulat in dei cultu et timore eius, qui non observat suis amicis
fidelitatem, sicut meritum illius qui pugnat pro persona sua, et etiam una
hora diei etc. Vs 122=T 123, SP 112, N 89. b, T sarveṇa yuddhe
parirak°. SPα hi for 'pi and su for hi. (Read yuddhena in SP, cf. Hertel,
Tantr. Übers. II p. 40 n. 1, where yudhena is perhaps a misprint for yuddh°?)

- mṛtaḥ prāpsyati vā svargaṁ śatrūn hatvā 'pi vā sukham
ubhāv api hi sūraṇāṁ guṇāv etaṁ sudurlabhāu. 123.
(388) damanaka āha: *bhadra*, *anupāya eṣaḥ*. *yat kāraṇam*:
śator *vikramam* ajñātvā vāiram ārabhate hi yaḥ
sa parābhavam āpnoti samudra iva tiṭṭibhāt. 124.
(389) saṁjivaka āha: katham (cāi) 'tat. *damanako* 'bravit:

KATHĀ 9 (STORY 9: STRANDBIRDS AND SEA)

- (390) (asti, *kasmiṁścit*) samudratir(*āikadeś*)e tiṭṭibhadampati

d, T dvi° tiṭṭhati ko 'rthakāmaḥ. Vs 123=T 124, SP 113, N 90, Hp 154, Hm 169, Spl 309, Pq 312, Sy 79, Ar. a, SP mṛtaḥ, Spl °tāḥ. SP prāpsyanti, α prāpyanti, N, Hp prāpsyāmi, Hm prāpnoti, Spl saṁprāpyate. SP hi for vā (α text), Spl om. Spl svargo. b, T, H śatruṁ, N śatrūn! Spl jivadbhiḥ kīrtir uttamā. Pq jivā. SP, N, H hatvā sukhāni vā (SP ed. ca, α vā). c, Spl tad ubhāv api śu°. d, Spl na dur°, Pq sukhāvahāu. Sy denn wenn er stirbt, hat er im Kriege seine Bestimmung erreicht, und wenn er seinen Feind tötet, erlangt er Ruhm. Ar more orig.; JCap 81.1 si contingat eum mori, ad vitam transit eternam etc. After this comes in SP, H yuddhakālāś cāyam, and vs SP 114=N 91, Hp 155, Hm 170; nowhere else. Spl 79.18, Pq 83.5 quote a private reflexion of Damanaka to the effect that S. might hurt the lion in a fight and that he must dissuade him from fighting. (388) T A 79 text (ed. with α om āha). SP 543 damanakaḥ (α adds prāha). Kṣ 326cd, 327ab (73) taumataṁ tasya vijñāya svāiraṁ damanako 'bravit, śaktaḥ sinhapratikāre na kaścid iti cintyatām. Spl 79.21 āha ca: bho mitra, samyag abhilitaḥ bhavatā, paraṁ kiṁ tu kaḥ svāmibhrtyayoḥ saṁgrāmaḥ. uktaṁ ca. Pq 83.9 āha ca: bhadra . . . Sy A 68 Dmng sprach: Man kann, statt durch offenen Kampf, durch List kämpfen. (Denn wenn einer) ohne Not (Krieg führt), verdient er Vorwürfe, und wenn er seinen Feind tötet, schreibt man es dem Zufall zu. Und es heißt. Ar. Vs 124=T 125, SP 115, N 92, Hp 137, Hm 149, Spl 312, Pq 315, cf. So 163d, Kṣ 327cd (74ab), Sy 80, Ar. a, H aṅgāṅgibhāvam aj°, T ākrandaṁ aj°, Pq and Spl (KB) balaṁ avijñāya (Spl according to Kosegarten, Parab, Vidyākāgara, has text; Heftel, SP p.LII, argues unconvincingly for the originality of ākrandaṁ. See my Introduction, Vol. II, p. 108ff.) b, H katham sāmānyanirṇayaḥ. N ākramate for āra°. SP, Jn tu for hi (SPx text). c d, H paśya tiṭṭibhamātreṇa samudro vyākulīkṛtaḥ. d, Jn samudraḥ ti° iva. T tiṭi°, N tiṭi°. So śṛṇu vacmy atra te kathām. Kṣ acintitān-yadarpaśya (Ma. em. to acintitātadar°) lajjābdher api tiṭṭibhāt. Sy Verachte nicht den geringen Feind, wenn er listig ist und sich Helfer versammelt. Wer den Geringen und Schwachen verachtet, der nimmt leicht ähnlichen Schaden, wie der war, welcher den Meergeist seitens des Strandläufers betraf. (389) T A 80, SP 546, Spl 80.5, Pq 83.13 text (T ed. and SP ed. om āha, v.1. has it; SPx, Jn om ca; T ed. and SP ed. om 'bravit; Tḥ text, SPx and Spl so 'bravit, Pq dam° kathayati). Sy A 69, Ar similarly. (390) T 43.9 asti (ḥ adds kasmiṁścit) samu° tiṭṭibha° . . . SP 547 (α inserts atha)

(prati)vasataḥ (sma). (391) (atha kadāciḥ) tiṭṭibhiḥ (praty)āsanna-prasavaḥ bhartāram abravīt: (392) (nātha, kimcit) prasavayogyāṁ sthānam anviṣyatām. (393) asāv akathayat: nanv etad eva sthānāṁ vṛddhikaram, atrāi 'va prasūṣve ('ti). (394) sāv bravit: alam anena sāpāyena sthānena. (kadācit) samudravelā jalaplā-

samudratīre tiṭṭi° vasataḥ. Hp 78 bottom, Hm 48. 12 samudratīre (Hm dakṣiṇasamudra°) tiṭṭi° nivasataḥ. So 164ab ko 'py āsit tiṭṭibhaḥ (B. tiṭṭibhaḥ, and so thruout story) pakṣi sabhāryo vāridhes taṭe. Spl 80. 7 kasmiṁścit samudrāikadeśe tiṭṭi° vasataḥ. Pp 83. 16 asti kasmiṁścij (then insertion) mahodadhes tirāikadeśe tiṭṭi° prati°. Sy p. 37 bottom: Ein Strandläufer nistete mit seiner Ehehälfte am Meere. Ar. (391) T 43. 9 atha kadācit prasavyamāyā tiṭṭibhyā bhartābhihitāḥ. SP 547 tiṭṭibhy āsanna-prasavā (α va-kālā) bhartāram abravīt (α uktavati). Hp 78 bottom, Hm 48. 13 tatra tiṭṭibhiḥ cūsanna° (Hm tr cā° ti°) bhar° āha. So 164cd dhṛtagarbhā sati bhāryā tiṭṭibhiḥ nijagāda (B. ca ja°) tam. Kṣ 328 ab (74cd) āsanna-prasavā pūrvāṁ tiṭṭibhaṁ dayitāvadaḥ. Spl 80. 7 tato gacchati kīla ṛtusamayam āsādyā tiṭṭibhiḥ garbham ādhatta. āsannaprasavā sati tiṭṭibham uce. Pp 83. 18 sāv kadācid ṛtukālāvabaddhaphalā pratyā° samvṛttā. tatra tayā tiṭṭibho 'bhihitāḥ. Sy p. 37 bottom, Und als für das Weibchen die Zeit gekommen war, Eier zu legen, (sprach es zum Männchen). Ar. (392) T 43. 10 kimcit (mss. kaṁcit) sthānam anvi° yatrāḥ (β addś sukhaṁ) prasuve (α prasave). SP 547 nātha prasavayogyasthānam (α °yogyāṁ sthānam) anviṣyatām. Hp 78 bottom, Hm 48. 14 nātha prasavayogyāṁ nibhṛtaṁ sthānam anviṣyatām (Hm prasavayogyasthānaṁ nibhṛtam anusandhiyatām). So 165a ehi kvāpy anyato yāvāḥ. Kṣ 328 cd (75ab) prasavasthānam anyan me (Ma. ms. anman ye, em. to anyatra) kalpyatām nirbhayaṁ vibho. Spl 80. 9 bhoḥ kānta, mama prasavasamayo vartate. tad vicintyatām kimapi nirupa-dravaṁ sthānaṁ yena tatrāḥm āṇḍakamokṣaṇaṁ karomi. Pp 83. 19 as T ed. Sy p. 37 bottom, Such' einen schönen Platz aus, damit wir dorthin gehen, bevor es zu spät ist. Ar. (393) T 43. 11 text. SP 548 sa āha: astv (α om) etad eva sthānam. Hp 78 bottom, Hm 48. 14 tiṭṭibho 'vadat: (Hm addś bhārye) nanv idam eva sthānam (Hm addś prasutiogyam). Spl 80. 10 tiṭṭibha āha: bhadre ramyo 'yaṁ samudrapradeśaḥ, tad atrāiva prasavaḥ kāryaḥ. Pp 83. 20 tiṭṭibho 'bravit: nanv . . . sthānaṁ pūrvapurusoṣārjitam vṛ° . . . Sy 38. 1 Ihr Gatte erwiderte ihr: Dieser Platz ist gut, denn es ist ja Gras und Wasser in der Nähe. Gebiet deine Jungen an diesem Platze. Ar. (394) T 43. 11 sāv . . . sāpāyena. avāsyam eva samudrajalavelāplavanān (read with mss. °plāv°) mamāpatyavināśo bhavati (β bhaviṣyati). SP 548 sāv bravit: samudravelāyāṁ (α °ik or °leyaṁ) sāpāyam idam sthānam. Hp 79. 1, Hm 48. 15 sāv brūte: samudravelāyā vyāpyate sthānam etat. So 165bcd prasūtāyā mameha (B. °yāṁ mayīha) hi, hared apatyāny (B. °yam) ambhodhiḥ kadācid ayam ūrmibhiḥ (B. ūrmikā). Kṣ 329ab (76cd) pūrvasthitiḥ samudrormibhiṣaṇā me (Ma. °drādbhir [ms. °drod-bhir] bhiṣaṇābhir) na rocate. Spl 80. 11 sāv prāha: atra pūṇimādigē samudravelā caṭati. sāv mattagajendrān apy ākarṣati, tad dūram anyatra kimcit sthānam anviṣyatām. Pp 83. 21 sāv . . . sthānena. atrāyam abhyarṇaḥ samudraḥ. kadācit

vanena mamā 'patyāny (apa)haret. (395) asāv aha: bhadre, na śakto mahodadhir mayā sārddham (īdṛśaṁ) vāiranubandham kartum (iti). (396) sā vihasyā 'bravit: bahv asadṛśaṁ tava samudreṇa balam. katham ātmano na jñāyate sārāsaratā. uktaṁ ca:

duḥkham ātmā parichettum evaṁ yogyo na ve 'ti vā
astī 'dṛg yasya vijñānaṁ sa kṛechre 'pi na sīdati. 125. (api ca):
mitrāṇāṁ hitakāmanāṁ yo vākyaṁ nā 'bhinandati
sa kūrma iva durbuddhiḥ kaṣṭhād bhraṣṭo vinaśyati. 126.

sudūram ullasatā velājalena mamāpatyāny apaharet. Sy 38. 4 Spricht sie zu ihm: Der Platz ist wohl schön, aber ich fürchte, das Wasser möchte aus dem Meere überfluten und meine Jungen fortspülen. Ar. (395) T 43. 13 text. SP 549 so 'bravit: bhadre, samudro mayā sārddham vigrahaṁ (α vāiraṁ) kartum asamarthaḥ. Hp 79. 2, Hm 49. 1 so 'bravit: bhadre (Hm tiṭṭibho 'vadat, om bhadre; Hp v. l. adds na mayā sārddham samudro vigrahituṁ samarthaḥ, tatra) kim ahaṁ niraṅgaḥ (Hm nirbalaḥ, Hp v. l. ajñātaḥ), tena svagrā-vasthitaḥ (Hm om tena sva) samudreṇa vigrahitvyaḥ (Hm nigrahi?). So 166 etad bhāryāvacaḥ śrutvā tiṭṭibhaḥ sa jagāda tām, na śaknoti mayā śākaṁ virodham kartum ambudhiḥ. Kṣ 329cd, 330ab (76) iti tadvākyam ākarṇya tiṭṭibhaḥ prāha vismitaḥ, nāivāpakartum śakto me samunnaddho hi sāgarāḥ. Spl 80. 13 tac chrutvā vihasya tiṭṭibha āha: bhadre na yuktam uktaṁ bhavatyā. kāmā mātṛā samudrasya yo mama duṣayiyati prasūtim. tad viśrabdhā-trāiva garbhaṁ muṇa. Pp 83. 23 asāv āha: bhadre, jñāty eṣa mām uttānapādam. na khalu śakto ... bandham vidhātum. Sy 38. 6 Er aber sprach zu ihr: Ich glaube nicht, daß das Wasser so tüchtig handeln wird, mir den Platz, von dem ich Besitz ergriffen habe, wegzunehmen. Denn der Geist ist klug und fürchtet sich vor der Rache. Ar. (396) T 43. 14 text (om vihasya; asadṛśaṁ em., mss. sadṛś, asadṛśe and 'śena; ed. with α om na). SP 550 sābravit: nātha tava samudrasya (α tr sa° tava) ca mahad antaram. uktaṁ ca (α om u° ca). Hp 79. 3, Hm 49. 2 tiṭṭibhi vihasyāha: svāmin, tvayā samudreṇa (Hm adds ca) mahad antaram. athavā. So 167ab tac chrutvā tiṭṭibhi prāha: māmiva kāmā te tulābdhinā. Kṣ 330cd (77ab) bhartur ity uddhataḥ śrutvā prāudhā provāca tiṭṭibhi. Spl nothing. Pp 84. 14 evaṁ vadati khage vihasya sā tiṭṭibhi viditatattvā tacchakter uktavati: sūdhv idam; evaṁ ca babu-sadṛśam. (vs.) katham cātmano (! so ed.) svayaṁ na jñāyate sārāsaratā. iti. uktaṁ ca. Sy 38. 10 Spricht zu ihm seine Frau: Schämst du dich nicht, daß du, ohne dich zu prüfen, mit dem Meere rivalisieren willst? Es ist aber wahr, wie es heißt. Ar. Vs 125=T 126, SP 116, N 93, Hp 138, Hm 150, Pp 323, Sy 81, Ar. ab diff. in Hm. b, T mss. zR eva, Pp iti. Pp, T ms. P, and Hm vetti. c, T evamvid for astīdṛg; N astīdṛś; Pp idam yasyāsti vij°; Hm astīha; SPz vidha for yasya. d, Pp na sa kṛechreṇa si°, Hm kṛechreṇāpi na si°, SPz sa kṛechreṇ avasi°, T saphalās tasya buddhayaḥ. Sy es gibt keinen Menschen, der sich selbst erkennt.—Sy and Ar add (Sy 38. 15) an expansion repeating the sense of § 394, and refusal of male bird. T api ca, Pp suṣṭhu cedam ucate. Vs 126=T 127, SP 117, N 94, Hp, Hm IV. 4, So 167cd,

(397) *ṭiṭṭibha āha: katham (cāi) 'tat. sā 'bravīt:*

KATHĀ 10 (STORY 10: GEESE AND TORTOISE)

(398) *asti, kasmiñścit sarasi kambuṛivo nāma kacchapah prativasati (sma). (399) tasya dvāu suhrdāu saṃkaṭavikaṭanā-mānāu haṃsāu. (400) atha kālaviṇṇaḥ (dvādaśavārṣikya) anāvṛṣṭir āpatitā. tatas tayoṛ matir utpannā: (401) kṣīṇatoṇaṃ (jātam) idaṃ saraḥ. anyāṃ jalāśayaṃ gacchāva (iti). (402) kiṃ punaḥ (ciraparicitam idaṃ) priyamitraṃ kambuṛivam āmantra-*

Kṣ 331 (77 cd, 78 ab), Spl 315, Pṇ 325, Sy 82, Ar. a, Spl, H suhrdān. ab, SP (all mss.) *mi°* yo hitaṃ vākyāṃ nābhi° muḍhadhiḥ. b, Ja na karotiḥa yo vacaḥ. So hitopadeśo 'nuṣṭheyo vināśaḥ prāpyate 'nyathā. Kṣ āsannākuśalā nūnaṃ na śṛṇvanti hitaṃ vacaḥ, śṛṇvate mitravacanānādarāt kacchapo hataḥ. Sy Wer bei einem törichtem Unternehmen von seinen Freunden ein Wort zu seinem Nutzen nicht annimmt, stürzt ebenso ins Unglück wie jene Schildkröte, welche die Warnung ihrer Freunde nicht annahm. (397) T 44. 3 *ṭiṭṭibhaḥ* (β adds *āha*)... 'tat. *ṭiṭṭibhi* (β *sākathayat*). SP 555 text (ed. om *āha*, α text; α om ca). Spl 81. 9, Pṇ 85. 3 text (om ca). Sy 38. 24, Ar similarly. (398) T 44. 4 text. SP 556 text (ed. om *pra° sma*, but α adds *prativasati*). H thruout this story is quite different in language; I quote it only partially. So 168ab *tathā ca kambuṛivākyāḥ kūrmaḥ kvāpi sarasy abhūt. Kṣ 332 a b (78 cd)* (after next) *pūrvaṃ kacchapah. Spl 81. 11, Pṇ 85. 5 text* (om *pra° sma*; Spl *jalāśaye for sar°*). Sy 38. 28 Es war eine Wasserquelle, darin wohnte eine Schildkröte. Ar. (399) T 44. 4 text (tr *vikaṭa-saṃkaṭa°*). SP 556 *tasya ca* (α *ta° dvāu*) *su° sakaṇṭakavikaṇṭaka-* (α *sa[m]kaṭa-vikaṭa-*, v. l. tr *vi°-saṃ°*)-*nā° rājahaṃsāu* (α om *rāja*, and adds *tiṣṭhataḥ or tatrāiva vasataḥ*). Hp 129. 5, Hm 111. 11 *tatra ciraṃ saṃk°* (Hp *cirād*, om *saṃk°*) *haṃsāu nivasataḥ*. So 168cd *tasyāstāṃ suhrdāu haṃsāu nāmnaḥ vikaṭasaṃkaṭāu. Kṣ 332 a (78 c)* *haṃsadvayasakhaḥ. Spl 81. 11 tasya saṃkaṭavikaṭanāmni mitre haṃsajātiye paramasneham āsrite. Pṇ 85. 5 tasya ca suhrdāu saṃ° dvāu haṃsāu. Sy 38. 29* nebst zwei Gänsen, und infolge der Nachbarschaft hatten sie sich miteinander befreundet. Ar. (400) T 44. 5 text. SP 557 *tāv anāvṛṣṭipari-kṣṇāṇ anyonyam ucatuḥ*. So 169ab *ekadāvagrahakṣipajale sarasi tatra tāu. Kṣ 332 b (78 d)* *sthānadoṣataḥ. Spl 81. 14 atha gacchati kile 'nāvṛṣṭivaśāt saraḥ śanāḥ-śanāḥ śoṣaṃ agamat. tatas taddupkhadupkhitāu tāv ucatuḥ. Pṇ 85. 6 atha kālaviṇṇaḥ dvād° avṛṣṭir āpa°. tatas tayoṛ idrśaṃ citte saṃjātam. Sy 38. 30* Einstens nun nahm das Wasser in der Quelle ab. Da berieten sich die Gänse miteinander. Ar. (401) T 44. 6, Pṇ 85. 8 text (T om *jātam*). SP 557 *anyāṃ jal° āśoṣaṃ* (α *āśoṣyaṃ*) *gac°*. So 169cd *haṃsāṇ anyat saro gantukāmāu. Spl diff. Sy 38. 32* Da das Wasser abgenommen hat, tun wir gut, bei Zeiten von hier wegzugehen. Ar. (402) T 44. 7, Pṇ 85. 8 text (T *ciroṣitam*, om *idaṃ*; Tβ *mitrapriyaṃ*). SP 558 *kiṃ tu priyasuhrdi kambuṛive kathyatām iti* (α om). Sy 38. 33 Und sie sprachen zu der Schildkröte: Das Wasser hat abgenommen und wir können nicht mehr hier sein.

yāvahe. (403) *tathā cā 'nuṣṭhite kacchapenā 'bhihitāu:* (404) (*kasmān mamā 'mantraṇam kṛiyate.*) *yadi (tu) sneho 'sti, tato mām apy asmān mṛtyumukhāt trātum arhataḥ.* (*yat kāraṇam,*) *yuvayos tāvad āhāravāikālyam (eva) kevalam asmīn svalpodake sarasi. mamā 'tra tu maraṇam eva. tad (vi)cintyatām, āhāra-prānaviyogayoḥ ko gariyān.* (405) *tābhyām abhihitam:* (*yuktam āttha. evam etat. kiṁ punaḥ prāptakālam bhavān jānāti. avasyam*) *nayāva āvām bhavantam.* (406) *tvayā punaḥ pathi (cāpalān)*

Ar versions all speak of their taking leave of the tortoise (JCap 82. 14 Et accedentes ad testudinem volebant licentiarum ab ea, et dicunt ei etc.) (403) T 44. 7 text. SP 558 kathite ca tenoktam. So 169d kurmo jagāda sah. Pp 85. 10 text (om ca; 'hitam). Sy 38. 35 Die Schildkröte sprach. Ar. (404) T 44. 8 text (β om tu; mss. arhatā or 'tām, em. Hertel; om ist eva; āhārasuhṛdviyogayoḥ). SP 559 yuvām pakṣacāriṇāu, mayā deśāntaram katham (α tr ka° de°) gantavyam (α v. l. gamyate). iti (α om). Cf. Hp 131. 9, Hm 114. 1 tad yathāham anyad dhradam (Hm anya-hradam) adya (Hm om) prāpnomi, tad vidhiyatām (Hm tathā kriyatām). So 170ab yuvām yatrodyatāu gantum nayatām tatra mām api. Cf. Spl 81. 17 bhoḥ sāmpratam nāsty asmākam jivitavyam jalābhāvāt. tathāpy upāyāś cintyatām iti. (Spl is mostly diff. thru here.) Pp 85. 10 kasmān...kriyate. ahaṁ hi jalacarah, ihādyā svalpajalatvād yuvayor viyogaduḥkhaḥ ca vinaṣṭa evācirād asmi. tad yadi mayi kaścit sneho... (om apy) ... arhataḥ. kiṁ tu yuvayos... sarasi. sadya eva mamātra maraṇam. tac cintyatām āhār° kiṁ gariyāḥ. iti. Sy 38. 35 Ihr könnt auch auf dem Trockenem leben, aber seht mich Unselige: ich kann ohne Wasser nicht leben. Ersinnt für mich ein Mittel und nehmt mich von hier mit. Ar, JCap 82. 17 Scio, inquam, quoniam non deficit vobis aqua, sed mihi misere, que non valeo vivere, nisi in ea; nam vos potestis vivere in aliis locis. Nunc obsecro vos: facite mecum misericordiam et ducite me vobiscum ubi esse intenditis. The general sense of T, Pp is supported by Pa; other versions give little help. (405) T 44. 11 text. SP 559 tāv ucatuḥ: tvam tu yady (α om tvam tu, tr yadi after calasi) asmadvacanān na calasi, tadā tvām nayisyāvaḥ (α nayāvaḥ). Hp 131. 10, Hm 114. 2 haṁsāv āhatuḥ: (Hm adds jalāśāyāntare prāpte tava kuśalam) sthale gacchatas tava katham kuśalam (Hm te ko vidhiḥ). (After § 408) haṁsū bruvāte (Hm brūtaḥ): katham upāyāś sambhavati. So 170cd, 171cd tac chrutvā tāv ubhāu haṁsū kūrmaḥ tam mitram ucatuḥ, — tatṛgantūḥ tavecchā cet kāryam asmadvacas tvayā. Kṣ 333b (79d) tāu (Mā. tam) haṁsū kūrmaḥ ucatuḥ. Spl 82. 7 tāv ucatuḥ: bho mitra, evam kariṣyāvaḥ. Pp 85. 16 tatas tābhyām abhihitam: asamarthān āvām apakṣiṇaḥ jalacaram tvām saha netum. kacchapo 'bravit: asty upāyāḥ. (After § 408) 85. 21 atha tāv ucatuḥ: apāyā-lakṣaṇo 'yam upāyāḥ. Sy 39. 1 Sprechen sie zu ihr: 39. 4 (in next) so schaffen wir dich fort. Ar, JCap 82. 20 Que dicunt: Volumus tibi conferre gratiam, et conferre te nobiscum ad locum. (406) T 44. 13 tvayā... vaktavyam (ed. with α om pathi; β tr kiṁcin na). SP 560 mā tvām

na kimcid vaktavyam. (tathe 'ty ukte kacchapena haissāu yaṣṭim āniyā 'hatuh:) (407) imān (tu) yaṣṭim madhye daśanāir āpiḍaya. (408) āvām apy antayor grhātvā (vyomamārgenā) dūraṁ mahat

nīyamānaḥ kimapi vada (α kim tu priyasuhṛt tvaṁ nīyamānaḥ kimapi na vadiyasi). ity uktvā yaṣṭim āniyāgatya (α yaṣṭim ādāya gaditah). Hp 132. 11, Hm 115. 6 āvābhyān nīyamānaḥ (Hp adds ca) tvām avalokya (Hp vilokya) lokāḥ kimcid vaktavyam eva. tad ākarṇya (Hm adds yadi) tvam uttaraṁ dadāsi (Hp v. l., Hm dāsyasi), tadā tvaṁmaraṇam. So 172ed, 173a (after § 408) nirālāpo 'vatiṣṭhethā bhraṣṭo vyāpatsyase 'nyathā, tatheti. Kṣ 333ed (80ab) mānāvalambinā bhāvyān tvayāiva bahusāḥ pathi. Spl 82. 8 paraṁ bhavatā mānavratena bhāvyān no cet tava kṣāṭhāt pāto bhaviṣyati. Pq 85. 22 yadi katham api svalpālāpam api karoṣi, tadā yaṣṭigrahāc cyutah sudurāt patitah khaḍḍāso bhaviṣyati. kacchapa āha: mama khalu mānavratam adyaprabhṛti yāvad ākṣāḥsaganam. Sy 39. 1 Wenn du, während wir dich durch die Luft befördern und dich die Leute sehen und schreien, dich jeder Antwort enthalten willst, [so schaffen wir dich fort.] Und sie nahm es an, jedoch sagte sie: Wie kann ich aber den Weg machen? Ar, JCap 82. 22 sed quando te portabimus per aerem, et viderit te aliquis homo et loquatur de te, cave ne respondeas verbum. Quibus dixit: Ista faciam. OSp adds to this a question as to how the tortoise can be carried aloft, — as in Sy. The parenthetized phrase at the end of our text is based on Pa and Pq, and partly on SP, perhaps supported by So 173a, tho this may belong rather with § 409; Pa seems also to suggest an addition to this speech of the tortoise — something like katham tūpāya (ākṣāḥsaganasya); but no Skt. version has this. The general sense of the orig. of this and the surrounding §§ seems fairly clear, but the details are by no means all certain. The phrase yaṣṭim āniya may be compared with the first part of Jn in the following passage. (407) T 44. 13 text. SP 561 imām avikalān (α om) yaṣṭim (α adds madhye) daśanāir (α adds gāḍham) grhāṇa. Hp 131. 12, Hm 114. 5 kūrmo (Hm kacchapo) vadati: [yuvābhyān cañcudhṛtaḥ, cf. next] kṣāṭhakhaṇḍam ekam mayāpi (Hm om pi) mukhenāvalambitavyam (Hm 'lambya gantavyam). So 172ab (in next) grhītvāiva dantāir yaṣṭim. Kṣ 332c (79a) dantāvastābdhakṣāṭhāgro. Spl 82. 5 tad āniyatān kṣāid dṛḍharajjur laghu kṣāṭham vā [here first part of next] yena mayā madhyapradeśe dantāir grhīte sati. Pq 85. 18 samāniyatān yaṣṭikṣāṭhakhaṇḍam ekam. tathānuṣṭhite yaṣṭikhaṇḍam madhye dantasamādaśena dhṛtvovāca. Sy 39. 5 Sie sprachen: Du fassest mit deinem Munde ein Stück Holz in der Mitte. Ar, JCap 82. 24 Dicunt ei: Accipe in ore tuo parvum ligum, et apprehende illud fortiter tuis dentibus. KF 49. 9 The geese replied: We can put down a stick, and do you take hold of the middle of the stick with your mouth. (408) T 44. 14 evam anayāivoddhṛtya ṣaṣṭimātrāpi yojanāni [mahat saro, ed. em.; α mahātmānaḥ or °manān, β mahātmāno or himavatsānān] bhavantaṁ nayāvaḥ. tatra sukham yāpayiṣyāma (v. l. °va) iti. SP 561 āvām apy antayor grhītvā yāyāvaḥ. Hp 131. 11, Hm 114. 3 (in § 405; cf. also yuv° cañcu° in prec.) kūrmo brūte (Hm

saro bhavantam nayāvaḥ. (409) evaṁ ca niṣpanne tajjalāsaya-sannikṛṣṭanagarasyo 'pariṣṭān nīyamānaṁ (kacchapam) dr̥ṣṭvā, (410) kim idam (śakaṭacakraṇamānaṁ pakṣibhyāṁ viyatā) niyate, iti janaḥ sakalakalāḥ saṁvṛtāḥ. (411) tac (ca) śrutvā

āha): yathāham api (Hm om) bhavadbhyāṁ sahākāśavartmanā vrajāmi sa upāyo (Hm 'manā yāmi tathā) vidhiyatām. (After prec. §:) tato bhavatoḥ (Hm yuvayoh, om tato) pakṣabalena mayāpi (Hp v. l., Hm add sukhena) gantavyam. So 171ab, 172ab saro dūrād daviyas tad yatrāvāṁ gantum udyatāu. asmaddhṛtīm [here prec.]—divi vrajan. (Cf. next.) Kṣ 332d (79b) nītas t̥abhyāṁ viḥayasā. Spl 82.5 anviṣyatām ca prabhūtajalasanātham saro (here last part of prec.)—yuvāṁ koṭibhāgayas tat kṣātham mayā sahitaṁ saṁgrhya tat saro nayatāḥ. Pp 85. 19 enaṁ cañevā sudṛḍham ubhayapārsāvayor grhitvoḍḍiya gamyatām vyomamārgena samagatibhyāṁ yuvābhyāṁ, yāvad anyo viṣṭajalāsayaḥ. iti. Sy 39. 7 und wir tragen dich an seinen beiden Enden fort. Ar as Sy. (409) T 44. 15 text (om kacchapam). SP 562

evaṁ ca (α om) saṁvṛte pratyāsanne nagare (α adds tam) 'pūrvam dr̥ṣṭvā. Hp 132. 14, Hm 115. 9 tatas (Hm om) tathānuṣṭhite tathāvidham kūrman kṛkya (Hp aval°) sarve gorakṣakāḥ paścād dhāvanti. So 173, 174 (tatheti, cf. § 406) tēna dantāttayaṣṭinā saha tāu nabhaḥ, kūrmenoṭpetatur haṁśku prāntayor āttayaṣṭikū. kramāc ca tatsaro 'bhyarṇam prāptāu tāu kūrmaḥkṛiṇāu, dadṛśus tadadhovartinagarāśrayiṇo janāḥ. Kṣ 333a, 334ab (79c, 80cd) brāhṁantarābhigamane—, tataḥ pāurnjanāḥ dr̥ṣṭvāviditam (Ma. em. °tām). Spl 82. 9 tathānuṣṭhite gacchatā kambuḥgrivenādhobhāgavyavasthitaṁ kiṁcit puram kṛkitaṁ. tatra ye pāurās te tathā nīyamānaṁ vilokya. Pp 86. 3 atha tathānuṣṭhite katham katham api t̥abhyāṁ haṁśābhyāṁ jalāsyaīd āsannanagaroparibhāgena tathā nīyamānaṁ kacchapam dr̥ṣṭvā. Sy 39. 8 Die Schildkröte hieß dies gut [this phrase not in JCap, KF] und sie taten demgemäß. Als nun die Leute die Schildkröte sahen, wie sie zwischen den beiden Gänsen durch die Luft kam. Ar. (410) T 44. 16 text (om pakṣibhyāṁ; α cāsaṁvṛtāḥ). SP 562 kim iti (α janāḥ, om kim iti) kalakalāḥ (α v. l. °la-ravaḥ, cf. Pp) kṛtāḥ. H diff. So 175abc kim etan nīyate citram haṁśābhyāṁ iti t̥air janāḥ, kriyamāṇam kalakalam. Kṣ 334bcd (80d, 81ab) śakaṭākṛtim, aho kim idam ity āsan mahākōḷhālākulāḥ. Spl 82.11 savismayam idam ūcuḥ: aho cakrākṛam kimapi pakṣi° nī° paśyata paśyata. Pp 86. 5 kim idam śakaṭasaḍṛsam viyatā pakṣibhyāṁ niyate, ity adhaṣṭj janakalakalāraḥ samutthitāḥ. Sy 39. 10 riefen sie mit lauter Stimme: Schaut das Wunder. Ar, JCap 82. 28 et mirantes sibi inter se dicentes (KF 49. 15 and wondered and began to make sport and laugh, saying): Videte miracula!

testudo volat per aerem inter duas aves. So also OSP. (411) T 44. 17 text. SP 562 tac chrutvā so 'bravit. Hp 132. 17, Hm 115. 13 tatparuvāvacanam (Hm tadvacanam) śrutvā (Hp ākarṇya; Hm adds sa kūrmaḥ) krodhād (Hm kopāviṣṭo) vismṛtapūrvasaṁskāro 'vadat (Hm prāha). So 175d sa kūrmaś capalo 'ḥṛṇot. Kṣ 335ab (81cd) (after next) iti kūrmo 'pi prāha vismṛtatadvacaḥ (Ma. ms. sasmita°, em. to prāhāsaṁsmṛtya°). Spl 82. 12 atha teṣāṁ kōḷhālam ākarṇya kambuḥgriva āha. I'p 86. 6 tam ca kacchapāḥ śrutvāsaṁsmṛtyuś

(*'sannavināśaḥ*) *kacchapo* (*yaṣṭim tyaktvā*) *'bhihitavān*: (412) *ko 'yaṁ kalakalaḥ*. (413) *iti bruvaṇ* (*vacanasamakālam*) *eva kāṣṭhāt* (*pari*)*bhraṣṭo bhūmāu nipatitaḥ*. (414) *māṁsārthinā ca lokena* (*pātasamakālam eva tikṣṇaśāstrāḥ*) *khaṇḍaśo vibhaktā* (iti).

(End of Story 10)

(415) *ato 'haṁ bravīmi*: *mitrāpāṁ hitakāmānām iti*. (416) *punaś cā 'ha*:

anāgatavidhātā ca pratyutpannamatis ca yaḥ

dvāv etāu sukhām edhete yadbhaviṣyo vinaśyati. 127.

cāpalād *abravit*. Sy 39. 11 Und als sie die Vielen gaffen sah, sprach sie zu ihnen. Ar, JCap 82. 29 Illa vero audiens dixit eis; and so OSp. (412)

T 44. 17 ahaṁ kacchapah. cāpalād eṣa lokaḥ pralapati. SP 563 text. Hp 132. 17, Hm 115. 14 yuṣmābhir bhasma bhakṣitavyam. So 176a, c kutaḥ kalakalo 'dhaṣṭād [here next] sa pṛcchan haṁsāu tāu. Kṣ 335a (81c) kim etad. Spl 82. 13 bhoḥ kim eṣa kolāhala. Pṇ 86. 7 eṣa lokaḥ kiṁ pralapati. Sy 39. 12 Geht, stecht euch die Augen aus. Ar (De Sacy) similarly. Pa and H agree in making the tortoise curse the people; but the substantial agreement of the other versions shows that this is probably a secondary alteration (a very natural one, indeed). (413) T 45. 1 text (*evāśrayāt* for *eva kṛ*). SP 563 ity uccaramāṇa (α *ucyamāna*) *eva kāṣṭhād* *bhraṣṭo nipatito*. Hp 132. 18, Hm 115. 15 iti vadann eva patito. So 176bcd iti vaktrād viḥāya tām, yaṣṭim [here prec.] *bhraṣṭo*. Kṣ 335cd (82ab) *dāruskhalitadantatvāt* patito. Spl 82. 13 iti vaktumanā ardhokte patitaḥ. Pṇ 86. 8 iti bruvaṇ vāksamam eva cāśrayān mūrkhāḥ paribhraṣṭo bhūmāu nipatitaḥ. Sy 39. 13 Da, indem sie ihren Mund öffnete, fiel sie auf die Erde hinab. Ar, JCap 82. 30 Et cum aperiret os suum, evulso ligno de ore suo, corrui in terram. (414) T 45. 2 text.

SP 564 *māṁsalubdhāḥ vyāpāditaś ca* (α *om ca*, addś *bhakṣitaś ca*). Hp 132. 18, Hm 115. 15 *gorakṣakāḥ* (Hm *tāḥ*) *vyāpāditaś ca*. So 176d jaghne janāḥ bhuvi. Kṣ 335d (82b) *niḥato janāḥ*. Spl 82. 13 *pāurāḥ khaṇḍaśaḥ kṛtaś ca*. Pṇ 86. 9 *tatkālam eva māṁsārthinā lokena tikṣṇaśāstrāḥ khaṇḍaśo vibhaktā*. iti. Sy nothing. Ar, JCap 82. 31 *et mortua est*. So OSp, KF. (415) text T 45. 4, SP 565, Spl 82. 14, Pṇ 86. 11. So 177ab *evam buddhicryuto naśyet kūrmo yaṣṭicryuto yathā*. (416) T 45. 4, SP 565, Pṇ 86. 12 text (Tṣ *om ca*; Pṇ 'bravit). Spl 82. 15 *tathā ca*. So 177cd, 178a *itthaṁ tayoktaḥ ṭiṭṭibhyā ṭiṭṭibhaḥ sa jagāda tām, satyam etat priye kim tu*. Vs 127 = T 128, SP 118, N 95, Hp IV. 5, Hm IV. 6, Spl 318, Pṇ 326, cf. So 178b, Kṣ 336 (82cd, 83ab), Sy 47, Ar. This story is out of place in Pa. b, N, H, Spl *tathā* for *ca yaḥ*. So *tvam apy etāṁ kathāṁ śṇu*. Kṣ *anāgatabhayābhijño vipatprāptāu* (mes. and SP. ed. *viyat*) *ca buddhimān, dvāv etāu sampadāṁ pātram vipadāṁ dāivavādināḥ*. Sy Für einen Weisen gilt, wer sich in der Klemme vor Schaden rettet, und für einen Toren, wer sich auf den Zufall verläßt und sich nicht vor dem Schaden fürchtet, und wenn er hineingefallen ist, ratlos ist wie jener törichte Fisch, welcher den Fischern in die Hände

(417) tiṭṭibha āha: katham (cāi) 'tat. sā 'bravit:

KATHĀ 11 (STORY 11: FORETHOT, READY-WIT AND COME-WHAT-WILL)

(418) asti, kasmiñścin (*mahā*)hrade mahākāyās trayo matsyāḥ prativasanti sma. (419) (*tad yathā*:) anāgatavidhātā pratyutpannamatir yadbhaviṣyās ce 'ti. (420) tatrā 'nāgatavidhātā (*tadudakāntargatena*) kadācit (*tatsamipe*) matsyabandhanām atikrāmātām vacanām śrutam: (421) bahumatsyo 'yam hradaḥ. (*tad*) atra śvo matsyabandhanām kurmaḥ. (422) tac ca śrutvā 'nāgatavidhātā cintitam: avāśyam eta āgantāraḥ. *tad aham*

fiel. (417) T 45. 7, SP 568, Spl 82. 18, Pp 86. 15 text (T tiṭṭi°, SPx tiṭṭibhi!; T ed. with α and SP ed. against α om āha; T ed. with α, and SPx, and Spl om ca; T tiṭṭibhi, om 'bravit, but Tṣ asāv akathayat; SPx so for sāv; Pp sāv kathayati). (418) T 45. 8 text. SP 569 asti kasmiñścit sarasi matsyatrayam. H diff. (contains stem matsyatraya-). So 178 cd nadyantasthe (B. °tasthe) 'hrade 'bhuvan kvāpi matsyāḥ purā trayāḥ. Kṣ 337c (84a) matsyāḥ prāk. Spl 82. 20 kasmiñścij jalāsāye [here next] trayo matsyāḥ santi. Pp 86. 17 text (om asti). Sy 25. 6 Es waren drei große Fische in einem Wasserbecken. Ar. (419) T 45. 9 text (α om). SP 569 anāg°... So 179

anāgatavidhātāikāḥ pratyu° tathā, tṭiyo yad° ca trayas te (B. ca) sahaśrīṇaḥ. Kṣ 337abe (83cd, 84a) anāgatavidhiś cāiva (SP. v. l. °vidhātā ca, but cf. below) pratyu° tathā, yad° ca. Spl 82. 20 (in prec.) anāg°... Pp 86. 18 text (om ca). Sy 25. 7 einer war klug, ein anderer sehr klug und einer dumm. Ar (JCap 65. 2 calls the fish sollicitus, intelligens, piger). (420) T 45. 9 text (α om tatra; α °udakāntarag°). SP 570 tatrānāg° (α atha kadācid anāgatavidhātā) matsyaghātukānām (α °takānām) vacanām śrutam (α śrutavān). Hp 129. 16, Hm 112. 7 tatrānāgatavidhātā nāmāiko matsyāḥ. [then diff.] So 180ab, d te dāsānām vaco jātu tena mārgeṇa gacchātām, [here next] kila śūśruvuh. Kṣ 337d (84b) śūśruvur dhāivarām giram. Spl 82. 21 atha kadācit tam jalāsāyam dṛṣṭvāgacchadbhir matsyājivibhir uktam, yad. Pp 86. 19 tatra yo 'sāv anāgatavidhātā tenodakatīrānte kadācid atikramātām matsyabandhinām ca vacanam anuśrutam. yathā. Sy 25. 7 Da kamen Fischer und erblickten sie und sprachen. Ar. (421) T 45. 11 text (om tad and śvo; ed. with α °bandhanāḥ). SP 570 idam alpāṇīyam saraḥ. tad atra matsyān vyāpṛdayāmaḥ (α °dayiṣyāma). So 180cd aho asmin hrade matsyāḥ santīti. Kṣ 338ab (84cd) jālam kṣipāmaḥ pratyuge hrade 'sminn. Spl 82. 22 aho bahumatsyo 'yam hradaḥ kadācid api nāsmābhir anveṣitaḥ. tad adyābhāravṛttiḥ samjātā sambhīṣamayaś ca sambhūtas tataḥ prabhāte 'trāgantavyam iti nīśayaḥ. Pp 86. 20 text (om tad). Sy 25. 8 Morgen wollen wir kommen und sie fangen. Ar. (422) T 45. 11 text (tāv for vayasāv). SP 571 iti vacanām (α om) śrutvā tad (α etad) vayasāv āhuyābravit: ito 'nyat saro gamyātām iti (α om). Hp 129. 16, Hm 112. 8 tenoktam (Hm tenālocitam): jalāsāntaram

(*pratyutpannamatinā yadbhaviṣyaṁ ca gṛhītvā*) 'nyam (*achinnasrotasakāṁ*) *hradaṁ saṁśrayāmi* ('ti). *tato vayasyaṁ āhūya prṣṭavān gamanāya*. (423) *tatra pratyutpannamatir abravīt: tadyatra atra matsyajiṣvinaḥ samāgamisyanti, tadā 'haṁ tatsamajocitakarmanā kenāpy ātmānaṁ rakṣayisyāmi*.† (424) *yadbhaviṣyas tv (āsannavināśas) tadvacanam anādṛtya (gamanāṁ prati)*

ahaṁ (Hm ahaṁ tāvaj jaḥ) gacchāmi. So 181a tenāśaṅkya vadhaṁ dāśāir. Kṣ 338b, d (84d, 85b) iti yadbhaviṣyaṁ—gantum arthitāu. Spl 83. 2 atas teṣāṁ tat kulīṣapātopamaṁ vacaḥ samākarmyānāgatavidhātā sarvān matsyān āhūyedam tce: aho śrutāṁ bhavadbhīr yaṁ matsyajiṣvibhir abhihitam. tad rātrāṁ api kimcid gamyatām samīpavartī saraḥ. (vs.) tan nūnaṁ prabhātasamaye matsyajiṣvino 'tra samāgamya matsyasamākṣayaṁ kariṣyanti. etan mama manasi vartate. tan na yuktāṁ sāmpratāṁ kṣaṇam apy atrāvasthātum. Pp 86. 21 tac...cintitam: na śobhanam āpatitam. avāṣyam ete śvaḥ paraśvo vātrāgāntirāḥ...^omati-yadbhaviṣyāu gṛhītvānyam avichinnasrotasāṁ ..(om iti) tatas tāv āhūya prṣṭ°. Sy 25. 9 Das hörten sie. Ar, JCap 65. 5 Videns autem sollicitus scivit quod illi facere intendebant, et timuit; accepit autem consilium et argumentum pro persona sua ut non periret. (423) T 45. 13

tatra pratyū^o matinivārito (mati not in mss.) 'bhayacittāḥ' katham api pramāḍān (β adds tam) nānuyātaḥ. SP 572 pratyū^o tv āha: kiṁ (α adds idam) duracintayā (α °cintanena). utpanne kārye cintayisyāmaḥ. [Here SP inserts story of Shepherdess and Lovers.] Hp 129. 17, Hm 112. 9 apareṇa pratyutpannamatināmnā matsyenābhihitam: bhaviṣyadarthe pramāṇābhāvāt kutra kiṁ samādhātavyam (Hm kutra mayā gantavyam). tad utpanne yathākāryam (Hm adds tad) anuṣṭheyam. So 182 pratyū^o tv āsit sa tatrāivāvīkampiṭaḥ, ahaṁ pratividhāsyāmi bhayaṁ ced āpatet iti. Spl 83. 13 tad ākarṇya pratyū^o prāha: aho satyam abhihitāṁ bhavatā, mamāpy abhiṣṭam etat. tad anyatra gamyatām iti. Pp 87. 3 tatra pratyū^o abravīt: cirasevito 'yaṁ hrado na śakyata ekapada eva parityaktum. yady... Sy 25. 12 (after § 426) Als der kluge sie sah, reute es ihn und er sprach: Ich hätte schon vor der Not für einen Ausweg sorgen sollen, denn wer sich vorsieht, kann manchmal entrinnen. Aber man soll in der Klemme nicht verzweifeln, sondern auf einen Ausweg sinnen. Ar as Sy. The version of Pp is supported in sense by So and may be regarded as a least common denominator of the discordant versions of the other texts. (424) T 45. 14 text (ed. with α om gam° prati). SP 588 yadbh° cāitad (α ca tad) vacanam anū° (α adds eva) sthitaḥ. Hp 131. 3, Hm 118. 11 tato yadbhaviṣyenoktam (vs, yad abhāvi na tad bhāvi etc.). So 183ab yaṁ me bhaviṣyatīty āsīd yadbhaviṣyas tu tatra sah. Spl 83. 21 atha tat samākarmya proccāir vihasya yadbh° provāca: aho na bhavadbhīṣm mantritāṁ samyag etad iti, yataḥ kiṁ vānūmātreṇāpi teṣāṁ pitṛpūṭāmahikam etat saras tyaktum yujyate. tad yady āyuhkṣayo 'sti tad anyatra gatānūm api mṛtyur bhaviṣyaty eva. (vs.) tad ahaṁ na yāsyāmi. bhavadbhīṣm ca yat pratibhāti tat kāryam. Pp 87. 6 yadbh° tv āsannamṛtyur āha: santy anye 'pi vipulatarā hradāḥ, ko jānāti, yad atrāgamisyanti vā na veti. tan na yuktam etāvacchravaṇamātreṇāpi janmahradaṁ parityaktum. (vs.) tasmān

nirārambha evā 'sit. (425) evaṃ (tāu tatra sthirāu matvā) 'nāgatavidhātā (nadisrotaḥ praviśyā) 'nyajalāśayaṃ gataḥ. (426) anyedyuś cā ('payāte tasmin parijanasametāir) matsyabandhāir (antaḥsroto nirudhya saṃvarta) jālaṃ prakṣipyā niḥśeṣamatsyā-nāṃ bandhaḥ kṛtaḥ. (427) (evaṃ gate) pratyutpannamatir mṛtarūpaṃ kṛtvā 'tmānaṃ (jalasyā 'ntar) darśitavān. (428) tāis ca svayam (eva) mṛto ('sāu mahāmatsya) iti matvā (jalād

mayā na gantavyam. eṣa niścayaḥ. iti. (425) T nothing (cf. in next, apayāte 'nāga°). SP 589 anāgatavidhātā ca bahupānīyaṃ taṭākāntaraṃ gataḥ (α gataḥ). Hp 129. 17, Hm 112. 8 ity uktvā (Hp adds sa) hradāntaraṃ gataḥ. So 181bd nadisrotaḥ praviśya saḥ, anāgatavidhātā buddhimān anyato yayāu. Kṣ 338cd (85ab) anāgatavidhātā prāyāt tyaktvānyāu. Spl 84. 7 aha tasya taṃ niścayaṃ jñātvānāgatavidhātā pratyutpannamatīś ca niḥkrāntāu saha parijana. Pp 87. 12 text (om nadī° prav°). Sy 25. 9 und der sehr kluge [Fisch] erreichte den Flußkanal und gelangte in ein anderes Wasserbecken. Ar. (426) T 45. 16 anye° cāpa° 'nāgatavidhātari (β adds saparijanāir) matsya°... nirudhya prakṣiptaṃ saṃvartajālam. apakṣṣe ca jāle tasmin hrade nāpy ekataro 'vaśiṣṭaḥ. SP 589 anye° ca (α om) matsyaghātukāir (α °takāir) āgatyā tasmin sarasi jālaṃ prakṣipyamāṇaṃ dṛṣṭvā (α jāle niḥkṣipyamāṇe). Hp 131. 6, Hm 113. 13 aha (Hm tataḥ) prātar jālena buddhaḥ (Hp adds san). So 183cd, 184a athāgatyākṣipaṃ jālaṃ tatra te dhīvarā hrade, jālotkṣiptas tu tāiḥ sadyaḥ. Kṣ 339ab (85cd) tataḥ prabhāte jālaṅghakṣṣe matsyakadambake. Spl 84. 9 aha prabhāte tāir matsyajivibhir jālaṃ tajjalāśayaṃ āloḍya yadbhaviṣyega saha jalāśayo nirmatsyatāṃ nītaḥ. Pp 87. 13 text (om saṃvarta). Sy 25. 11 Am anderen Tage kamen die Fischer. Ar as Sy, and adds, JCap 65. 9 et obturaverunt exitum aque. (427) T 45. 17 text (jalasyopari for jalasyāntar). SP 590 pratyū° ātm° mṛtaḥ (α mṛtavat) kṛtvā sthitaḥ. Hp 131. 6, Hm 113. 13 pratyū° mṛtavād ātm° darśayitvā (Hm saṃdarśya) sthitaḥ. So 184bcd pratyū° sudhīḥ, kṛtvā niḥspandam (DP. nisp°) ātm° tiṣṭhātī sma mṛto yathā. Kṣ 339cd (86ab) pratyū° cakre kṛtakam mṛtavād vapuḥ. Pp 87. 15 evaṃ sthite pratyū° mṛta° jalasyāntar (but most mss. jal°) ātm° darś°. Sy 25. 16 Und der Fisch warf sich auf die Seite, als wäre er tot. Ar; all versions have a phrase indicating that the fish floated "on the surface of the water". This seems to support T jalasyopari (note that Pp's mss. mostly have jalā°; but cf. Pp in next, where all mss. but two have jālād, not jalād). But this is presumably secondary in Ar; note that Pa has no mention of the net at all. All Skt. versions imply that the fish was already in the net before he played the trick, and this makes it likely, tho not indeed certain, that he was also out of the water. A confusion in the tradition between jāla and jāla has evidently occurred; the only question is, which was the orig? The balance of evidence seems to me to favor jāla. (428) T 46. 1 tāir api svayam eva mṛto mahā° iti kṛtvā parisrotāśi (β om pari) sthāpitaḥ. SP 590 kāivartāśi ca svayaṃ mṛta iti matvā srotāḥ° sthā°. Hp 131. 7, Hm 113. 14 tato jālād apasṛito. So 185ab svayaṃ mṛto

ākṛṣya) srotāḥsamipe sthāpitaḥ. (429) tatas (tu sa) utplutyā 'nyam jalāṣayam (sahasāi 'va) gataḥ. (430) yadbhaviṣyas tu (kimkartavyatāmūḍha) itas tato bhramaṇ jalāir baddhvā laguḍair vyāpāditaḥ.

(End of Story 11)

(431) ato 'haṁ bravīmi: anāgatavidhātā ce 'ti. (432) tiṭṭibha āha: (bhadre, kiṁ mām yadbhaviṣyavaṇ manyase. tan) na bhīḥ kāryā; †madbhujaparirakṣitāyāḥ kas te parābhavaṁ kartuṁ samarthaḥ.† (433) atha tiṭṭibhī tatrāi 'va prasūtā. (434) śruta-

'yam iti teṣv aghuatsu timighātiṣu. Kṣ 340a (86c) niḥśaṅkāir dhīvarāir nyastaḥ. Pp 87. 16 text (taṭe for srotāḥ°). Sy 25. 17 und als die Jäger ihn sahen, hielten sie ihn für tot, nahmen ihn und legten ihn an den Rand des Kanals. Ar. (429) T 46. 2 tasmād utplutyānyam (α °nya; β cānyam, om utplutya) jalā° gataḥ. SP 591 tataḥ sarojalāntaraḥ (α tatas tu srotajal°)

sahasāiva gataḥ. Hp 131. 7, Hm 113. 14 yathāśāky utplutya gabhīraḥ (Hp gabhīra-) niraṁ praviṣṭaḥ. So 185cd patitvā sa nadisrotasy agacchad drutam anyataḥ. Kṣ 340b (86d) sa śanāḥ prayayāu jalam. Pp 87. 18 tato 'sau bhūyo jalāṣayam praviṣṭaḥ. Sy 25. 18 und als der Fisch merkte, daß die Fischer sich auf den andern Fisch verlegten, schnellte er sich ins Wasser und entkam. Ar. (430) T 46. 3 yadbh° tv anekalaguḍaprahārajarjaritaśariraḥ (α om prahāra) pañcatvam upanīta (β upagata) iti. SP 592 text (α bhramaṇ & laguḍair; ed. bhramamāṇo, laguḍena; α adds bhakṣitāś ca). Hp 131. 8, Hm 113. 15 yadbh° ca dhīvarāir prāpto vyāpāditaḥ (Hp adds ca). So 186 yadbh° tu jalāntar udvartanavivartane, kurvaṇ grhītvā nihato mandabuddhīḥ sa dhīvarāir.

Kṣ 340cd (87ab) yadbh° tu laguḍair (Ma. lakuṭair) jarjarāṅgo vyapadyata. Spl cf. 84. 10, above under § 426, yadbhaviṣyeṇa saha. Pp 87. 18 yadbh° tu jalavivaravinibhitamukhaḥ samullasann anekalaguḍaprahārajarjaritaśariraḥ pañcatvam upanītas tāḥ. Sy 25. 20 Der dumme aber schwamm vor ihnen hin und her, bis sie ihn fingen. Ar. (431) text T 46. 4, SP 593, Spl 84. 10, Pp 87. 21. (432) T, SP, Spl, Kṣ nothing. Pp 87. 21 text (our vs 41 inserted after manyase). So 187 tasmāt pratividhāsy 'haṁ na yāsyāmy ambudher bhayāt, ity uktvā tiṭṭibho bhāryāḥ tatrāivāsīt svauidake. Sy 39. 15 Er sprach: Ich habe diese Geschichte gehört, du aber fürchte dich nicht vor dem Meere. Ar as Sy. The originality of this § is by no means certain; yet the correspondence between Pa and Pp is close, and the course of the story favors something of the sort. (433) T 46. 4 atha kadācit prasūtāyāḥ tiṭṭibhyāḥ. SP 593 anantaraḥ ti° (some mss. of α om) tasminn eva sthāne pra°. Hp 79. 7, Hm 49. 8 tataḥ (Hm adds kṛcchreṇa) svāmivacanāt (Hm adds sā) tatrāiva prasūtā sā (Hm om). So 188cd divasāś ca prasūtā sā tadbhāryā tatra ti°. Kṣ 341abc (87cd, 88a) ity uktvā ti° bhartur vākyāt tatrāiva śāvakān, asūta. Spl 81. 1 (this and the next three §§ are put before Story 10 in Spl) atha prasavānantaraḥ. Pp 88. 2 atha prasūtāyāḥ tiṭṭibhyāḥ. Sy 39. 16 Da brütete sie an selbigem Platze ihre Jungen aus. Ar. (434) T 46. 5 tadbhartrijñāsayā (α °jñāpayāṁ āsa) samudreṇāpahṛtās (α om

pūrvatadalāpena samudrenā ('pi) tat(*prati*) jijñāsayā 'ṇḍāny apahṛtāni: paśyāmi (*tāvat*), *ayaṁ* kim ārabhata iti. (435) (*atha*) tiṭṭibhi (*śūnyam apatyasthānam dṛṣṭvā*) śokartū bhartāram āha: (436) *idam tat (kaṣṭam) āpatitam (mama mandabhāgyayāḥ), yat pūrvam mayā tavo 'ktam, (sthānāśrayavāṣamyād) apatyanaśa* iti. (437) *tiṭṭibha āha: mamā 'pi tāvad bhadre dṛṣyatām*

samudrenā) te 'ṇḍakāḥ: paśyāmi... (α āgata for ārabh°). SP 594 samudrenāpi tatprati jijñāsayā (α tatparijñānāyā) 'ṇḍāny apah°. Hp 79. 7, Hm 49. 8 (Hm begins etat sarvaṁ śrutvā) sam° 'pi tacchaktijñānārtham tadapṇḍāny apah°. So 188ab, 189 tatśrāuṣid vacas tasya sāmāhkrām mahodadhīḥ, [here prec.] jahāra sa tato 'ṇḍāni tasyā jaladhir ūrmiṇā, paśyāmi tiṭṭibho 'yaṁ me kiṁ kuryād iti kātukāt. Kṣ 341cd (88ab) tāḥ tarahgāughāir jahāra ca saritpatib. Spl 80. 18 (before prec.) tac chrutvā samudrāś cintayām āsa: aho garvaḥ pakṣikiṭasyāśya. (vs.) tan mayāśya pramāṇaḥ kutūhalād api draṣṭavyam. kiṁ namāṁṣo 'ṇḍāpahāre kṛte kariṣyati.—81. 2 prāpayātrārtham gatīyāś tiṭṭibhyāḥ samudro velāvyājenāṇḍāny apajahāra. Pp 88. 2 śruta°paḥ samudrāś cintayām āsa: aho sādhy idam ucyate (vs.) tad aham etadiyaśaktiḥ jñāsyāmi. anyedyuḥ prāpayātrām gatayos taylor aṇḍakāni saviśeṣaprasārīta-kallolahastāḥ kātukenāpahṛtavāu. Sy 39. 17 Der Meergeist aber, da er gehört hatte, wie der Strandläufer sagte: Fürchte dich nicht vor dem Meere, denn er schreckt vor' der Rache zurück, — kam und bedeckte, um ihn zu erproben, ihre Stätte und begrub ihre Kinder. Ar. (435) T 46. 6 *atha tiṭi°...* (paramāyagnahṛdayā for śok°). SP 594, Hp 79. 8, Hm 49. 10 (Hm begins tataś) tiṭṭibhi (SP ed. adds ca, α om) śokākulā (H and SPα v. l. śokārtā) bhar° āha. So 190ed ity āha rudatī sā tam tiṭṭibhi tiṭṭibhaṁ patim. Kṣ cf. next. Spl 81. 3 athāyātā sā ti° prasavasthānāḥ śūnyam avalokya pralapanti tiṭṭibham ūce. Pp 88. 8 athāyātā ti°... (om śokārtā). Sy 39. 21 Da sprach seine Frau zu ihm. Ar, JCap 83. 6 Cumque rediret mulier ad nidum et non inveniret ibi quicquam, vidit quoniam mare comportaverat totum. Et ait viro suo. So OSp; but KF, Wolff more like Sy. If JCap and OSp really represent the true text of Pa, the parens. about śūnyam... dṛṣṭvā may be omitted. (436) T 46. 7 *idam tad āpatitam* (β adds mama) manda°. (β adds sthānā... iti.) SP 595 kaṣṭam āpatitam iti (α āpāditam, om iti), akāṇḍam aṇḍāni me (α om) na santi svāmin. Hp 79. 8, Hm 49. 10 nātha, kaṣṭam āpatitam, tāny aṇḍāni me naśtāni. So 190ab prāptam tad etad vyasanam yan mayoktam abhūt tava. Kṣ 342a (88c) gṛhiṇibhartasitāś. Spl 81. 4 bho mūrkhā, kathitam āsīn mayā te yat samudravelayāṇḍānāṁ viṇśo bhaviṣyati. [Then expansion.] Pp 88. 9 paśya me yad āpat° manda°. samudrenāṇḍakāny adyāpahṛtāni. uktas tvam asakṛṇ mayā, yad anyatra gacchāvaḥ, param yadbhaviṣyavad alpamatir na gataḥ. aham adhunā svāpatyanāśadūhkhitā valnāu pravekṣyāmi. iti me niścayaḥ. Sy 39. 21 Habe ich es doch kommen sehen und bei Zeiten zu dir gesagt: Erkenne dich selbst und sprich nichts Unziemliches, daß dich nicht Unheil treffe. Jetzt sieh dir an, was uns das Meer zugefügt hat. Ar. (437) T 46. 7 *aśāv* (α om) antarlīnam avahasya tām āha (β abravīt): mamāpi... SP 595 so

sāmarthyam (iti). (438) *tatas tena pakṣisamājan* kṛtvā *niveditam* *tad apatyaharaṇajan* *duḥkham*. (439) *tatrāi 'kena* (*pakṣiṇā*) *'bhihitam: asamarthā vayan mahodadhivigrahasya*. (440) *kiṁ punar* (*atra prāptakālam:*) *sarva eva vayan ākrandena garut-mantam udvejayāmaḥ*. (*sa eva no duḥkham apaneṣyati*). (441)

'bravīt: mā bhāṣiṣṭh, āneṣyāmi (α ānayāmi). Hp 79. 9, Hm 49. 11 *ṭiṭṭibho* 'vadat: priye, mā bhāṣiṣṭh. So 191 tataḥ sa *ṭiṭṭibho* dhīras tān svabhāryām abhāṣata, paśyeha kiṁ karomy asya pāpasya jaladher aham. Spl 84. 11 *tac chrutvā ṭiṭṭibha āha:* (then insertion) *tat paśya me buddhiprabhāvam* (then insertion). Pp 88. 12 *ṭiṭṭibha āha:* bhadre, dr̥ṣyatām tāvan mama sāmarthyam (then insertion as Spl). Sy 39. 25 Er sprach: Und ich habe dir bei Zeiten gesagt: Wenn uns das Meer Schaden zufügt, so vergelte ich es ihm. Und nun paß auf, wie ich mich an ihm räche. Ar. (438) T 46. 9 text. SP 596, Hp 79. 10, Hm 49. 12 *ity uktvā pakṣiṇām melanaḥ* (H melakaḥ, SP₂ samūhaḥ sahasā) *kṛtvā*. So 192ab *ity uktvā pakṣiṇaḥ sarvān saṁghātyoktaparābhavaḥ*. Ks 342abc (88cd, 89a) *cakre duḥkhitāḥ pakṣisaṁgamam, ṭiṭṭibhas* (so Ma. em.; ŚP. with all mss. °bham). Spl 88. 7 *bakasārasamayūtrādīn samāhūya provāca:* *bhoḥ parābhūto 'haṁ samudreṇāpḍakāpahāreṇa, tac cintyatām asya śoṣapopāyaḥ*. Pp 92. 3 *sarvān pakṣiṇaḥ samāhūya svāpatyāpahāraduḥkhaṁ niveditam*. Sy 39. 27 Nun erhob er sich und ging zu den übrigen Strand-läufern und erzählte ihnen das Unheil, welches das Meer verübt hatte. (Then expansion; when they say they cannot help, he suggests that they apply to all the other birds.) So versammelte er alle Vögel und sie kamen an einen Ort zur Hilfeleistung. Ar. (439) T 46. 9 text (ed. with α om *pakṣiṇā*; ed. with α °vigrāhāya). Spl 88. 9 *te saṁmantrīya procuḥ:* *śāktā vayan samudraśoṣaṇe tat kiṁ vṛthāprayāseṇa*. Pp (after insertion; the birds attack the sea in various ways) 92. 8 *athānyo 'bravīt:* *sarvathāśāktā vayan mahodadhivigrahasya*. Sy 39. 37 Und so sprachen die Vögel zu ihm: Siehe, wir sind alle deine Helfer, aber was werden wir dem Meere tun? Ar. (440) T 46. 10 text. So cf. next. Spl 88. 13 *tad asmākaṁ svāmī vāinateyo 'sti, tat tasmāi sarvam etat paribhavasthānaṁ nivedyate, yena svajātiparibhavadakupito vāirānṛṇyaṁ gacchati. athavātrāvalepaṁ kari-* *yati tathāpi nāsti vo duḥkham*. (vs.) *tad yāmo vāinateyasakṣāṁ yato 'sāv asmākaṁ svāmī*. Pp 92. 9 *tad atra yat prāptakālam, tad upadiśāmi*. (Then insertion) 93. 20 *asmākaṁ sakalapakṣiṇāṁ garuḍo rājā. tad atra samayocitam. sarva eva bhavanta ekakālam ākrandāraveṇa garuḍam udvejayantu. evaṁ ca sa no duḥkham apaneṣyati*. Sy 39. 39 Der beleidigte Strandläufer sprach: Unser aller Vögel Oberhaupt ist Simgur ["Hawk"]. Kommt, laßt uns rufen und schreien, daß er uns zu Hilfe kommt. Ar (the versions vary as to the speaker, some making it the troop of *ṭiṭṭibhas* collectively, some the other birds, and some agreeing with Sy in making it the injured bird. Some of the versions omit the visit to the other *ṭiṭṭibhas*). (441) T 46. 11 *ity avadhārya tatsakṣāṁ gataḥ*. SP 596 *pakṣirājan* (α °ja-samipāṁ) *gataḥ*. Hp 79. 10, Hm 49. 12 *pakṣisvāmīno garuḍasya samipāṁ gataḥ*. So 192cd *gatvā tāiḥ saha cakranda śaraṇaṁ garuḍaṁ prabhum*. Spl 88. 18 *tathānuṣṭhite sarve*

iti sampradhārya garuḍasakāśaṁ gataḥ. (442) asāv api devāsurasaṁgrāmaṇimittam (sam)āhūto (bhagavatā) nārāyaṇena. (443) tatas (tasminn eva samaye) tāiḥ pakṣibhir niveditam samudrakṛtam apatyaharaṇaviyogaduḥkhaṁ svāmine pakṣirājāya, (444) (yathā) deva, tvayi nāthe (pratapati cañcubharaṇamātrajivino bhojana-dāurbalyād) asmān paribhūya samudraḥ śiśūn apahr̥tavān. (445) garuḍas (ca) tat svayūth(y)avyasanaṁ dṛṣtvā manyum ājagāma. (446) (devo 'pi) nārāyaṇas (trāikālyadarśanasāmākṣyāt) tasyā

te pakṣiṇo vivarṇavadanā bṛ̥ṣpapūritadr̥śaḥ (so!) vāinateyasakāśam upetya. Pñ 93.23 text. Sy 40.3 So taten sie denn, und Sīmur kam auf ihren Ruf herbei und fragte sie: Was ist euch begegnet? Ar. (442) T 46.12 asāv api devā° (ed. with a r̥aṇa for saṁgrāma) āhūto viṣṇunā (β nārāyaṇena). Spl 89.20 (after § 445) evaṁ cintayatas tasya viṣṇudutaḥ samāgatyaḥa (summons G. to come to Viṣṇu). Pñ reproduces versions of both T (here) and Spl (after § 444): 93.23 garuḍo 'pi devā°...; 94.20 evaṁ kathayatān teṣāṁ punar viṣṇudutaḥ samāgatya prāha (as Spl). The originality of this §, tho in my opinion highly probable, cannot be regarded as certain, since it is supported only by T and Jn. If it should be excluded, then instead of our § 446 below, we should have to read substantially as SPx at that point. (443) Not in T, SP, Hp. Hm 49.13 tatra gatvā sakalavṛttāntāṁ ṭiṭṭibhena bhagavato garuḍasya purato niveditam. So 193d ity ūcus taṁ ca te khagāḥ. Kṣ 342c(89a) tanmahūnādaṁ. Spl 88.20 karuṇasvareṇa phūtkartum ārabdhāḥ. Pñ 93.24 text. Sy 40.4 Die Vergewaltigten sprachen zu Sīmur. Ar, JCap 84.6 Cui exposuerunt processum qui erat inter illam avem et ducem maris, et dicunt ei. (444) Not in T, SP, Hp. Hm 49.14 deva samudrenāhaṁ svagr̥hāvasthito vināparādhenaiva nigṛhitaḥ. So 193abc abdhināḍḍāpabāreṇa vayam nāthe sati tvayi, anāthavat parābhūtaḥ. Spl 88.20 aho abrahmanyam abrahmanyam, adhunā sadācārasya ṭiṭṭibhasya bhavati nāthe sati samudrenāḍḍāny apahr̥tāni. tat pranaṣṭam adhunā pakṣikulam. anye 'pi svecchayā samudrena vyāpādayisyante. Pñ 94.2 text. Sy 40.5 Du bist unser Herr, und der Geist, dessen Fahrzeug du bist, ist stärker als der Meergeist. Drum bitte ihn höflich, uns zu helfen. Ar. The orig. may have contained something represented by Spl sadācārasya, Hm vināparādhenaiva. (445) T 46.12 gar° (β adds ca) tat svayūthya° (em., mss. α svayūya°, β svakiya°)... SP 597 pakṣirājo garuḍo 'pi tadvṛttāntāṁ śrutvā (α pakṣirāt garuḍas ca svajātīpakṣapātāt). Hp 79.11, Hm 49.15 (Hm begins tatas) tadvacanam ākarṇya garutmatā. So 194a tataḥ krudhdhena tārkyeṇa. Kṣ 342d (89b) garutmān aśṇot tataḥ. Spl 89.18 athāivam garuḍaḥ samākṛṇya tadduḥkhaduḥkhitāḥ kopāviṣṭas ca vyacintayat: (will go and dry up the sea). Pñ nothing. (446) T 46.13 devo 'pi viṣṇus (β nārā°) trāik° (α trāikālyadarśasām°)... SP 597 tvarayā viṣṇum abhigatāiḥ saha gataḥ (α sarvāiḥ saha bhagavatpādamulāṁ gataḥ). Spl (after long expansion in which Garuḍa's anger is reported to Viṣṇu by messenger) 90.9 atha dutamukhena prāṇayakupitāṁ vāinateyaṁ vijñāya bhagavānś cintayām āsa: aho athāne

'ntargataṁ matvā svayam eva tatsakāśam agamat. (447) atha devaṁ dr̥ṣṭvā sutarāṁ āvignahr̥dayo 'bravit: yuktam tvayā nāthena satā samudrāpasadān mamā 'yaṁ parābhava iti. (448) (jñātvā ca) devaḥ parihasya samudrāsyē 'dam uvāca: (449) samarpayā ('dhunā) 'ṇḍāni (tiṭṭibhasye 'ti). (450) anyathā tvām āgneyāstra(pra)tāpitam (anekavaḍavāmukhasahasraparikṣṇatoyam) sthalaṭāṁ nayāmi ('ti). (451) tato (devājñayā) samudreṇa sabhayaena tāny aṇḍāni samarpitāni.

(End of Story 9)

kopo vāinateyasya. tat svayam eva (Pṇ enaṁ) gatvā (Pṇ adds sambodhya) saṁmānapurāṣaraṁ tam (Pṇ om) ānayāmi. (vss.) ity evaṁ (Pṇ om) saṁpradhārya rukmapure (Pṇ om) vāinateyasakāśam satvaram (Pṇ tr sa° garuḍasakāśam) agamat. Pṇ (after expansion as Spl) 95.6 atha dūtamukhena viṣṇuḥ prapayakupitaṁ garutmantam vijñāya cintayām āsa: aho, atikopo vāinateyasya etc. as Spl (q. v.). Orig. may have been more like SP; see on § 442. (447) T 46.15 text (α samudrād vāpa°; mss. °śadān; ed. with α paribhava). SP 597 sarvāṁ prapamya viṣṇave niveditam (α jñāpitam or vijñāpito). Hp 79.11, Hm 49.15 (Hp sva-)prabhur bhagavān nārāyaṇaḥ sṛṣṭisthitipralayaḥetur vijñaptāḥ. So 194b vijñapto harir. Kṣ 343a(89c) tatpreritena. Spl 90.18, Pṇ 95.15 vāinateyo 'pi (Pṇ so 'pi svasvāmināḥ) gr̥hṛgataṁ bhagavantam (Pṇ om) avalokya trapādhomukhaḥ prapamyovāca: bhagavaṁś tvadāśrayonmattena (Pṇ °śrayavāśonmat°) samudreṇa paśya (Spl om) mama (Pṇ me) bhṛtyasyāṇḍāny (Pṇ °ḍakāny) apahr̥tya me 'pamānasthānaṁ kṛtam (Pṇ mamāpamānaṁ vihitam). Then Spl paraṁ yuṣmallajjayāhaṁ tam 'sthalatāṁ na nayāmiṭi yataḥ svāmibhayaḥ chuno 'pi prah̥ro na diyate. Pṇ bhagavallajjayā mayā vilambitam, no cet, enam abah sthalaṭāṁ adyāva nayāmi. Sy 40.7 Sīmur ersuchte den Geist darum. Ar. The orig. may have been briefer and without any direct quotation of Garuḍa's words. (448) T 46.16 text (β parihāsaṁ kṛtvā). SP 598 bhagavatā melanaṁ dr̥ṣṭvā vihasya samudro 'bhīhitaḥ (α bhagavān api pakṣiṇāṁ samavāyam dr̥ṣṭvā vihasya garuḍa- [v. l. svavāhana, °nasya] pakṣapātāt samudram āhuyājñāpayat). H cf. next. Bṛ cf. §§ 450 and 451. Spl (after insertion) 91.6 tathānuṣṭhite samudro bhagavatā nirbhartsyāgneyam śaraṁ saṁdhāyābhīhitaḥ. Pṇ (after insertion as Spl) 96.2 tatheti pratipanne samudraṁ nirbhartsya bhagavatā dhanuṣy āgneyam śaraṁ saṁdhāyābhīhitam. Sy 40.8 und der Geist ging, mit dem Meergeist zu kämpfen. Ar. (449) T 46.17 samarpayādhunāpatyāni tiṭṭibhasyeti. SP 598 samarpayāṇḍāniṭi. Hp nothing. Hm 50.1 samudram aṇḍānāyādideśa. So cf. § 451. Kṣ cf. next. Spl 91.7 bho durātman, diyatāṁ tiṭṭibhāṇḍāni. Pṇ 96.3 bho durātman, diyatāṁ (so ed.!) asya tiṭṭibhasyāṇḍakāni. Pa cf. prec. (450) T 46.17 anyā° tvām āgney° (α om pra) anek° (β om sahasra) sadyaḥ kariṣyāmiṭi. So 194bc ambudhim, āgneyāstreṇa saṁśośya. Kṣ 343ab(89cd) hariṇā nirasto makarākarāḥ. Spl 91.7 no cet sthalaṭāṁ tvām nayāmi. Pṇ 96.4 no cet tvām sthalaṭāṁ neṣyāmi. Cf. also Jn on § 448. Pa cf. on § 448. (451) T 47.1 evam ukto mahodadhīś cintayām

(452) ato 'hañ bravimi: śātor vikramam ajñātve 'ti. (453) *avagatārthaś ca sañjivakas tam aprcchat: vayasya (kathaya)* kas tasya yuddhamarga iti. (454) so 'bravit: (*anyadā 'sau srastāṅgaḥ śilātalam āsritas tvadunmukhaḥ pratikṣate. adya*) yadi prathamam eva samunnatalāṅgulaḥ sañyatacatuṣcaraṇo vivṛtāsyāḥ stabdhakarṇaś (ca dūrād eva) tvatsammukham iḥṣa-

śa: mamāṇḍajena sarvanāśa (ś sarvavināśa) eva prārabdhaḥ (α evam āra°). iti matvā prapamya (α om ma° pra°) devaṁ samarpitavāñ iti. SP 599 tenāpi devāñjāyā samarpitāni (α niveditāni). Hp 79.12, Hm 50.2 tato bhagavad-āñjāñ mālū nīdhāya samudreṇa bhayākulena (Hm om) tāny aṇḍāni (Hm adds tiṭṭibhāya) samarpitāni. So 194d tiṭṭibhāṇḍāny adāpayat. Kṣ 343cd (90ab) lajjāvikuṇṭhavadanaṣ tiṭṭibhyāi śāvakān dadāu. Spl 91.8 tataḥ samudreṇa sabhayena tiṭṭibhāṇḍāni tāni pradattāni, tiṭṭibhenāpi bhāryāyāi samarpitāni. Pp 96.5 iti śrutvā samudro 'pi bhayacakitasakalaparivāro vepamānas tāny aṇḍakāni gṛhītvā bhagavadviditāṁ tiṭṭibhāsyā samarpayām āsa. Sy 40.9 Der Meergeist aber ging, weil er sich ihm nicht gewachsen fühlte, schnell hin und holte die Jungen und lieferte sie ihren Eltern ab. Ar. (452) text (as in vs 124) T A81.1, SP 600, H, Spl 91.9, Pp 96.8. Spl also adds prose: 91.11 tasmāt puruṣeṇodyamo na tyājyaḥ. So 195ab tasmād atyaktadhāryeṇa bhāvyam āpadi dhīmatā (cf. Spl just quoted; just the opposite advice is given in Kṣ and Sy; probably orig. had nothing of either sort here). Kṣ 344(90cd, 91ab) evaṁ śaktavinodena (Ma. em. °virodhena) mahatām api nodayaḥ, kim utāikāntabhakṣāṇām (Ma. em. °kānnabha°) asmākañ mūḍhacetasām. Sy A70.1 Diese Geschichte habe ich dir darum erzählt, weil du mit dem Löwen nicht kämpfen darfst. (Then insertion.) Sobald du zu ihm kommst, wirst du merken, daß er dich haßt. Ar as Sy. (453) T A81.1 text (om kathaya). SP 600 sañjivako (α adds 'pi) viditvā (α °tārtho) damanakam āha: kaś cāsyā (α kas tasya) yuddhakrama iti. Hp 83.14, Hm 55.10 (Hm begins etac cintayitvā sañjivaka āha) bho mitra (Hp adds kathaya) katham asāu (Hp adds mayā) mām jighāṁsur (Hp adds iti) jñātavyaḥ. [Cf. So 195cd (speech of Damanaka) upasthitam idāñiñ tu yuddhañ piṅgalakena te.] Spl 91.11 tad ākarṇya sañjivakas tam eva bhūyo 'pi papraccha: bho mitra, katham jñeyo mayāsaṁ duṣṭabuddhir iti. Pp 96.8 avagatatattvārthaś... Sy A70.11 Snxbyg sprach: Wie werde ich erkennen, daß er mich haßt? Ar. (454) T A81.2 damanakaḥ (ś so 'bravit): anyadāsaṁ...prathamam eva sañghātālāṅgulaḥ (ś om sañ)...caraṇaḥ (ap °ṇa-) stab° ca tiṣṭhet. SP 601 damanakaḥ (α sa āha): yadāsaṁ stabdhakarṇaḥ samunnatalāṅgulaḥ samunnatacaraṇo (α om) vivṛtāsyāḥ sthāsyati. Hp 83.15, Hm 55.11 damanako 'bravit (Hm brūte): yadāsaṁ stabdhakarṇaḥ samunnatalāṅgulaḥ sañnatacaraṇo (Hm unnata°) vivṛtāsyas tvām paśyati. So 196abc yadāivotkṣiptālāṅgulaś caturbbhīś caraṇāñ samam, utthāsyati sa te. Spl 91.14 damanaka āha: bhādra, kim atra jñeyam. eṣa te pratyaḥ. yadi raktanetras trisikhāṁ bhrūkuṭiṁ dadhānaḥ śṛkvaṇi parilelihat tvām dṛṣtvā bhavati. Pp 96.9 so...śilātalaśhito yathā tathāivāsit. adya...prathamam eva sañghāt-

mānas tiṣṭhati, (455) *tadā jñātvā 'yaṁ mamō 'pari drugdhamatir* iti (tvam api) *vyavahariṣyasi*. (456) *evam uktvā damanakāḥ karaṭakasamīpaṁ gataḥ*. (457) *tena (cā) 'bhīhitaḥ: kim anuṣṭhi-taṁ bhavatā*. (458) *so 'bravit: niṣpanno ('sāv) anyonyaṁ bhedaḥ*. (*phalena jñāsyasi*.) *kaś (cā 'tra) vismayaḥ*. *uktaṁ ca:*

talāṅgulaḥ saṁhitacatuṣcaraṇastabdhakarṇo dūrād... Sy A 70. 12 Dmng sprach: Sitzt er, wenn du vor sein Angesicht kommst, aufgerichtet auf seinen Hinterschenkeln und starrt seine Brust empor und blickt er dich mit weitgeöffneten Augen an und peitscht sein Schweif die Erde. Ar, JCap 84. 25—*videris ipsum respicientem contra te et stantem cum audacia, quasi paratum ad bellum, et voluerit faciem suam adversus te ponere et commovere corpus eius, et stat contra te apertis oculis et ore et clausis auribus, et percutit terram cum sua cauda*. (455) T A 81. 3 *tatas tvayāvagantavyam: ayaṁ mamopari drogḍhumatir* (mss. drogḍha°, drogḍha°, see § 263) iti. SP 602 *tadā tvam api jñātvā vyavahariṣyasi* (α *tadā jñātvā tvam api vyāhariṣyasi*, v. l. *vyavah*°, v. l. adds *iti*). Hp 83. 16, Hm 55. 12 *tadā tvam api* (Hm *eva*) *svavikramaṁ darśayiṣyasi*. So 196cd[197] *vidyāḥ prajihirṣuṁ tadāiva tam*. [sajjo nataśirā (B. sajjoddhutaśirā) bhutvā śṛṅgābhyāṁ udare ca tam, hatvābhipatitaṁ kuryāḥ kīrṇāntranikaraṁ ripum.] Spl 91. 17 *tad duṣṭabuddhir anyathā suprasādaś ceti*. Pp 96. 11 *tatas tvayāvagantavyaḥ: mamopari drohabuddhiḥ*. iti. Sy A 70. 16 dann wisse, daß er bereit ist, dich zu töten, sieh dich vor. Ar (at end JCap 84. 30 et esto paratus, OSP p. 93, one-third down page, e *apercibete*, e non te engañe; this seems to point to *vyavahariṣyasi* of SP).

(456) T A 82. 1 *evam* (α *ity evam*) *uktvā karaṭakasakūśam agamat*. SP 603, Hp 83. 20, Hm 56. 1 *text*. So 198abc *evam uktvā damanakāḥ saṁjīvakavṛṣaṁ sa tam, gatvā karaṭakāya*. Kṣ 345ab(91cd) *kṛtveti bhedanopāyaṁ yayāu karaṭakāntikam*. Spl 92. 10 *evam abhidhāya dam° karaṭakasakūśam agamat*. Pp 96. 13 *text* (*ka°-sakūśam*). Sy A 71. 1 Nachdem er sie nun miteinander überworfen hatte, erhob er sich und ging zu Kīlṅg. Ar. (457) T A 82. 1 *text*. SP 603 *tenūbhi°: kiṁ niṣpannam*. Hp 83. 21, Hm 56. 2 *karaṭakenoktam: kiṁ niṣpannam*. Spl 92. 10 *karaṭako 'pi tam āyāntaṁ drṣṭvā provāca: bhadra kiṁ kṛtaṁ tatra bhavatā*. Pp 96. 13 *text* ('hitam). Sy A 71. 2 Als dieser den Dmng erblickte, fragte er ihn: Wie weit hast du das Unternehmen gefördert, das du begonnen hast? Ar.

(458) T A 82. 1 *damanakāḥ* (β *so 'bravit*): *bhinnaū tāu tāvat parasparaṁ phalena jñāsyasīti*. *kaś cātra vism°*. SP 603 *sa āha: (α inserts niṣpanno 'sāv) anyonya- (α 'yaṁ) bhedaḥ kṛtaḥ (α om)*. *uktaṁ ca*. Hp 83. 22, Hm 56. 3 *damanako brūte* (Hm 'kenoktam): *niṣp° 'sāv anyonyabhedaḥ*. *karaṭako vadati* (Hm, Hp v. l. *brūte*): *kaḥ* (Hm adds 'tra) *saṁdehaḥ*. *yataḥ*. So 198cd *ubhāu siddhabhedāu śāśaṁsa tāu*. Kṣ 345cd(92ab) (cf. also under § 456) *hasan damanako 'bhyetya hrṣṭo 'khilam uvāca tam*. Spl 92. 11 *damanaka āha: mayā tāvaṁ nitibijanirvāpaṇaṁ kṛtaṁ parato dāivavihitāyattam*. (Then insertion.) 92. 22 *mayānyonyaṁ tābhyāṁ mithyāprajalpanena bhedaḥ tathā vihito yathā bhūyo 'pi mantrayantāv ekasthānasasthitāu na paśyasi*. Pp 96. 14 *so 'bravit: bheditāu tāu tāvat parasparaṁ mayā. karaṭaka āha: kiṁ*

bhinatti samyak prahito bhedaḥ sthiramatīn api

bhūdharaṇ saṁhataṣilān mahān iva rayo 'mbhasām. 128.

(459) *ity uktvā damanakaḥ (karaṭakena saha) piṅgalakasamīpaṁ gataḥ.* (460) *saṁjivako 'py (udvignamanā) mandam-mandam gatvā tadavasthaṁ (yathā)pūrvākhyātakāraṁ sīḥaṁ dr̥ṣṭvā (tatsakāśam evo 'paśliṣṭaś) cintayām āsa: sādhy idam ucyate:*

satyam. damanako 'bravit: phalena jāṇsyati bhavān. karaṭaka āha: ko 'tra vismayaḥ. uktaṁ ca. Sy A 71.4 Dmug sprach: Es ist zu Ende gediehen, wie ich und du es wünschen; zweifle nicht daran. Ar contains also reference to enmity sown between lion and bull. Vs 128=T 129, SP 120, Pq 349, Sy 83, Ar. a, SPa bhinnāḥ kila tathā samyak. b, SP nayo n̄tīviśāradāḥ (α prahito hi tato, v. l. vihito for hi tato, mayā). c, SP kiṁ (α ko) hi n̄ma na bhidyeta. Pq saṁbhita°. d, SP bhidyamānaḥ (α 'no) manīṣibhiḥ; Pq mahāpura ivāmbhasām. Version of T, Pq is supported by Pa. Sy Mōgen Freunde noch so sehr durch Liebe und Eintracht verbunden sein: wenn ein Verschlagerer sich an sie herannaht, so trennt er sie voneinander, wie ein ins Wasser geworfener Stein (das Wasser trennt). Ar, KF 51. 19—even as water cuts thru a stone (the correct rendering of the Skt. of T, Pq).

In T, Jn, Kṣ follows here a secondarily inserted passage, including the story of the Jackal outwitting Camel and Lion ("Der listige Schakal"). See my Introduction, Vol. II, page 76. (459) represented only in SP, H, Pa; but something of the sort seems required by the sequel in the other versions, all of which represent D. and K. as present at the battle. The omission in T, Jn, Kṣ may be connected with the insertion in those versions of the long passage and story just referred to; after which the secondary redactor of "Ur-T" forgot to put in the statement that K. and D. went to the lion. SP 607, Hp 84. 7, Hm 56. 9 (SPa begins *ity uktvā, Hm tato*) damanakaḥ piṅg° gatvā. Sy A 72. 1 Als Kljlg und Dmug erfuhren, daß Snzbug zum Löwen ging (cf. next), machten sie sich auf und gingen dorthin. Ar, JCap 85. 8 Et surgentes Kelila et Dimna iverunt ad leonem. (460) T A 89 evaṁ abhīhitavati dūrād evāṁtmaśāṅkayā tadavasthaṁ piṅgalakam ālokyā saṁj° yathāpūrvākhyātakāraḥ saṁvṛttaḥ. śārīre yatnam āsthāyopāśliṣṭas tatsakāśam eva cintayām āsa: sādhy idam ucyate. SP 607 pūrvāvyākhyātam (α pūrvākḥ°, and vv. ll.) ākāraṁ kārayām āsa. saṁjivako 'py āgatas tathāvidhāṁ sīḥavikṛtāḥ (α tathāgataḥ sīḥaḥ vikṛtāḥ, v. l. as ed.) dr̥ṣṭvā. Hp 84. 7, Hm 56. 9 deva samāgato 'sau pāpāśayas tat (Hm tataḥ) sajjibhūya stbīyatām ity uktvā pūrvoktākāraḥ (Hp "ktam āk°) kārayām āsa. saṁjivako 'py āgata (Hp āgatas) tathāvidhāṁ vikṛtāḥ (Hm vikṛtākāraḥ) sīḥaṁ dr̥ṣṭvā. So 199, 200abc tataḥ saṁjivakaḥ prāyāc chanāḥ piṅgalakāntikam, jīṇāsūr īṅitākārāś cittaṁ tasya mṛgaprabhoḥ, dadarśotkṣipta-lāṅgūlāṁ yuyutsuḥ taṁ samāṅghrikam, sīḥaṁ. Spl (after insertion) 98. 12 evaṁ niścītya skhalitagatir mandam-mandam gatvā sīḥāśrayam apaṭhat: (vs) evaṁ paṭhan damanakoktākāraḥ piṅgalakaḥ dr̥ṣṭvā. Pq (after insertion) 100. 1 evaṁ svacetasi niścītyodvignamanā mandam-mandam gatvā damanaka-

antargūḍhabhujamgamam grham iva vyalakulaṁ vā vanam
grāhākṛṇam ivā 'bhirāmakamalachāyāsanātham saraḥ
nityam duṣṭajanāir asatyavacanāiḥ kṣudrāir anāryikṛtaṁ
duḥkhene 'ha vigāhyate sucakitaḥ rājñām manah seva-
kāḥ. 129.

(461) (?ity ātmanas tathāi 'va yatnam āsthitaḥ.) piṅgalako 'pi
tathāvidham tam vilokya damanakavākyam śraddadhānaḥ (kopāt)

khyātānukārārūpaṁ sīnhaṁ dr̥ṣṭvā sthānāntara upaviśyācintayat: aho viṣamātī
prabhūṇām. uktaṁ ca. Sy A 72. 2 Wie nun Snzbg den Löwen gerüstet sah
und auf den Hinterschinken sitzend, glaubte er, daß alles, was Dmng ge-
sprochen, wahr sei, und sprach bei sich: Es heißt. Ar, JCap 85. 8 et in-
venerunt Senesbam supervenientem ei. Qui videns de leone signa que
dixerat ei Dimna, quomodo staret sollicitus [etc.], credidit quoniam leo in-
tendebat ipsum interficere. Et dixit in corde suo. The orig. is fairly clear
in general sense, but hard to reconstruct with certainty in detail. Vs
129= T 135, Pp 356, Sy 84, Ar. a, T antarlina°...ivāntaṣthagrasinḥam vanam
(poorer meter than Pp; Pa is doubtful; Sy Panther looks more like vyāla;
OSp has león, but Derenbourg on JCap observes that this is a false trans-
lation of the Ar word, which apparently means simply "wild beast;" most
Ar versions are not specific). cd, T kālenāryajanāpavādapisunāḥ kṣudrāir
anāryāḥ śritaṁ, duḥkhena pravigāh° sacakitaṁ rā° ma° sāmayaṁ. Sy Ge-
fährlich ist's, sich dem Schläfe hinzugeben in einem Hause, in welchem eine
Schlange ist, und gefährlich, in einer Schlucht zu gehen, worin Panther
sind, und gefährlich, in einem Wasser zu schwimmen, in dem Krokodile
sind. Noch gefährlicher aber ist es, in die Gedanken der Herrscher einzu-
dringen, die sich jederzeit durch Worte umstimmen und verwirren lassen.
Ar, OSp p. 93, bottom, e que se le mudará al corazón por las mezclas de
los malos. (461) T A 90. 1 saṁjivako 'py ātmanā tathāiva yatnam

āsthitaḥ. (This may be, as Hertel believes, a secondary repetition of part
of § 460; in that case SP, H, and the first part of Spl here quoted would
belong with § 460. But note that Pa supports T; and SP -patitaḥ looks
like a verbal reminiscence of the end of our text.) pi° 'pi tathāiva vyakta-
lakṣaṇam tam. (Ṣ tr, tam vya°) dr̥ṣṭvā samutpatya tasyopari saṁnipatitaḥ.
SP 608 svavikramenābhīpatitaḥ (α om sva). Hp 84. 9, Hm 56. 12 svānuruṇam
vikramam cakāra. So 200cd, 201ab sīnho 'py apaśyat tam śaṅkoddhutasva-
matkam, tataḥ prāharad utpatya sa sīnho 'smin vṛṣe nakhāḥ. Kṣ 390(131)
atrāntare piṅgalako dr̥ṣṭvā saṅkocakuñcitām, grīvāṁ vṛṣasya śāśaṅkaṁ nakha-
rāgrāir adārayat. Spl 98. 18 pracakitaḥ saṁvṛtaśarfo dūrataram praṇāmakṛtīm
vināpy upaviṣṭaḥ. piṅg°... 'pari papāta. Pp 100. 7 pi° 'pi damanakajalpita-
kāram tam avalokya sabasā tasyopari papāta. Sy A 73. 1 Und so wappnete
er sich, denkend: Wenn ich in die Lage komme [or: wenn du mich an-
greifst—Schulthess], so kämpfe ich. Als der Löwe sah, daß er sich wapp-
nete, sprach er: Dmng hat richtig gesprochen: Hüte dich vor ihm! Darauf
sprang der Löwe auf Snzbg los. Ar (for the first part, KF 51. 35 And the

tasyo 'pari (sānni)patitaḥ. (462) (atha) saṃjivako nakhakulīśāgravaluñcitapṛṣṭhaḥ svaśṛṅgāgraprahāreṇa tasyo 'daram ullikhya tasmāt katham apy utthitaḥ. (463) (punar api ca) tayoḥ baddhamarṣayoh paraśparaṇi mahad yuddham abhavat. (464) ubhāv api ca tau puṣpitapalāśatulyau dr̥ṣṭvā (sādhikṣepaṇi) karaṭako damanakam āha: (465) †dhig durātman sarvam ākulitaṁ tvayāi 'tan mūrkhatayā.†

kāryāny uttamadaṇḍasāhasaphalāny āyāsasādhyāni ye
prityā saṃsamayanti n̄tikuśalāḥ sāmnāi 'va te mantriṇaḥ
niḥsārālpaphalāni ye tv avidhinā vāñchanti daṇḍodyamāis
teṣāṁ durnayaceṣṭitāir narapater āropyate śrīs tūlām. 130.

ox thot on these things with his appearance altered and his body trembling; JCap 85.16 Et meditatatus in hoc deliberavit insurgere contra ipsum et pugnare secum). (462) T A 90.2 text. So 201c vṛṣo 'pi tasmāi śṛṅgābhyāṁ (cf. also prec.). Kṣ cf. prec. Spl 98.20 atha saṃjivakaḥ kharanakhara-vikartitapṛṣṭhaḥ śṛṅgābhyāṁ tadudaram ullikhya katham api tasmād apetaḥ. Pq 100.7 atha saṁ tannakhakulīśāgravikartitaśariraḥ svaśṛṅgāgrābhyāṁ siṅhasyodarapradeśam ullikhya katham api tasmād apetya. Sy A 73.5 und sie gerieten in harten Kampf miteinander und gingen schließlich, beide mit Blut bespritzt, auseinander, jeder seine Wege. Ar. (463) T A 90.3 text (β om ca). SP 608 tatas tayoḥ anyonyāṁ baddhā uddhataṁ yuddham abhavat. Hp 84.10, Hm 56.12 tatas tayoḥ yuddhe (Hp pravṛtte mahāhave). So 201d prāvartīṣṭhavas tayoḥ. Spl 98.22, Pq 100.9 (Pq punar api) śṛṅgābhyāṁ hantum icchan yoddhum (Spl yuddhāya) avasthitaḥ. P'a cf. prec. (464) T A 91 text. SP 609 taṁ dr̥ṣṭvā karaṭ... So 202ab tac ca dṛ dam° sādhuḥ kar° 'bravit. Kṣ 360(107)ed pāṣunyahhedacakito (ŚP. and Ma.ms pāṣu°) dharmyaḥ (so Ma. om., ms. dharmāḥ; ŚP. dharmyaḥ) karaṭako 'bravit. Spl 98.22 atha dvāv api tau puṣpitapalāśapratimāu paraśparavadhakṣīṇṣiḥ dr̥ṣṭvā karaṭ... Pq 100.10 athobhāv api tau puṣp° as Spl, paraśparaṇi vadha° dṛ° kar° sāḥṣepaṇi dam° uvāca. Sy A 74.1 Als Kljlg nun sah, wie der Löwe von Blut befleckt war und den Stier nicht zu töten vermocht hatte, sprach er zu Dmng. Ar, JCap 86.7 Cumque vidisset Kelila hoc factum, cepit reprehendere Dimnam, dicens ei. [But OSp, KF, Wolff have no phrase like "cepit reprehendere D."]. (465) T A 91 text (om durātman). SP 609 re re (α om re re) durātman, tvaddurmantravilasitāny (α tavā for tvad, or om) anubhavatī svāmi. Spl 99.1 bho mūḍhamate, anayoḥ virodhaṁ vitanvātā tvayā sādhu na kṛtam. na ca tvam n̄titattvaṁ vetai. n̄tividbhīr uktam ca. Pq 100.11 bho mūḍhamate, yad anayoḥ virodhas tvayā kṛtaḥ, tan na sādhu vihitam. yataḥ sakalam api vanam idam ākulikṛtaṁ bhavati. tatas tvam na n̄titattvaṁ vetai. uktam ca. Sy A 74.3 Sieh, du Unseliger, was für ein Unheil aus den Ränken entsprungen ist! Dmng sprach: Was ist es denn für ein Unheil? Kljlg sprach: Der Schaden, daß der Löwe den Stier nicht töten kann und du ihn trichterweise bloßgestellt hast; denn. Ar. Vs 130=T 136, Spl 376, Pq 357, Sy 85, 86, 87(?), Ar (?). b, Spl buddhya

(tat, mūrkhā:)

sāmnāi 'va hi prayoktavyam ādāu kāryaṁ vijānatā
sāmasiddhā hi vidhāyo na prayānti parābhavam. 131.
no 'nmayūkhena ratnena nā 'tapena na vahninā
sāmnāi 'va vilayaṁ yāti vidveṣaprabhavaṁ tamaḥ. 132.
sāmādi(r) daṇḍaparyanto nayo dṛṣṭas caturvidhaḥ
teṣāṁ daṇḍas tu pāpīyaṁ tasmāt taṁ parivarjayet. 133.

(api ca:)

ye sāmānābhedaś te kila buddher anāvṛtaṁ dvāram
yas tu caturtha upāyas tam āhur āryāḥ puruṣakāram. 134.

for prītyā. The three vss named in Sy probably contain (as suggested by Hertel ap. Schulthess) loose reproductions of this vs—perhaps confused with the following vss (131-133), none of which can be clearly shown to be represented in Pa. The Ar versions correspond roughly to Sy and throw no light on any of these vss. Sy 85 is longer in Ar (JCap 86.13, KF 52.17, OSp p. 94, middle); Sy 86 is briefer in Ar (JCap 86.19, cf. Derenbourg's note, KF 52.28, OSp); Sy 87 is JCap 86.20, KF 52.31, OSp p. 94 bottom. After this vs T, Pq tat, mūrkhā. Vs 131=T 137, SP 121, N 97, Spl 379, Pq 358. a, N nāmāiva tu pra°; SP mūḍha sūma (α sūntvaṁ) pra°; Spl ādāu sāma pra°; Pq sāmāivādāu pra°. b, N kā(r)yaṁ. Spl puruṣeṇa vi°; Pq kāryākāryavicakṣaṇāḥ. c, Spl sāmāsādhyaṁ kāryāṇi. d, SP, N tu yānti. Spl vikriyāṁ yānti na kvacit. After this vs Pq has an insertion

which goes fairly closely with a passage inserted in Spl before the vs (Pq 100.21, Spl 99.7) and which suggests to some degree the reading of Pa (Sy A 74.6) quoted in the latter part under our § 465. Since, however, the position of the passage varies in the several versions, and since the versions do not correspond very closely and are not supported by any other authorities, it seems unlikely that they indicate any passage of the orig. Vs 132=T 138, SP 123, N 99, Spl 380, Pq 360. a, SP, N na mayūkhāś ca (α na for ca, v. l. °khe-na; N °ṣe-ṇa!) ratnānām; Spl na candreṇa na cāṣadhyā. b, Tṣ and one ms. of SPα na tāpena, Spl na sūryeṇa. c, Pq pralayaṁ. SPα, N yānti. d, Ju vidveṣi, SPα vidviṣa° or °ṣat°, N °ṣaḥ. N and v. l. of SPα prabhavaṁ. Vs 133=T 139, SP 124, N 100, Spl 377, Pq 359. a, SP, N, Spl, and v. l. of T sāmādi; T, Pq °dir. b, N mayā for nayo. Ju proktaḥ svayambhuvā. c, SPα pāpīṣṭhas. d, Spl taṁ paścād viniyojayet, Pq tasmād daṇḍaṁ vivarj°. Before next vs Tṣ api ca, Pq anyac ca. Vs 134=T 140, Pq 362, Ar (?). a, T ed. with α sāmādidānābhedaś, β sāmādidānābhedaś (om ye). b, Pq apāvṛtaṁ. c, Pq caturthopāyas. Possibly KF 52.35 may be a misunderstanding of this: And he who seeks to devise plans, or to invent sly tricks, or to set hidden snares, or to abuse the exalted and humiliate the mighty, and does not know a door or an entrance, his beginning is like your beginning and his end is as your end. Cf. JCap 87.3, OSp p. 95 top. No correspondent in Sy. T vss 141 and 142

dvipaśīviśasiñhāgnijalānilavivasvatām

balam balavatām dr̥ṣṭam upāyākrāntiniṣphalam. 135.

pravṛttā bahavaḥ śūrāḥ prāśavaḥ pr̥thuvakṣasaḥ

caḥṣumanto 'py abālās ca kim ity anugatā gatam. 136.

(466) yad (api ca) mantriputro 'ham ity avalepād atibhūmim
gato 'si, tad apy ātmavināśaya.

yām labdhve 'ndriyanigraho na mahatā bhāvena sañpadyate
yā buddher na vidheyatām prakurute dharme na yā
vartate

loke kevalavākyamātraracanā yām prāpya sañjāyate

yā nāi 'vo 'paśamāya nā 'pi yaśase vidvattayā kim
tayā. 137.

(467) (śāstre cā 'bhihitāḥ pañcāṅgo mantrāḥ, tad yathā: kar-
maṇām ārambhopāyaḥ, puruṣadravyasampat, deśakālavibhāgaḥ,
vinipātapraticāraḥ, kāryasiddhiś ce 'ti.) (468) so 'yam
(adhunā) svāmīno mahātyayo vartate. tad (atra vinipāta)prati-
kāraś cintyatām. api ca:

nowhere else. Vs 135=T 143, Pp 364, Sy 88. Not in Ar versions. a, T
mss. dviśāśī, em. Hertel. c, Tα balavatā. d, Tα upāya°. Sy Denn trotz der
Macht des Elefanten und der Listigkeit der Schlange und der Stärke des
Löwen und der Gewalt von Wasser, Feuer, Sonne, Mond und Regen ist der
schwache Mensch durch künstliche Mittel imstande, ihre Gewalt zu bändigen,
so daß er sich dem Elefanten auf den Nacken setzt, etc. Vs 136=T 144,
Sy 89. Not in Ar versions. Sy Und die schönen, herrlichen, guten, beherzten
und reichen Menschen spannt er in seinen Dienst. Here follows Sy A75,
see § 469. (466) T A 92 text. SP 619 yo 'ham (α om) mantriputra ity
avalepaḥ so 'py ātma°. Possibly cf. Spl below under § 467? Pp 101.3 tad yadi
mantri°... ātmavināśas tava. uktaḥ ca. Vs 137=T 145, Pp 365, Sy 90, 91,

Ar. a, T mss. yam, corr. in R; T kṛtvendriy° 'pi mahatām bhāve na sañjāyate
(Tβ mahatā bhāvena as text). c, T mss. yam, corr. R. d, T mss. ye, corr. R. T
nāiva for nāpi. Sy 90 Wenn der Herrscher nicht weise ist, so entsteht ihm
viel Unheil durch den Ratgeber und Vertrauten, der zu reden, aber nicht zu
handeln versteht. Sy 91 is only a perversion of part of this vs, as becomes
clear from a study of the Ar versions, JCap 87. 20, KF 54. 1-18, OSp p. 95
towards bottom. (467) [Kāuṭīliya, Shama Sastri p. 28 bottom] T A 93. 1
text. Spl 99. 21 (with first part cf. § 466?) tathā yat tvaḥ mantripadam
abhilaṣasi, tad apy ayuktam, yatas tvaḥ mantragaṭiḥ na veti. yataḥ
pañcavidho mantrāḥ, sa ca karmaṇām... Pp 101. 9 tad atra śāstreṣv
abhihitāḥ...

(468) T A 93. 2 text (mahām atyayo). SP 619 (α begins
yato) ayam svāmī mahātyām (α mahātyayam, v. l. mahātyāyam, atyāhitaḥ,
anyāhita) āpadi (α om) praviṣṭo vartate (α om). tat praśamaprakāraś (α tatra
praticāraś) cintyatām. tathā ca. Spl 100. 1 so 'yam svāmī mahātyayor
ekatamasya kim vā dvayor api vinipātāḥ samutpadyate lagnaḥ. uktaḥ ca.

mantriṇāṃ bhinnasamūdhāne bhiṣajāṃ sāmṇipātike
karmaṇi vyajyate prajñā svasthe ko vā na paṇḍitaḥ. 138.
(469) *tat, mūrkhā, viparītābuddhir asi. vidvanmānitvād ātmano
'nartham utpādayasi. sādhu ce 'dam ucyate:*

jñānaṃ madopasamanāṃ mandānāṃ kurute madam
cakṣuḥprabodhanāṃ teja ulūkānāṃ ivā 'ndhyakṛt. 139.
(470) *(taṃ ca) kṛcchrāvasthāgataṃ svāmināṃ dr̥ṣṭvā karaṭakāḥ
(paraṃ viṣādam āgamat,) āha (ca): kaṣṭam idam āpatitaṃ
svāmīno 'nuyopadeśāt. (athavā) sādhu idam ucyate:*

narādhipā nīcamatānuvartino

budhopadiṣṭena pathā na yānti ye

viśanti te durgamamārganirgamāṃ

samastasaṃbādham anarthapañjaram. 140.

Pp 101.10 so...atra yadi tava śaktir asti, tad vinipātā° cint°. Sy A 75. 8
(before our vs 137) Jetzt aber habe ich die Frucht gesehen, die deine Werke,
d. h. deine Fehler und Anschuldigungen, gezeitigt haben, und [zeige dir —
supplied by Schulthess, but better left out] das Unheil, das aus ihnen
erwachsen ist. Denn du verstehst zu reden, aber zu handeln verstehst du
nicht. Ar. Vs 138=T 146, SP 125, N 101, Spl 381, (cf. Pp 101. 12, prose,
perhaps corrupt pratika?), Sy 92, Ar. b, Tz, SP sāmṇipātike (SPa text, N
sāmṇipātike), c, SPa śaktiḥ for prajñā. d, T mss. svasthaḥ ko nāma pa°, em.
Hertel. Pp bhinnasamūdhāne hi mantriṇāṃ buddhiparikṣā. Sy Diese Auf-
wiegelei, die du betrieben hast, kann ein Weiser wieder dämpfen, wie ein
geschickter Arzt die Krankheit zu heilen vermag. (469) T A 94 text.
Spl 100. 5 taṃ mūrkhā nītat kartuḥ samarthas tvam. uktaṃ ca. Pp 101.12
tat, mūrkhā, tat kartum asamarthas tvam. yato viparītābuddhir asi. uktaṃ
ca. Perhaps represented in Pa by Sy A 75. 1 (Ar versions similarly), just
after our vs 136; followed by second sentence quoted under § 480, then
§ 468, then our vs 137. — Ich habe nun deine Verworfenheit erkannt und
deine Streitsucht durchschaut und bemerkt, daß du Aufwiegelung betreibst.
Aber ein weiser Mann achtet auf sie, so daß sie ihm nichts anhaben kann.
Ich habe dich deshalb nicht zurechtgewiesen und nicht mit dir gestritten
von Anfang an, weil ich nicht leicht das Geheimnis offenbaren und mir
nicht leicht einen Zeugen verschaffen konnte. Vs 139=T 147, Pp 368a,
367b ed, Sy 93, Ar. a, Pp madadarpaharam. b, T khalānāṃ ku°. c, T
cakṣuḥprabodhanāṃ. d, T ivāndhatām. Sy Der Weise hält den Wahn von
sich fern, der Tor wird immer eingebildeter; gleich der Fledermaus, deren
Augen durch das Licht, mittels dessen sonst jedermann sieht, verdunkelt
werden. (470) T A 95 taṃ ca kṛcchrā° (β om sthā; α °gata or °gate)... (om
karaṭakāḥ)...svāmīno (ed. with α om) nīcopadeśāt...SP 623 kṛcchrāgataṃ svā-
mināṃ dr̥ṣṭvā punaḥ karaṭaka āha: kaṣṭam bhoḥ. kim idam āpatitam anayos
tavopadeśena (α durupad°; some mss. insert asya or tava before this). tathā ca.
Pp 101.21 taṃ ca kṛcchrāvasthaṃ...(kaṣṭam for āha ca). Vs 140=T 148, SP
126, N 102, Spl 383, Pp 369. a, SP nīcapathānu° (v. l. text), Spl nīcajanānu°;

(471) (*tat, mūḍha,*) *sarvas (tāvat) svāmīno guṇavatparigrahaṁ karoti. tvadvidhena (tu piśunavacasaḥ bhedaḥ kṛtaḥ svāmīno mitraviśeṣaḥ.) kutaḥ svāmīno guṇavatsahāyasampat. uktaṁ ca:*

guṇavān apy asanmantri nṛpatir nā 'dhigamyate prasannasvādusalilo duṣṭagrāho yathā hradaḥ. 141.

(472) *tvam tu (prāyaśa) ātmavibhūtyarthaṁ viviktaṁ (eva) rājānam (kartum) icchasi. (tat, mūrkhā, kiṁ na vetsy:)*

akīrṇaḥ śobhate rāja na viviktaḥ kadācana

ye taṁ viviktaṁ icchanti te tasya ripavaḥ smṛtāḥ. 142.

(473) (*tvam cāi 'tan nā 'vabudhyase. tad asaṁśayākṛtivism- vāda eva prajāpateḥ. kasmāt:)*

paruṣe hitaṁ anveṣyaṁ tac ced asty amṛtaṁ hi tat

madhure śāṭhyam anveṣyaṁ tac ced asti viṣaṁ hi tat. 143.

(474) *yad (api ca) parasukhopabhogerjyayā duḥkhito 'si, tad*

N °nuvṛttino. b, text SP, Pp; N °diṣṭaṁ vacanaṁ na yānti yo; T °ṭena na yānti vartmanā, and so Spl except ye pathā for vart°. c, Spl viśanty ato du°. SP, N durgamanirgamaṁ tadā (N mahat), SPa durjananirgamaṁ mahat, d, Pp sapatnasaṁ; SP saṁpādayanty arthaṁ an°, a visrastapanthānam an°, N samastasaṁbodha[na]m an°. (471) T A 96 text (-viśeṣaḥ with β; a -viśeṣaḥ, ed. em. -viśeṣataḥ; β inserts here kutaḥ [R kṛtaḥ] bhedaḥ kṛtānarthavan mantriṇā). SP 629 sarvathā tvayā svāmīne guṇavatsahāyatā na (a om) pratipāditā. tathā ca. Spl 100. 14 tad yadi tvam aśya mantri bhaviṣyasi tadānyo 'py aśya samipe sādhujaṇo na saṁeṣyati. uktaṁ ca. Pp 101. 27 tat, mūrkhā, sarvo 'pi jano guṇavatparijanaśya svāmīnaḥ sevāparigrahaṁ karoti. tat kuto yuṣmadvidhena paśuneva kevalabhedavidāśanmantriṇā svāmīno guṇavatsahāya°... Sy, cf. in middle of next vs? (No correspondent to this in Ar versions.) Vs 141=T 149, SP 127, N 108, Spl 384, Pp 370, Sy 95,

96, Ar. a, Spl guṇālayo 'py. d, SP °grāha iva (for.yathā; v. l. text). Sy Auch heißt es: Mag ein Herrscher gut und milde sein: wenn seine Ratgeber und Nächsten verdorben sind, so nahen ihm die Rechtschaffenen und Weisen nicht, [und gerade das habe ich an dir da bestätigt gefunden, cf. prec. prose? Not in Ar], und er gleicht einem Wasserlauf mit süßem Wasser, worin Krokodile sind: wer über ihn Bescheid weiß, badet nicht in ihm. (472) T A 97 tvam... °rthaṁ kuvikalpam (β viviktaṁ) enam icchasi. tat, mūrkhā. SP 632 ("vs" 128) tvam apy (a na tvam) ātma° viviktaṁ kartum icchasi. So 202cd kiṁ svārthasiddhyāi vyasanam prabhor utpāditam tvayā. Pp 101. 31 text (ātmabhūty°; om kartum). In Pa fused with § 474, which see. Vs 142=T 150, SP 129, N 104, Pp 371, Sy 97, Ar. b, T kathamcana. d, Pp te tasya paripanthinaḥ. Sy Und der Glanz des Herrschers ist seine zahlreiche Umgebung. (473) only in T, A 98. Pp 102. 1 kiṁ ca. Vs 143=T 151, SP 130, N 105, Pp 372. a, T mss., SPa and N paruṣe. b, T, Pp tac cen (Pp ca) nāsti viṣaṁ hi tat. SP, N saḥ for tat. d, T, Pp tac cen (Tβ, Pp ca) nāsty amṛtaṁ hi tat. SP saḥ for tat; v. l. with N text. (474) T A 99

api na sādhu (labdhasadbhāveṣu) mitreṣv evaṃ vartitum. yataḥ:
śāthyena mitraṃ kapaṭena dharmāṃ
paropatāpena samṛddhibhāvam
sukhena vidyāṃ paruseṇa nārīṃ
vāñchanti ye nūnam apaṇḍitās te. 144. (tathā:)
yāi 'va bhṛtyagatā sampad vibhūtiḥ sai 'va bhūpatēḥ
ratnodbhāsibhir udbhūtaiḥ kaś taramgair vino 'dadhiḥ. 145.
(475) yaś ca svāmīno labdhaprasādo bhavati, sa nitarāṃ vini-
tatarāḥ syāt. uktaṃ ca:
yathā yathā prasādena bhartā bhṛtyasya vartate
tathā tathā saśaṅkasya gatiḥ nīmṇāi 'va śobhate. 146.

text (iti for yataḥ; β eva for evaṃ). SP 637 ("vs" 131) parāhitavibuddhyā (α om vi) tvam (α pra- for tvam) vartamāno na buddhimān (α adds asi tvam, yataḥ). Pp 102. 3 yad api ca parasukhavibhūtyor darśanād dukkhito 'si tad apy asādhu labdhasadbhāveṣu mitreṣv evaṃ na vartitum ucitam. yataḥ. Sy A 77 (fusion with § 472) Du aber begehrst aus Neid und Eigennutz, daß der Löwe überhaupt keinen Umgang habe als dich. Es heißt aber. Ar. T vs 152 nowhere else. Vs 144=T 153, SP 132, N 106, Pp 373, cf. So 203, Ks 361 (108), Sy 98, Ar. a, kapaṭena with Tβ, SP ed., Pp, seemingly supported by Pa; T ed. with α, SPα, N kaluseṇa. b, SP samṛddha° (α text). c, N puruseṇa. d, Pp vyaktam for nūnam. So sampat prajānūtāpena mātri śāthyena kāmīni, pāruṣyēṇāhṛtā mitra na ciraśthāyini bhavet. Ks lakṣmīṃ (so Ma. em., ms. °mī, ŚP. °mih) paropatāpena koṣṭham (ŚP. with mss. kaṣṭhān, v. l. prāpya, Ma. em.) anyadhanakṣayāḥ, bhutadāhena cāgāram gacchanti (Ma. em. vāñchanti) bata durjanāḥ. Sy Wahnsinnig ist, wer sich Freunde durch Falschheit erwirbt und Wohltaten um des Scheines willen (= kapaṭena; JCap 88. 18 ad apparentiam; KF omits; OSp p. 96 towards bottom, e haber el otro mundo con adulterio! — which suggests rather kaluseṇa, but seems to be secondary, judging from the other Pa versions) übt und die Liebe einer Frau mit Gewalt fordert und das eigene Wohleben mittelst Bedrücken der andern sucht. After this vs T, Pp tathā. Vs 145=T 154, Pp 374, Ar. Cf. Schulthess, note 171 (p. 189). JCap 88. 15 scias tamen quoniam rex cum suis adiutoribus est, sicut mare cum suis undis. Similarly OSp p. 96 middle, et tal es el rey con los buenos vasallos así como el mar con sus ondas. Perverted in KF. Wolff p. 91, top, Der König besteht nur durch seine Diener, wie das Meer durch seine Wellen. (475) T A 100 text (mss. bhavati, Hertel em. bhavatu, for syāt). SP 640 svāmīprasādārthīno nayabhuvaḥ (α vinayaḥ śobhanaḥ). tathā ca. Pp 102. 11 tathā ca, yaḥ svāmīlabdhā° bha° sutarāṃ sa vinitaḥ syāt. uktaṃ ca. Vs 146=T 155, SP 133, N 107, Pp 375. b, Pp bhṛtye pravartate. c, T ed. with α, N śaśaṅkasya; Tβ, SP; Pp text. d, SP, N nicāiva, Pp nīmṇāya, T ed. vyomny eva, but β text. Hertel assumes in c a corruption of the very common word śaśaṅka to the rare śaśaṅka—lect. diff. for lect. fac.—contrary to the canons of text criticism. N shows how easy it was for śaśaṅka to become śaśaṅka;

(476) (*tal laghudharmo 'si. uktañ ca:*)

mahān praṇunno na jahāti dhīratāñ

na kulapātāñ kaluṣo mahārṇavañ

laghor vikāras tanunā 'pi hetunā

calanti darbhāñ śīthile 'pi mārute. 147.

(477) *athavā svāmīna evāi 'sa doṣaḥ, yad yuṣmadvidhāir (mantramātravyapadeśakevalopajivibhiḥ śāḍguṇyopāye 'tyantabāhyāis trivargaprāptyarthañ asamikṣya) mantrayate. sādhu ce ('dam) ucyate:*

(*citrasvādūkathāir bhṛtyāir anāyāsita-kārmukāiḥ*

ye ramante nṛpās teṣāñ ramante ripavaḥ śrīyā. 148.)

(478) (*tat sarvathā*) *vibhāvitāñ tvayā ('tmīyam anvayāgatāñ mantritvañ anenā) 'nuṣṭhānena. nūnañ tava pitā 'py evaṃlakṣaṇa (evā 'st. kathāñ punar etaj jñāyate). yataḥ:*

avaśyañ pitur ācārañ putraḥ samanuvartate

na hi ketakavṛkṣasya bhavaty āmalakīphalañ. 149.

for N cannot possibly go back to anything other than *śaśāṅkasya* in c, because its d, agreeing with SP, makes nonsense otherwise. The substantial agreement of all authorities but T_x in d proves, to anyone not blinded by Hertel's obsession of T_a's superiority, that it has secondarily changed d to fit its secondary reading (*śaśāṅkasya*) in c. (476) T A 101 text (β °dharmāsi). Pp 102. 14 *tvañ tu laghuprakṛtiḥ asi. uktañ ca. Vs 147=*

T 156, Pp 376, Sy 94, Ar. b, Pp mahodadhī. Sy Ein Weiser wird durch ein Glück nicht trunken, aber ein Tor wird durch wenige Güter trunken und fliegt wie Grashalme vor dem Winde her. (477) T A 102 text (α °kevalopāyājivibhiḥ; sādhu cocyate). SP 643 sādhu cedam ucyate. Spl 100. 8

(before vs 383, our vs 140) *athavā na te doṣo 'yañ svāmīno doṣo yas te vākyāñ śraddadhāti. uktañ ca. 100. 18 tathā śiṣṭajanarabhaṣāya svāmīno 'pi nāśo bhaviṣyati. uktañ ca. Pp 101. 16 (position as Spl 100. 8) athavā na tavāyañ doṣaḥ, api tu svāmīna eva, yas tava mandamater vākyāñ śraddadhāti. uktañ ca. 102. 19 athavā svāmīna evāyañ doṣaḥ, yad yuṣmadvidhe mantrimātravyapadeśajivini śāḍguṇyopāyātiantabāhye triv°... (Cf. also under § 478.) Sy A 76 (between vs 90 and 91, both of which are our vs 137, q. v.) Der Löwe nun hat darum auf dich vertraut und darum ist es ihm so ergangen. Ar. Vs 148=T 157, Spl 385, Pp 377. a, Spl citrasvāda°, Pp citracāṭukarār. d, Pp śrīyam. (478) T A 103 *tat sar° vibh° tvayā (β tr tvayā vibh°)... anenāgamena. nūnañ pitāpi ta evaṃ°... punar etaj (β tr etaj punar) jñā°.* SP 646 *tathā ca (α om; the following is called "vs 185" in ed.; α begins tava) anuṣṭhānenānumitāñ (α °numānitas tava) pitāpi sadṛśīkṛtāñ (α adds yataḥ). Pp 107. 18 tat, mūrkhā, idṛśā mantriṇo bhavanti, na bhavadvidhā kevalamantrimātravyapadeśopajivino nttimārgānabhiññāḥ. (Cf. § 477.) sarvathā prakāṭīkṛtāñ tvayānvayāgatam anena duḥcaritena durman-**

tritvañ. hūnañ tava pitāpy evaṃ° kṣit. yataḥ. Vs 149=T 158, SP 136,

- (479) (*na ca svabhāvagambhīrāṇāṃ viduṣāṃ pareṇā 'gamaran-dhrāntaraṃ labhyate bahunā kālenā 'pi, yadi svayam eva cāpa-lād ātmanāś chidraṃ na prakāśayeyuḥ. sādhu ce 'dam ucyate:*)
 yatnād api kaḥ paśyec chikhiṇāṃ āhāraṇiḥsaraṇamārgam
 yadi jaladadhvanimuditās ta eva mūḍhā na nrtyeyuḥ. 150.
- (480) (*tat sarvathā,*) kiṃ tavo 'padeśenā ('pasadasya, uktāṃ ca):
 nā 'nāmyaṃ nāmyate dāru na śāstraṃ vahate 'śmani
 sūcīmukhaṃ vijānīhi nā 'śiṣyāyo 'padīśyate. 151.
- (481) damanaka āha: katham (cāi) 'tat. karāṭaka āha:

KATHĀ 12 (STORY 12: APE, GLOW-WORM AND BIRD)

- (482) asti kasmiṃścid vanoddese vānarayūtham. (483) tac ca

N 109, Pp 381. a, Pp yo 'vaśyaṃ pitur ācūrah. b, SP, Pp putras tam anu'; N with T text. c, Tṣ, Pp ketaki°. d, SP āmalakam. SPz, N jāyate (N jāyetāṃ) kaṭṭakam phalam. (479) T A 104 text. Pp 107. 23 na...viduṣāṃ bahunāpi kālenāgamyāṃ randhrāntaraṃ labhyate. yadi na svayam eva gāmbhīryam apahāyātmamatichidraṃ darśayeyuḥ. yataḥ. Vs 150=T 159, Spl 408, Pp 382, Sy 99; not in Ar versions. b, Pp āhāranirgamasthānam. c, T mss. jaladharādamuditās; corr. R to jaladanādamuditās (so ed.). Sy Und es heißt: Wenn der Pfau seine Blöße nicht aufzeigt, so kann, so lange sein Schweif groß ist, niemand sie sehen. (480) T A 105 text (β ki- for kiṃ; mss. tavopadeśo nāpasadasya, v. l. na°, em. Hertel). SP 650 kiṃ tavopadeṣṭavyam. So cf. 204a alaṃ vā (in next). Kṣ 362 (109)abc sakhe virama pāpāt tvaṃ śrṇu matto 'nuśāsanam, athāvā. Spl 100. 21 tat kiṃ mūrkhopadeśena. kevalaṃ doṣo na guṇaḥ. uktāṃ ca. Pp 108. 1 'tat sar° kiṃ tavāpasadasyopadeśena. uktāṃ ca. Sy A 78 Und so ist es auch dem Löwen mit deinem Rat ergangen, einem Rat wie dem, welchen der Magier jenem schwarzgefederten Vogel gab. Cf. also A 75. 7 (see our § 469). Zudem wußte ich, daß du dich nicht bessern läßt. Ar. Vs 151=T 160, SP 137, N 110, Spl 386, Pp 383, So 204, Kṣ 362 (109)ed, Sy 100, Ar. a, Tz nāmyaṃ. Spl namate. b, SP, N śāstraṃ śāmani bhidyate (N vidhyate, α dhiyate); Spl nāśmani syāt kṣurakriyā; Pp kramate for vahate. c, Pp 'mukhyā ivāśiṣye; T ed. nu (all mss. but P of α na) jānīhi. SPz 'jānīyāt. d, T yo 'śiṣyāyopadīśṭavān (α yaḥ śi°); SP avanāśāyopadeśakam (α 'yopayujyate); Pp nopadeśaḥ sukhāvahāḥ; text Spl; N nāśiṣṭāyopad°. So alaṃ vā yo bahu (B. bahu yo) brūte hitavākya-vamāninaḥ, sa tasmāḥ labhate doṣaṃ kapeḥ sūcīmukho yathā. Kṣ mūrkhā-śāstāro hatāḥ (ŚP. hataḥ) sūcīmukho yathā. Sy Belehre nicht den, welcher durchaus nicht zu belehren ist, denn man schneidet Eisen nicht mit Wasser durch und müht sich nicht damit ab, einen Stein zu biegen. (481) T A 106 damanakaḥ (β so 'bravīḥ): katham cāitat (ms. P om ca). karāṭakaḥ (ms. z sa; β adds āha): SP 653 damanakaḥ (α sa āha): katham cāitat (α om. ca). kar° (v. l. adds āha; α so 'bravīt). Spl 101. 1, Pp 108. 4 dam° āha: katham etat. so 'bravīt. Sy A 79, Ar similarly. (482) T 53. 19 asti kaś van° mahān (β om) vānarayūthaḥ. SP 654 asti kasmiṃścid vane śītāntaṃ vānarayūtham.

(*kadācid*) dhemant(*akāl*)e *śītārtam ativihvalatayā* khadyotaṁ
 dr̥ṣṭvā 'gnir (ayam) iti (*matvā*), (484) *āhāryāiḥ śuṣkadarutṛṇa-*
parṇair āchādyā prasūritabhujāṁ (kakṣakukṣivakṣahpradeśān
kaṇḍūyamānān) tāpa(manoratha)sukhaṁ kilā 'nubhavati (sma).
 (485) (*atha tatrāi*) 'kaḥ *śākhāmṛgo (viśeṣataḥ śītārtas tadgata-*
manā) muhur-muhus tam eva mukheno 'pādhamat. (486) *atha*
sūcīmukho nāma pakṣi (tad dr̥ṣṭvā) vṛkṣād avatīryā 'bhidhatte:
 (487) (*bhadra,*) mā *klīṣyatām, nā 'yam vahnīḥ, khadyoto 'yam*

So 205ab pūrvam āsan vane kvāpi vānarā yuthacāriṇaḥ. Kṣ 363 (110) a b
 (in next) pūrvam vānarāḥ. Spl 101. 3 asti kaś paryatāikadeśe vān°. Pp
 108. 6 text. Sy Story XII. 1 In einer Berggegend wohnte einmal eine Affen-
 herde. Ar. (483) T 53. 19 sa kad° dhem° 'sukhāsino 'tīviḥv°...ity. SP 654
 tac ca jātisvabhāvatayā hemante śītārtam agnidhiyā khadyotasamcayam
 kṛtvā (for all of this a khadyotāgnīṁ pratipatat). So 205cd te śīte jātu
 khadyotaṁ dr̥ṣṭvāgnir iti menire. Kṣ 363 (110) a, c hemantakarṣitāḥ [here
 prec., and first of next] kṛtvā (ŚP. gatvā) khadyotaṁ. Spl 101. 3 tac ca
 kadācid dhemantasamaye [then insertion] na kathanācī chāntim āgamat.
 atha kecīd vānarā vahnikaṇasadr̥śāni guṇjāphalāni vicitya vahnivāḥchayā.
 Pp 108. 6 tac ca hemantakāle 'tīvihvalam nīśāmukhe khadyotam apaśyat.
 tac ca taṁ dr̥ṣṭvā, agnir ayam iti matvā. Sy Story XII. 2 In der Nacht sahen
 sie einst jenes fliegende Würmchen, das sich wie ein Feuerfunke ausnimmt,
 und hielten es für Feuer und liefen hinter ihm her. Ar. (484) T 53. 20
 āhār° śuṣkatṛṇa° āchādyā (mss. āsādyā) prasūritabhujāḥ kakṣa° kaṇḍūyamānāḥ
 pratāpamanorathasukhāni kilānubhavati. SP 655 śuṣkadarūṣakalaparaṇḍibhir
 āchādyā samantataḥ parivārya śvasitāḥ [punaḥ punar dhamat, cf. next]
 tāpasukham anubhavat kilāvasthitam. (a om all this!) So 206ab tasmiṁś ca
 tṛṇaparāṇi vinyasyāṅgam atāpayan. Kṣ 363 (110) bcd kṣāṭhasamcayam,
 āhṛtya [here last of prec.] madhye sarveṣv apāvrajan (so all mss.; Ma. em.
 sarve 'bhyavijayan; better, as suggested by Ma. in note, sarve 'bhyupāvrajan).
 Spl 101. 6 phutkurvantaḥ samantāt tasthuḥ. Pp 108. 8 yatnād āhṛtya śuṣkatṛṇa°
 avachādyā prasūritabhujakakṣā°... Sy XII. 4 Und als es sich niederließ,
 holten sie Holz und dörres Gras, legten es auf dasselbe und fachten es mit
 Mund und Händen an, daß es sie in Brand setzte. Ar. (485) T 53. 22
 tatrāikaḥ śūkhā° tadgata°... SP 656 in prec., punaḥ punar dhamat (a om
 all). So 206cd ekas tu teṣāṁ khadyotam adhamat taṁ mukhānilīḥ. Pp
 108. 10 text (om mukhena). Sy XII. 6, in prec., fachten es mit Mund und
 Händen an. Ar. (486) T 53. 23 atha sūci° nāma (lacuna here assumed
 by Hertel) tena vṛ° ava° 'bhīhitāḥ. SP 656 tatra (a om) sūci° nāma (a om)
 pakṣi [here § 490] evam (a om) abhidhatte. So 207ab tad dr̥ṣṭvā tatra taṁ
 prāha pakṣi sūcīmukhābhīdhaḥ. (Cf. also under § 490.) Kṣ 364 (111) abc
 dr̥ṣṭvā sūcīmukhaḥ pakṣi tat teṣāṁ mukhaceṣṭitam, prāha. Spl 101. 7 atha
 sūci° nāma pakṣi teṣāṁ taṁ vṛthāyāsam avalokya provāca. Pp 108. 11 atha
 sūcīmukhī nāma pakṣiṇi vṛkṣād avatīrya dāivāhatātmnopaghātīya tam uvāca.
 Sy XII. 7 Ein schwarzgefiederter Vogel saß auf einem Baum und sprach zu
 ihnen. Ar similarly (but JCap inserts descendens, applied to bird). (487)

iti. (488) *athā 'sau tadvacanam anādṛtya punar dhamati.* (489) *punaś ca tenā 'sakṛn nivāryamāṇo 'pi nāi 'va śāmyati.* (490) (*kiṁ bahunā: tāvat*) *tena karpābhyāśam āgatyā 'gatya prabalam udvejitaḥ,* (491) *yāvat tena kupitena sahasā gṛhītvā śilāyām avidhya vigataprāṇaḥ kṛto 'sau.*

(End of Story 12)

(492) *ato 'haṁ bravīmi: nā 'nāmyaṁ nāmyate dārv iti.* (493) *athavā:*

T 53. 23 mā kliśaḥ, nāyam... SP 657 nāyam... (ed. khadyotagaṇo, α text). So 207cd nāṣo 'gnir eṣa khadyoto mā kleśam anubhur iti. Kṣ 364 (111)cd vyarthasrameṇālam khadyoto 'yam na pāvakaḥ. Spl 101. 8 bho bhavantaḥ sarve mūrkhataṁ. nāite vahnikaṇā vahnikaṇasadrśāni guṇjāphalāny etāni. tat kiṁ vṛthārameṇa. [Then expansion.] Pp 108. 13 text. Sy XII. 8 Gebt euch keine vergebliche Mühe, denn es ist kein Feuer. Ar. (488) T 54. 1 athāśv adhamat tasya tad vacanam avamanyāva. So 208a tac chrutvāpy anivṛttaṁ taṁ. Kṣ 365 (112)abc iti śikṣāṁ bruvāṇasya (Ma. ms. kravāṇ°, em. kurvāṇ°) kaścic chuśrāva no vacaḥ, yadā. Spl diff. (101. 11 a monkey replies: "None of your business; go along!") Pp 108. 14 text. Sy XII. 9 Sie aber hörten nicht auf ihn. Ar. (489) T 54. 1 text (ed. with α vāry°, om ni; om 'pi). So cf. next. Kṣ cf. prec. Pp 108. 14 tatas tayāśakṛn nivā° 'pi nopaśāmyati. Sy XII. 9 (fuses this and next) Da flog er hinab und ging zu ihnen. Da sah ihn ein Magier [some Ar versions say a monkey] und sprach zu ihm [repetition of catch-vs, 151]. Er aber hörte nicht und ging zu den Affen. Ar. (490) T 54. 2 text. SP 657 (in § 486) punaḥ punaḥ karpayor. So 208bc pakṣi so 'bhyetya vṛkṣataḥ (cf. § 486), nyavārayad yaṁ nirbandhāt. Kṣ 365 (112)cd tadā sa karpānte vānarān avadat punaḥ (cf. also under next). Spl 101. 18 so 'pi tam anādṛtya bhūyo 'pi vānarān anavaratam āha: bhoḥ kiṁ vṛthākleśena. Pp 108. 15 atha kiṁ bahunā, tāvat tayā karpābhyāśam āgatyā prabalam udve°. Sy cf. prec. Ar. (491) T 54. 3 text (om kupitena; α āvidhyo or av°; adds iti at end). SP 657 iti vadann eva kupitavānareṇa kenāpi (α om) śilopary (α śilāpattē or śilātate) āropya vyāpāditaḥ. So 208d, 209ab kapis tena cukopa saḥ, kṣiptayā śilāyā taṁ ca śūcīmukham acūrṇayat. Kṣ 366 (113) tatśāiko vacanam śrutvā tasya nirbandhabhāṣitam (cf. prec.), gṛhītvā taṁ jaghānśu śilāyāṁ bhartsayan kapiḥ. Spl 101. 19 atha yāvad aśu na kathamcit pralapan viramati, tāvad ekena vānareṇa vyarthasramatvāt kupitena pakṣābhyāṁ gṛhītvā śilāyāṁ āsphālita uparataś ca. Pp 108. 16 yāvat tena sā gṛhītvā śil° āsphālita piṣṭavaktranetraśirogrīv° pañcatvam āpa. Sy XII. 15 Da langte einer von ihnen nach ihm, packte [Ar versions insert "flung it on the ground"] und tötete ihn. Ar. (492) T A 107, SP 659, Spl 101. 21, Pp 108. 19, text. So 209cd tasmān na tasya vaktavyaṁ yāḥ kuryān na hitaṁ vacaḥ. Kṣ 367 (114) evaṁ tavopadeśāro na vayaṁ kuśalāspadam, yeneyaṁ svāmīno lakṣmīḥ pūṣṇyāt (Ma. em. pūṣu°) saṁśāye dṛtā. (Cf. vs 152.) (493) T A 107 athavā. SP 659 tathā ca (α hi). Spl inserts a story, then 108. 3 taṁ mūrkhā śikṣāpito 'pi na śikṣitas tvam. athavā

kiñ karisyati pañḍityam apātre pratipāditam
sapidhāne dhṛtaḥ kumbhe pradīpa iva veśmani. 152.

(494) (tan nūnam apajātas tvam. uktaḥ ca:)

(jātaḥ putro 'nujātas ca abhijātas tathāi 'va ca
apajātas ca loka 'smin mantavyāḥ śāstradr̥ṣṭibhiḥ. 153.)

(mātrulyaguno jātas tv anujātaḥ pituḥ samaḥ
abhijāto 'dhikas tasmād apajāto 'dhamādhamāḥ. 154.)

(495) (sādhū ce 'dam ucyate:)

prajñayā 'tvisāriṇyā yo dhanena balena ca
dhurañ vahati gotrasya janani tena putriṇi. 155. (api ca:)
āpātamātrasāundaryam kutra nāma na vidyate
atyantapratipattyā tu durlabho 'lañkṛto janāḥ. 156.

(496) tat, mūrkhā, na kiñcid abhivadasi. uktaḥ ca:

bhinnasvaramukhavarṇaḥ śaṅkitadr̥ṣṭiḥ samutpatitadehaḥ
bhavati hi pāpam kṛtvā svakarmasamtrāsitaḥ puruṣaḥ. 157.

(497) sādhu ce 'dam ucyate:

na te doṣo 'sti yataḥ sādhoḥ śikṣā guṇāya saṃpadyate nāsādhoḥ. uktaḥ ca.
Pp 108. 19 athavā. Br, Pa cf. next vs? Vs 152=T 161, Spl 394, Pp 384,
cf. So 210, Kṣ as quoted under § 492, perhaps Sy A80, and probably Ar,
JCap 89. 16. a, Spl karoty eva. b, T vastuḥ aprat°, Spl asthāne viniveśitam.
c, Pp sapidhānaghaṭāntaḥsthaḥ, Spl andhakārapratichanne. d, Spl ghaṭe dīpa
ivāhitaḥ. So ataḥ kiñ vacmi doṣāya bhedaś tāvat kṛtas tvayā, duṣṭayā
kriyate yac ca buddhyā tan na śubham bhavet. Sy Und du, Dmng, bist
hinterlistig, und der Hinterlistige ist überall schlecht [Does this correspond
to SP mss. FHO, quoted under § 497?] Ar, JCap Verum autem sic es; non
enim iuvat in te doctrina et comprehensio, maxime quia cor tuum deceptum
est in vana gloria et fraude, que ambe sunt mali mores. The orig. of the
prec. prose and of this entire passage is hard to reconstruct with certainty.
(494) T A 108 text (om nūnam). Pp 108. 22 text. Vs 153=T 162, Pp 385.
c, T ms. p tu for ca. d, Tṣ and ms. p mantavyāḥ. Pp °darśibhiḥ. Vs 154=
T 163, Pp 386. a, T sāmānyajanmā jātas tu (ms. p tvam). (495) T 54. 13,
Pp 109. 1 text. Vs 155=T 164, SP 138, N 111, Pp 387. a, SP svaprajñayā
vis°, SPα text with hi for 'ti, T vā (β 'pi) for 'ti. b, SP yāvanena dhanena
(α text). Pp, N, SPα vā for ca. Here Tṣ, Pp add api ca. Vs 156=
T 165, SP 139, N 112, Pp 388. a, SP kṛpāda° (v. l. text), °daryāḥ (v. l. text).
b, Tṣ kṛta-nāmā. SP ko hi nāma na jāyate (α vidyate). d, for 'lañkṛto, SP
hi kalāu (α 'sāu, or hi, or yo, khalo), N māu (read 'sāu) kalāu. (496)
T A 109 text (ms. R abhivhavasi). SP 664 ity ucyamāno dāmanako na kiñcid
uce. (Two α mss. add karaṭaka śha.) [Spl 103. 7 tad vyarthapāñḍityam tvam
śrītaḥ, mama vacanam āśṛyann ātmanaḥ śāntim api na vetsi.] Vs 157=
T 166, SP 140, N 113. b, SPα, N samāpatita°. d, T mss. sukarma°, corr. R SPα
svakarmavitrā°. (497) T 54. 21 sādhu ce... SP 667 sādhu cedam (α adds
ucyate. Instead of this, mss. FHO read punaḥ karaṭakāḥ: ativādagdhyam

duṣṭabuddhir abuddhiś ca dvāv etāu dhīnmatāu mama
tanayenā 'tipāṇḍityāt pitā dhūmena māritaḥ. 158.

(498) damanaka āha: katham (cāi) 'tat. karaṇako 'bravit:

KATHĀ 13 (STORY 13: EVIL-WIT AND HONEST-WIT)

(499) (asti,) kasmiñścin nagare vaṇikputrāu (priya)suhrdāu
dharmabuddhiduṣṭabuddhināmānāu staḥ. (500) tāv arth(op)ārjana-
nimittam (viprakṛṣṭam) deśāntaram gatāu. (501) (atha) tatra

hi doṣṭya. tathā caktam. This is probably merely an anticipation of the following vs; but cf. Sy A80, under our vs 152.) Spl 103. 11 aho sādhu idam ne°. Pp 109. 6 athavā sādhu. . . Vs 158=T 167, SP 141, N 114, Spl 396, Pp 389, cf. So 210 (see our vs 152), Ks 368 (115), Sy 101, Ar. On this vs and the following story see Edgerton, JAOS. 40. 271 ff. I note (what I had not noted when I published this article) that Wolff thruout the story (he omits the catch-vs) speaks of Dharmabuddhi as "der Ehrliche"! KF and OS call him "the simpleton" or the like, agreeing with Sy. JCap has Velox (presumably meaning "hasty, careless.") Arabic specialists whom I have consulted inform me that both Cheikho and DeSacy have a word which can only mean "simpleton". Where Wolff got his "der Ehrliche" is a mystery. a, T ms. R, and Pp dharmabuddhir abu°; Spl dharmabu° kubu°; SP duṣṭa° dharmabuddhir, om ca (α subuddhiś ca; best ms., with N and T, text). b, Jn viditāu for dhīn°; SP vaṇikātmajāu for dhīn° mama (but α intends to read text). c, SP putreṇa cūti°, α svaputrasyāti°, N putreṇa yasya, Spl putreṇa vyārtha-. d, N sādhitāḥ, Spl ghātitaḥ. Ks abuddhiyogād adhamāḥ sarvadā vipadāspadam, pitā dhūmena nihataḥ sutenādharmabuddhinā. Sy Denn der Einfältige versteht nichts zu tun, aber der Listige sucht mit listigen Mitteln zu handeln. Es geht ihm aber wie jenem Listigen, dem Kompagnon des Einfältigen, der seinen Vater durch Rauch erstickte und auf der Totenbahre davontrug, indes der Einfältige die Denare nach Hause trug. (498) TA110 damanakaḥ (β so 'bravit): katham etat (β cūtat). karaṇakaḥ (β sa āha). SP 670 damanakaḥ: katham cūtat (α etat). kar° (α adds 'bravit). Spl 103. 14, Pp 109. 9 dam° āha: katham etat. so 'bravit. Sy A81, Ar similarly. (499) T 55. 1 asti kasm° adhiṣṭhāne vaṇiksutāu suhrdāu staḥ, eko duṣṭabuddhir aparo dharmabuddhiḥ. SP 671 kasm° nagare (α v. l. paṭṭane) vaṇik° priya° duṣṭabuddhidharmabuddhinā° staḥ. So 211 tathā cābhavatāḥ pūrvam bhrātārāu dvāu vaṇiksutāu, dharmabuddhis tathā duṣṭabuddhiḥ kvacana paṭtane. Ks 369 (116)abc dharmabuddhir abuddhiś ca dvāv eva suhrdāu purā, vaṇik-putrāv. Spl 103. 16 kasm° deśe dharmabuddhiḥ pāpabuddhiś ca dve mitre prativasataḥ. Pp 109. 11 asti...°putrāu dharmā° suhrdāv āstām. Sy 45. 20 Es lebten einst [zwei] Kaufleute an einem gewissen Orte, Kompagnons und Freunde; der eine war listig, der andere einfältig. Ar. (500) T 55. 2 tāv artho° viśiṣṭam deśā° (α deśābhyantaram) gatāu. SP 671 tāv arthārjanāya deśā° ga°. So 212ab tāv arthārtham pitur gehād gatvā deśā° saha. Spl diff. Pp 109. 12 tāu cārtho°... Sy 45. 22 Und sie beschlossen, nach einer gewissen Gegend zu reisen, um Geschäfte zu machen. Ar (Wolff, p. 93, middle—gingen miteinander in Handelsgeschäften auf eine Reise). (501) T 55. 2

dharmabuddhir nāma yaḥ (sārthavāhasutas) tena (kasyacit
sādhoh pūrvasthāpitaṁ) kalāsikāgataṁ (svabhāgyapracoditaṁ
rūpya)dīnārasahasraṁ prāptam. (502) sa (tu) duṣṭabuddhinā
saha saṁpradhārya kṛtārthāv āvām, (tad grhītvā) svanagaraṁ
gacchāva iti (niścitya) pratyāgatau. (503) adhiṣṭhānasamīpe
dharmabuddhinā 'bhīhitam: dīnārā ardhavibhāgena vibhajyantām,
(svagrhaṁ praviśāvaḥ, adhunā suhṛtsvajanādīsamakṣam ujjvalaṁ
vatsyāvaḥ.) (504) (atha) duṣṭabuddhir antaḥkuṭīlahṛdayaḥ svār-
thasiddhaye tam āha: (505) bhadra, vittaseṣo yāvad āvayoh

atha... nāma yaḥ (so ms. R, ed. with other mss. nāmāikah) sārtha° (ed.
adds by em. yaḥ) tena (α adds ca) kasyacit... (β om rūpya). SP 672 tatra
dharmabuddhinā kathamecit tatkalād eva dīnārasahasrapūrṇam (α only tatra
dharm° dīnārāpūrṇam [so!]) bhāṇam prāptam. So 212cd kathamecit svar-
ṇadīnārasahasradvayam āpatuḥ. Kṣ 369(116)cd alabhatām (Ma. em. to
°tām; why?) sahasraparamaṁ dhanam. Spl diff. Pp 109.13 atha yo dharmā-
buddhinām tena svabhāgyodayavaśāt kasyāpi sādhoh pūrva° kalāsagataṁ
dīnā° prāptam. Sy 45.23 Als sie noch nicht sehr weit gekommen waren,
fand der Einfältige eine Kiste mit tausend Denaren Inhalt. Ar. (502)
T 55.4 sa duṣṭa° ... āvām svadeśam gacchāva iti pratyā°. SP 673 tena
cātisāubhārdād duṣṭabuddhir abhīhitaḥ (α °dher abhīhitam): vayasya, dīnārā
mayā prāptāḥ (α dīnārāṇām, or °ra-bhāṇam, or °rāṇām sahasraṁ, prāptam
mayā). so 'bravit (α om so 'br°) tām eva (α tad, om eva) grhītvā nagaraṁ gac°.
iti tām (α om) calitām. So 213ab tad grhītvā svanagaraṁ punar ājagmatuḥ
ca tām. Spl 104.7 tataś ca tām dvāv api prabhūtopārjītavittām prahṛṣṭu
svagrhaṁ praty āutsukyena prasthitām. Pp 109.14 sa ... āvām svadeśam
gacchāva iti niś° dvāv api pratyā°. Sy 45.25 und er kam und zeigte sie
dem Listigen und sie kehrten um. Ar (JCap adds in regionem suam).
(503) T 55.5 text (mss. 'bhīhitaḥ; α suhṛtsujanā°, β °svajanādhi°; β vatsyā-
vaḥ). SP 674 nagarasamīpe. Spl 104.11 atha svasthānasamīpavartinā. Pp
109.16 svādhi° ca dharmā° °hitam: bhadra, ardhavibhāgas tvayy āgacchati;
tad grhāṇa, yenādhunā svagrhaṁ prāpya mitrāmītrasamakṣam ujjvalaṁ vya-
vahariṣyāmaḥ. Sy 45.26 In der Nähe der Stadt angelangt, setzten sie sich
nieder, um dieselben zu teilen, und der Einfältige sprach zum Listigen:
Die Hälfte mir und die Hälfte dir. Ar. (504) T 55.7 text (antaḥkuṭīhi-
nahṛd°). SP 674 duṣṭabuddhinā dharmabuddhir (α om) abhīhitaḥ (α °tam).
Spl 104.11 pāpabuddhinā dharmabuddhir abhīhitaḥ. Pp 109.19 atha duṣṭa°
kuṭīlahṛdayatayā svārthapūṣṭaye tam āha. Sy 45.29 Der Listige aber, in der
Absicht, wenn möglich dem Einfältigen alle Denare wegzunehmen, sprach-
Ar. (505) T 55.8 text (β tr. yāvad vitta°; mss. tad for tāvad, corr. R;
β avachinnaḥ). SP 675 bhadra [here expansion in same sense as Spl, but not
in SPα, and proved by agreement of T, Pp, Pa to be unoriginal]. Spl 104.11
bhadra na sarvam etad dhanam grhaṁ prati netuḥ yujyate, yataḥ kuṭumbino
bāndhavāś ca prārthayiṣyanti. Pp 109.20 bhadra, yāvad āvayor ayam arthaḥ
sāmānyaḥ, tāvad avyavachinnaḥ sneha°. Sy 45.30 Wir wollen sie nicht

sāmanyah, tavad avichinnah snehasadbhavaḥ. (506) kiṃ tv ekam-ekam śataṃ grhītvā śeṣam (ihai 'va) bhūmāu nikṣīpya (sva)grhaṃ praviśavaḥ, bhūyo 'pi prayojane samjāte tanmātram sametyā 'smāt sthānān neṣyāvaḥ. (507) teno 'ktam: yathā 'ha bhavān. tathā cā 'nuṣṭhite śeṣaṃ vṛkṣamūle bhūmāu suguptaṃ kṛtvā (sva)grhaṃ praviṣṭāu. (508) (atha tadvarṣābhyantare duṣṭabuddhir asadvyayavyasanitvād bhāgyachidratayā ca kṣaṇapratyañśaḥ punar api ca nidhito dharmabuddhinā sahā 'param śataṃ-śataṃ vibhaktavān. tad api dvitīyavarṣābhyantare

teilen, denn so lange sie einträchtig beieinander sind, bleiben auch wir in der Eintracht, die uns verbindet, ungetrennt. Ar. (506) T 55.9 kiṃ...grhītvā praviśavaḥ, yatākṛāṇam, puṇyaparīkṣā hrāsavṛddhibhyāṃ (so Hertel em.; mss. °vṛddhitā, °vuddhitā, °vaddhitā, °vardhitā; R om hrāsa) bhaviṣyaty ekārthatā ca janaspharṇīyā. SP 677 kiṃ tu sarvadinārān (α om kiṃ tu sarva) ihāiva vṛkṣamūle (α om) nikṣīpya kūṇścid grhītvā grhaṃ (α nagaraṃ) gacchāvveti (α v. l. praviśavaḥ). So 214ab (cf. next) śatam ekam grhītvā ca dīnārāṇāṃ vibhājya ca. Kṣ cf. next. Spl 104.13 tad atrāiva vanagahane kvāpi bhūmāu nikṣīpya kiṃcinmātram ādāya grhaṃ praviśāvo bhūyo... Pṇ 109.21 tata ekāikaṃ śataṃ... (om ihāiva) praviśavaḥ, yato 'syārthasya hrāsavṛddhibhyāṃ puṇyaparīkṣā kṛtā bhavati. Sy 45.33 Viel-mehr laß uns von ihnen nehmen, was wir brauchen, jeder hundert Denare. [Here lacuna in Sy.] Ar (as Sy, then, Cheikho)—and we will bury the rest in a safe place. And when we need ready cash, we will go together and take what we need.—The last part of the text, with Spl, is supported by Pa; the version of T, Pṇ is evidently secondary. * (507) T 55.11 tathā cānu° śeṣaṃ kutracit (β kutaścit) sugu° kṛ° prav°. SP 678 tenoktam... bhavān (α yathā bhavān manyate tathāiva karomi). iti vṛkṣa° gartaṃ kṛtvā nikṣīpya grhaṃ prav°. So 213cd vṛkṣamūle ca dīnārān bhūtale tān nica-khnatuh. Kṣ 370(117)abc (cf. prec.; the two passages are fused in Kṣ) tato grhītvā daśamaṃ bhūmāu bhūgaṃ nidhāya tam, jagmatus tāu. Spl 104.21 tad ākarṇya dharmabuddhir āha: bhadraivaṃ kriyatām. tathānuṣṭhite dvāv api tāu svagrhaṃ gatvā. Pṇ 109.23 tato dharmabuddhinā svabhāvyatayā tadantargataduṣṭābhiprīyam avijñāya tatheti pratipanne tāu dvāv api kiṃcid ādāya śeṣaṃ bhūmāu sugu° kṛ° nagarāntaḥ prav°. Sy [lacuna; 45.36—] und den Rest vergruben sie an der Wurzel eines Baumes, worauf sie fortgingen. Ar (Cheikho) Said the thotless man: Agreed. So he took only a few of the ducats, and the two buried the rest at the root of a big tree with spreading branches. (Versions omit "with spreading branches;" JCap adds et abierunt pro factis suis, and so OSp.) (508) T 55.11 text (α abhāgyachi°; mss. kṣīṇaḥ pratyāśaḥ; ed. sahāpara-śataṃ, β text; om second śataṃ). [SP 679 (om α) atha tatra cātsinehena tiṣṭhataḥ.] So 214cd parasparaṃ samāñśena tasthatuh pitṛveśmani. [Spl 104.22 sukhena sthitavāntāu.] Pṇ 109.25 atha duṣṭabuddhir asadvyayavyasanasevitayā sachidrabhāgyatayā ca kṣīṇa° punar api dharma°... vibhaktavān. atha tasya tad api varṣāyāntare tathāiva

tathāi 'va kṣīṇam.) (509) evaṃ gate duṣṭabuddhiś cintayāṃ āsa: (510) (yadi punas tena saha śataṃ vibhajāmi, tataḥ śeṣāś caturbhiḥ śatair apahrtāir api kim alpāḥ. śeṣāḥ ṣaḍbhir apahrtāḥ) samastāny evā 'śādayāmi. (511) iti niścityāi 'kākṛ bhūtvā tām arthamātrāṃ apanīya (tām bhū)pradeśaṃ samikṛtavān. (512) atikrānte (ca) māsamātre (svayaṃ gatvā) dharmabuddhim abhihitavān: (513) bhadrā, asti me vyayaḥ; (ehi, samavibhāgaṃ śeṣa(sya) vittasya kurva iti. (514) pratipanne ca dharmabuddhinā saha gatvā tam evo 'ddeśaṃ khātakarma kartum ārabdhāḥ.

parikṣīṇam. (509) T 55. 15 text. SP 679 tataḥ kiyatā kālena (α evaṃ gacchati kāle) duṣṭabuddher adhārmikatayāḥ buddhir upajātā (α utpannā). So 215a ekadā duṣṭabuddhiḥ sa (B. ca). Spl 104. 22 anyadā ca pāpabuddhir. Pp 110. 3 evaṃ ca duṣṭa°. . . (510) T 55. 15 yadi punaḥ śatavibhāgena (β sam-)vibhajāvah, tat kiṃ mayā kṛtaṃ bhavati. śeṣāḥ. . . SP 680 yad aham eka eva nibhṛtaṃ gatvā dīnārān utpātya grhṇāmi (α aham eva tān dīnārān grhṇ). Pp 110. 4 yadi. . . alpāḥ, tasmāt ṣaṭ śatāny evāpaharāmi. (511) T 55. 16 evaṃ matvāikāki (α 'tvāiki). . . apanīya pradeśaṃ samikṛtya. SP 680 iti niścitya rātrāu (α om) gatvā grhītavān. So 215bcd gatvā taru-talāt tataḥ, eka evāgrahīt svāiraṃ dīnārān tān asadvyayī (B. asaddvayī). Kṣ 370(117)cd tato guḍham abuddhiḥ prajāhāu (Ma. em. prayayāu) dhanam. Spl 104. 22 nīśithe tatrāgatya sarvaṃ vittam ādāya gartāṃ pūrayitvā svabhavanam jagāma. Pp 110. 6 iti vicintyāikāki bhūtvā tām. . . Sy 45. 37 Sodann machte sich der Listige auf, ging heimlich hin und nahm die Denare, ebnete die Stelle und ging davon. Ar (Cheikho) Then the deceitful man, unknown to his companion, went to the ducats and took them, and smoothed the earth over the place where they had been buried. (512) T 55. 17 māśutikrānte kāle dharmabuddhim (α 'dhir) abhih°. SP 681 katipayadivasāś ca duṣṭabuddhinā dharmabuddhir abhihitāḥ. So 216ab māsamātre gate (B. om gate!) tām ca dharmabuddhim uvāca saḥ. Spl 104. 23 athānyedyar dharmabuddhinā sametya provāca. Pp 110. 7 text. Sy 46. 2 Nach einer gewissen Zeit sprach der Einfältige zum Listigen. Ar (Cheikho) "several months after that." Cheikho, JCap, KF, Wolff all make Dharmabuddhi speak to Duṣṭabuddhi, like Sy and Tx; curiously, OSp agrees with all Skt. versions except Tx in making Duṣṭabuddhi do the speaking.) (513) T 55. 18 bhadrā, samavi° śeṣavitt° (β śeṣasya vi°) ku° iti. SP 682 dīnārā ānīyāntām iti (α he vayasya dī° ihāivānīy° iti). So 216cd ehy ārya vibhajvas tān dīnārān asti me vyayaḥ. Spl 105. 1 sakhe bahukutumbā vayaṃ vittābhāvat sīdāmah; tad gatvā tataḥ sthānāt kiṃcid vittam ānayāvah. Pp 110. 8 bhadrā, śeṣadravyaṃ samavi° kurvaḥ. ity. Sy 46. 3 Ich brauche bares Geld zum Vorausgeben, auf, laß uns gehen und von den Denaren holen. Ar similarly. (514) T 55. 18 text (β om ca). SP 682 tenāpi tathāivety ukte tata ubhāv api vṛkṣamūlāṃ gatāu. gatvā cotpātyamāne (α tenātisvacchatayā tathāivānuṣṭhitam. gatvotpātyamāne.) So 217 tac chrutvā dharmabuddhis tām gatvā bhūmim tatheti saḥ, cakḥāna tenāiva samāṃ dīnārān yatra tān

(515) *khanyamāne ca bhūbhāge yadā 'sāv artho na drśyate*,
 (516) *tadā (prathamatarāṃ dhr̥ṣṭatayā) duṣṭabuddhiḥ pāṣaṇenā*
'tmanāḥ śiro 'tādayad abravīc ca sasambhramam: (517) (bho)
dharmabuddhe, tvayāi ('vā) 'pahṛtam etad dhanam (nā 'nyena.
tat prayaccha me tasyā 'rdham). (518) sa āha: 'nāi 'tac cāurya-
karmā 'carāmi, tvayā 'pahṛtam† iti. (519) evaṃ parasparam

nyadhāt. Spl 105.2 so 'bravit: bhadraivaṃ kriyatām iti. atha dvāv api gatvā
 yāvat sthānaṃ khanatas. Pq 110.9 uktvā dharmā° saha tam uddeśaṃ gatvā
 khāta° kartum ārabdhāu. Sy 46.5 Und sie gingen beide. Als sie die Stelle
 bloßlegten. Ar. (515) T 56.1 khan° ca yadā na drśyate. SP 683 (cf.

prec., utpāṣyamāne; α inserts yadā na kincid (α om) drśyate. So 218ab
 samprāptā na yadā te ca dīnārūḥ khātakāt tataḥ. Spl 105.3 tāvad rikta-
 bhāṇḍam dr̥ṣṭavantāu. Pq 110.10 text. Sy 46.6 fanden sich die Denare nicht
 vor. Ar. (516) T 56.2 text. SP 683 tadā duṣṭabuddhinātmahṛdayam

āghāṣya ruditiyāivam uktam (α om all but tadā). So 218cd tadā sa duṣṭa-
 buddhiḥ taṃ dharmabuddhiṃ saṅbo 'bravit. Also 220b so 'śmanātādayac
 chirāḥ. Kṣ 371(118)a sa eva hṛtvā provāca. Spl 105.4 atrāntare pāpabuddhiḥ

śiras tāḍayan provāca. Pq 110.10 tadā dhr̥ṣṭa° duṣṭa° prathamata eva tenāiva
 riktabhāṇḍenātmanāḥ śiras tāḍayann abravīt. Sy 46.6 Nun schlug sich der
 Listige heftig Kopf und Brust und sagte wehklagend zum Einfältigen. Ar.

(517) T 56.3 kva tad brahmahṛdayam (mss. brahman hṛdayam), dharmabuddhe,
 nūnam tvayāpahṛtam iti. SP 683 hā hato 'smi dharmabuddhināpahṛtam iti
 (α only tvayāpahṛtam). So 219ab nītā te bhavatā tan me svam ardham

dīyatām iti. Kṣ 371(118)b hṛtaṃ me dharmabuddhinā. Spl 105.5 bho dhar°
 tvayā hṛtam...nānyena. yato bhūyo 'pi gartāpūraṇaṃ kṛtam. tat...rdham,
 athavāhaṃ rājakule nivedayiṣyāmi. Pq 110.12 kva tad brahmahṛdayam,

nūnam, dhar°, tvayāivāpa°. tad arpayā tasyārdham. no cet, ahaṃ rājakule
 nivedayiṣyāmi. Sy 46.8 Nie mehr soll einer auf seinen Freund vertrauen,
 denn die Denare hast du weggenommen, sientemalen niemand um sie wußte

außer mir und dir. Ar.—Hertel assumes here and at Book II, § 141, a new
 word brahmahṛdayam, meaning 'gold'. I am very suspicious of it. No ms.
 of T reads brahmahṛdayam in either passage, nor does any other version

have it in II § 141; here only Pq has it. The reading of the T mss. makes
 perfectly good sense in II § 141. Until further evidence is forthcoming it
 seems to me safer to assume a corruption, at present unintelligible, in T

(with Pq depending thereon) at this place. (518) T nothing. SP 684
 so 'pi duṣṭabuddhināpahṛtam iti (α only tvayāpahṛtam iti). So 219cd na

te nītā mayā nītā tvayety āha sma taṃ ca saḥ. Spl 105.7, Pq 110.14 sa
 āha: bho durātman mā (Pq om) māivaṃ vada. dharmabuddhiḥ khalv aham,
 nāitac cūrakarma karomi (Pq text). Sy nothing; but Ar, Cheikho, Thereupon

the thotless man began to deny and to swear. Versions similarly. (519)
 T 56.3 evaṃ parasparasāṅkayā vivadamānāu (α vivād°) dharmasthānam
 upāg° (v. l. upag°). SP 684 evaṃ (α om) parasparavivadam (α parasparam

vi°) kṛtvā rājā (α rājakule) niveditam. So 220a, cd evaṃ pravṛtte kalahe
 [b, see on § 516] duṣṭabuddhiḥ rājakulaṃ dharmabuddhiṃ nināya ca. Spl

vivadamānāu rājakulam upāgatāu. (520) āredite ca tasminn (arthe 'vagatē) 'vyaktavyavahāraduśchedatayā dharmādhikṛtāiḥ saṁviruddhau. (521) pañcarātrābhyantarāc ca duṣṭabuddhinā ('dhikṛtānām) pratiññātam: (522) sākṣī mama 'sty (atra vya-vahāre dinārāṇām; idānīḥ pṛcchayatām) iti. (523) tās (tu vya-vahāranivartanārthaṁ) pṛṣṭaḥ: kaś (te) sākṣī (darśayasve) 'ti. (524) so 'bravīt: yasyāi ('va) vṛkṣasya mūle sthāpitam dravyam, sa eva (vṛkṣaḥ) sākṣī 'ti. (525) (atha) tāir (dharmādhikṛtair) vismayād abhihitam: katham vanaspatir mantrayīṣyati. bhavatu,

105.11 evaṁ tāu dvāv api vivadamānāu dharmādhikāriṇāṁ gatavāntāu procatuḥ parasparaṁ duṣayantāu. Pp 110.18 tatas tāu dvāv api vivadantāu dharmādhikaraṇāṁ gatvā dravyāpaharaṇavṛttāntam kathayataḥ. Sy 46.10 Und sie machten sich auf und gingen vor den Richter. Ar. (520) T 56.4 text (om dharmādhī°). SP 685 tatra (α om) dharmādhikṛtāiḥ pāñcadivasiko 'vadhīḥ (α °divasāvasarāḥ) kṛtaḥ. (Cf. next.) So 221 tatroktaśvasvapakāṁ tāv anāśāditanirṇayāiḥ, sthāpitāḥ ā dinachedam (B. divyache°) ubhāu rājā-dhikāribhiḥ. Spl 105.12 atha dharmādhikaraṇādhīṣṭhitaparūṣīr divyārthaṁ yāvan niyojitāu. Pp 110.19 tac chrutvā dharmādhikaraṇikāis taylor divyam ādiṣṭam. Sy 46.11 Und der Listige klagte den Einfältigen vor dem Richter an: Du hast die Denare genommen. Der Richter wollte Zeugen für den Listigen haben. Ar. (521) T 56.6 text. SP 686 (cf. also under prec.) tathā 'pi (α ca) duṣṭabuddhinābhihitam. So 223ab ity uvācātha tān duṣṭa-buddhī rājādhikāriṇaḥ. Kṣ 371(118)d ity abravīt sabhām. Spl 105.13 tāvāt pāpabuddhir āha. Pp 110.20 atha pāpabuddhiḥ prāha. Sy 46.13 und der sprach. Ar. (522) T 56.6 sākṣīṇo mama santy atravyavahāra- (β °re, "raṁ" din° iti. SP 686 sākṣī mamāsti. sa (α om) idānīm eva (α om) pṛcchya-tām iti. Spl 105.13, Pp 110.20 aho na samyag drṣṭo nyāyaḥ. (vs about witnesses.) Sy 46.14 Ich habe Zeugen. Ar. (523) T 56.7 text (α de-śayasveti). SP 686 tāir uktam: sākṣī kaḥ (α tr kaḥ sā°). Sy 46.14 Der Richter fragte: Wer sind deine Zeugen? Ar diff. (the judge asks "have you any witnesses?" before the dishonest man mentions the subject). (524) T 56.8 so 'bravīt (β evam ukto 'sāv abr°): yasyāiva vṛkṣasyādhastāt sthā° dra° tenāiva vibhāvayāmīti. SP 687 so... (om eva) sthā° dhanam sa vṛkṣa eva (α tr as text) sākṣīti. So 222 yasya mūle nyadhīyanta dīnārās te vanaspatēḥ, sa sākṣī vakti yan nītās te 'munā dharmabuddhinā. Kṣ 371 (118)cd sākṣī vakṣyati tatrātyo vṛkṣa. Spl 105.17 atra viṣaye mama vṛkṣa-devatāḥ sākṣibhūtāḥ santi. tat tā evāvayor ekatamaṁ cāurāṁ sādhuḥ vā kariṣyanti. Pp 110.24 tad atra viṣaye mama vanadevatā sākṣibhūtā tiṣṭhātī, sāpi bhavatām āvayoh sādhum asādhuḥ vā kathayīṣyati. Sy 46.15 Der Listige antwortete: Jener Baum legt für mich Zeugnis ab. Ar (JCap 91.22 arbor sub cuius radice reposuimus nostrum argentum—). (525) T 56.9 atha te vismayam upagatāḥ: katham vanaspatir mantrayīṣyati. SP 688 dharmā° vismayād uktam (α abhihitam): tathā (α om) bhavatu. susākṣīṇaṁ prati-pādayati. śvodine parāmarśo bhaviṣyati (α bhavatu etc. as text). So 223cd

parasmin dine pratipādayisyatī 'ti. (526) *kṛtapratibhuvāu* (dvāv
api sva)grhaṁ visarjitāu. (527) (*atha*) duṣṭabuddhinā (sva)grhaṁ
gatvā pitā yācitāḥ: (528) tāta, maddhastagatās (te) dīnārāḥ.
(kih tu) tava vāṇmātrāvabaddhās tiṣṭhanti. (529) pitā 'ha: kim
atra kāryam. (530) sa āha: asmin vṛkṣakoṭāre 'dya rātrāu

prakṣyāmas tarhi taṁ prātar ity ācūs te 'tivismittāḥ (B. te 'pi vi°). Kṣ
372(119)abc tac chrutvā vismittāḥ sarve dharmādhikaraṇo (Ma. em. °ne)
dvijāḥ, prātar vicāra. Spl 105.18, Pp 111.1 *atha tāḥ sarvāir* (Pp om)
abhihitam: bho (Pp om) yuktam uktam bhavatā. (vs) tad asmākam apy atra
viṣaye mahat kāutūhalam (Pp kāutukam) asti. tat (Pp om) pratyūṣasamaye
(Pp pratyūṣe) dvābhyām (Pp yuvābhyām apy) asmābhiḥ saha tatra vanod-
deśe gantavyam iti (Pp om). Sy 46.16 Da wunderte sich der Richter, wie
ein Baum Zeugnis ablegen könne, [here next]—damit er am nächsten Tage
komme und sein Zeugnis erhärte. Ar. (526) T 56.10 text (om dvāv
api). SP 689 iti visarjitāu. So 224 tatas tāir dharmabuddhiś ca duṣṭabuddhiś
ca tāv ubhāu, dattapratibhuvāu muktāu vibhinnāu jagmatur grham. Kṣ
372(119)cd ity evaṁ (Ma. em. enaṁ) cakruḥ pratibhuvā sthitam. Pp 111.6
tatas tāir dvāv api pratibhuvāṁ grhītvā grhaṁ prati visarjitāu. Sy 46.17
(in prec.) und er übergab den Listigen einem Bürgen. Ar. (527)
T 56.11, Pp 111.7 *atha...gatena pitābhihitāḥ* (Pp pitā prārthitāḥ). SP 689
text (om *atha and sva*). So 225ab duṣṭabuddhiś tu vastuktvā dattvārtham
(B. dattār°) pitaram rabaḥ. Kṣ 373(120)a abuddhir *atha*. Spl 105.23 *atha*
pāpabuddhiḥ svag° ga° svajanakam uvāca. Sy 46.19 Nun bat der Listige
den Bürgen um Erlaubnis, ging nach Hause und erzählte seinem Vater
alles, was geschehen war. Ar. (528) T 56.11 text (paṇāḥ for dīn°;
om tava). SP 690 tāta hastagatā dīnārā vāṇmātreṇa (α adds tava before or
after vāṇ°) bhavanti. So cf. prec. Spl 106.1 tāta prabhūto 'yaṁ mayārtho
dharmabuddheś coritaḥ. sa ca tava vacanena pariṇatim yāsyati. anyathā
mama prāṇāḥ saha yāsyati. Pp 111.8 tāta matpāṇigatās... tvadvacanamā-
trāpekṣipās ti°. Sy 46.21 Die Denare habe ich genommen, aber wenn mein
Vater will, so kann ich den Prozeß gewinnen. Ar. (529) T, Pp, Br
nothing. SP 690 text (some α mss. om this; others only pitā katham iti).
Spl 106.3 sa āha: vatsa drutaṁ vada yena procyā tad dravyam sthira-
tām nāyāmi. Sy 46.22 Sein Vater sprach zu ihm: Und ich, was soll ich tun?
Ar similarly. (530) T 56.12 ahaṁ tu tvām adya rātrāu vṛkṣavivare
'smin sthāpayāmi. SP 691 sa āha (α v. l. om sa āha) asmiṁs tarukoṭāre (α
tasmin vṛkṣako°) rātrāu prav° 'dṛṣyibhuya (α 'bhūtena) sthī°. So 225cd
bhava me vṛkṣagarbhāntaḥ sthītvā sākṣīty abhāṣata. Kṣ 373(120)abc kṛtvā
taṁ (Ma. em. tad) vṛkṣasya suṣirāntare (Ma. suṣ°), pitaram. Spl 106.4 pāpa-
buddhir āha: tātāsti tatpradeśe mahāsamī. tasyām mahat koṭāram asti. tatra
tvam skhīpratam eva pravāsa. Pp 111.9 ato 'haṁ adya rātrāv adṛṣyam eva
pūrvothkhātanidhānasamnidhānapradeśasthaśamitarukoṭārāntare tvām sthāpa-
yisyāmi. Sy 46.23 Er sprach: Der Baum ist hohl und es ist eine Höhlung
darin, und wenn Väterchen in dieser Nacht in das Loch gehen und sich

*praviṣyā 'dṛśyābhūya sthīyatām. (531) prātar dharmādhikṛtāḥ
prṣṭe vaktavyam: dharmabuddhina tad dhanam gṛhītam iti.
(532) (tatas) tenā 'bhīhitam: putra vinaṣṭāv āvām. yat karamam:
(anupāya eṣaḥ. sādhu ce 'dam ucyate:)*

upāyam cintayet prājño hy apāyam api cintayet
paśyato bakamūrkhasya nakulair bhakṣitāḥ sutaḥ. 159.
(533) so 'bravīt: katham (cāi) 'tat. pitā 'ha:

KATHĀ 14

(STORY 14: HERONS, SNAKE AND MONGOOSE)

(534) (asti,) kasmīnścid (arjuna)vrkṣe bakadampatī prativasataḥ

hineinsetzen will. Ar. (531) T 56. 13 prabhāte dharmādhikṛtasamakṣaḥ
prṣṭas taḥ vibhāvayeti (α om vi). SP 691 text (α om tad dhanam and tr
vaktavyam to end). Spl 106. 5 tataḥ prabhāte 'haṁ yadā satyaśrāvṇaḥ
karomi, tadā tvayā vācyam yad dharmabuddhiś cāura iti. Pp 111. 11 prātas
tvayā dharmādhikarāṇīkapratyakṣaḥ sāksitvaḥ vidheyam. Sy 46. 26 und
wir dann morgen kommen, ich und der Richter, und der Richter den Baum
verhört, so sprich: Die Denare, welche an meiner Wurzel vergraben waren,
die hat der Einfältige genommen. Ar. (532) T 56. 13 text (kiñ, for

yat, -kār'; ed. with α tathā ca for sādhu etc.). SP 692 pitāha: vinaṣṭāv āvām
tatkarāṇāt (α naṣṭāv āvām, vinaṣṭam asmatkulam, yatkarāṇam). So finishes
the story first, then adds the following story, which is told to Damanaka
by Karaṇaka. Kṣ also puts the following story at the end but has it told
by Duṣṭabuddhi's father after his discovery, and precedes it with 376(123)cd,
see § 552. Spl likewise puts the next story at the end of this, having it
told by the judges to Dharmabuddhi. Pp 111. 12 tataḥ pitṛābhīhitam...
Sy 46. 29 Sein Vater sprach zu ihm: Mein Sohn, (cf. part of next vs?). Ar.
Vs 159=T 168, SP 142, N 115, Hp IV. 10, Hm IV. 9, Spl 406, Pp 393, So
233, Kṣ 377(124), Sy 102, Ar. a, SP, N, H cintayan (SPa v. l. text). Pp
vidvān. SPa 'py for hy; Pp, Hp om. b, Spl tathāpāyāḥ ca ci°. SP anu for
api (α text). d, Spl nakulena hatā; SP bhakṣitā babhruvā (α ba° bha°, in
order as text). Jn, Tṣ bakāḥ for sutaḥ, Hm prajāḥ. So evam anyāyayā bud-
dhyā kṛtāḥ karmāsubhāvaham, tasmāt tan nyāyayā kuryād bakenāheḥ kṛtāḥ
yathā. Kṣ dhig upāyān apāyāikaparyantān mūrkhakalpitān, purā svayaḥ
samānitāir nakulair bhakṣitā bakāḥ. Sy einem Weisen erwächst aus einer
Verteidigung, die er inszeniert, Unheil, und diese Verteidigung ist nichts
nutz [does this last phrase represent anupāya eṣaḥ of our § 532? It seems
not to be found in Ar]. Schau zu, daß nicht aus dieser Verteidigung ein
Schaden entsteht wie der, welcher durch jenen Fischreier geschah. (533)
T 56. 18 so 'br': katham etat (β cāitat). aśv āha. SP 696 putrah (α adds
āha): katham cāitat (α om ca). pitāha. Pp 111. 16 duṣṭabuddhir abravīt:
katham etat. pitā kathayati. Sy 46. 36, Ar similarly. (534) T 56. 19

text. SP 697 text (om asti, arjuna, and sma). H diff. So 234a pūrvam
bakasya kasyāpi. Spl 107. 3, Pp 111. 18 asti kasmīnścid vanoddeśe
bahubakasanātho (Pp bakakadambakasanātho) vaṭapādapāḥ. Sy 47. 3 Es war

(sma). (535) *tatra ca (tad)vr̥kṣavivarānusārī (mahākāyaḥ) sarpo yāvanti (bakā)patyāni bhavanti, tāvanti evā ('samjātapakṣāni) bhakṣayati sma.* (536) *tena ca nirvedena naṣṭasamjñā āhara-kriyām utsrjya sarastīram gatvā bako (vimanaska) āste.* (537) *(atha) tatrāi ('kaḥ) kulīra(ka)s tam dr̥ṣṭvā 'ha: (māma,) kim (adyo) 'dvigno bhavān iti.* (538) *sa tu (tasmāi) yathāvṛttam (apatyabhakṣanam) akhyātavān.* (539) *kulīrakas tu tam samar-*

einmal ein Fischreier und seine Gattin. Ar. (535) T 56. 19 *tatra ca* (β adds *tad*-vr̥kṣa° mahā° 'hir asamjātakriyāny (β pakṣāny for kriyāny, in z first written kriyāny) evāpatyāni bhakṣayati (α °te) sma. SP 697 *tayoś ca yāvanti apatyāni bhavanti tāvanti eva sarpo 'bhakṣayati (α bhakṣayati sma). Hp 132. 3, Hm 114. 13 tasya vr̥kṣasyādhistād vivare sarpo (Hp adds tiṣṭhati. sa ca sarpaḥ teṣāṃ bakānāṃ) bālāpatyāni khādati. So 234bc jātām jātam abhakṣayati, bhujago 'patyam āgata. Kṣ 378 (125)ab bādhyamānā bhujāṅgena bakāḥ. Spl 107. 3, Pq 111. 18 tasya koṭare kṣṇasarpāḥ prativasati sma. sa ca bakabālakān (Pq °kāny) ajātapakṣān api (Pq °kṣāny eva) sadāiva bhakṣayan kīlān nayati. Sy 47. 3 und eine Schlange wohnte in ihrer Nähe, und so oft sie Junge zeugten, fraß die Schlange sie. Ar. (536) T 57. 1 *tena...naṣṭasamjñān āhara° utsrjya jalāsāyākadese vimanaskān āste (α z āste). SP 698 atha punaḥ prasūtiyogyāṃ bhāryāṃ dr̥ṣṭvā katham apatyāni gopayāmīty (α prasūtyāṃ bhāryāyāṃ apatyāni katham jivayāma iti) udvignamanā bakāḥ sarastīre (α °ram gatvā) 'cintayati. Hp 132. 4, Hm 114. 13 tataḥ (Hm atha) śokārtānāṃ bakānāṃ pralāpaṃ (Hm vilā°) śrutvā. So 234d sa samtepe tato bakāḥ (B. bakas tataḥ). Spl 107. 5, Pq 111. 20 athāiko bako (Pq adds sarpa-)bhakṣitāśīsvīrāgyāt sarastīram āsādyā bāṣpapuraplutalocano (Pq bāṣpabharam utsrjann) 'dhomukhas tiṣṭhati. Sy 47. 5 Der Fischreier mochte sich, weil an die Stätte gewöhnt, nicht von ihr trennen, und er wurde betrübt und aß und trank nicht. Ar. (537) T 57. 3 *atha...tam āha: māma, kim adyāpy (v. l. om 'py) āhāro nānuṣṭhiyata iti. bakāḥ (β asāv āha): adhr̥tiparitasaya me kuta āhārābhilāṣa iti. yato 'sāv āha: kimlakṣaṇasamutthādhṛtīḥ. (T has borrowed from § 201, in the story of Heron, Fish and Crab; see my Introduction, Vol. II, p. 178.) SP 699 tatra priyasakhena (α om sakhena) kulīreṇa dr̥ṣṭaḥ pr̥ṣṭaś ca: kim ity (α om ity) udv° bha° iti. Hp 132. 5, Hm 114. 14 kenacid bakenoktam (Hm bakenābhīhitam). Spl 107. 6, Pq 111. 22 tam ca tadr̥kceṣṭitam (Pq tathāvidham) avalokya (Pq °kyāikāḥ) kulīrakāḥ provāca: māma, kim evaṃ rudyate bhavatādyā (Pq evam adya rud°). Sy 47. 7 Da beobachtete ihn ein Krebs [who was his friend, JCap, but not so Cheikho or OSp] und fragte ihn: Was ist dir, daß du in trüben Gedanken dasitzt? Ar. (538) T 57. 5 text. SP 700 asāv api sarvavṛttāntam (α vṛttāntam aśeṣam) akathayati. Spl 107. 8 sa āha: bhadra, kim karomi. mama mandabbhāgyasya bālakāḥ koṭaranivāsinā sarpeṇa bhakṣitāḥ. duḥkhito 'ham tadduḥkhena. Pq 111. 23 baka āha: bhadra, kim karomi. mandabbhāgyo 'ham. mama bālakāni svajanāpatyāni ca vaṭakoṭaranivāsinā sarpeṇa bhakṣitāni. tadduḥkhaduḥkhito 'ham rodanam karomi. Sy 47. 9 Und er erzählte ihm alles, was ihm von der Schlange widerfahren war. Ar. (539) T 57. 5***

thitavān: (bhādra, aham) upāyaṁ tadvadhāya (te) kathayāmi. (540) ye 'yaṁ nakulavasatiḥ, etatprabhṛtyavichinnaparamparayā sarpavivaram yāvan matsyapīṣitam prakīryatām. (541) tatas taddhāralubdhāir nakulāir ayam āgatya ('tra) draṣṭavyaḥ (svabhāvavidveṣād) vyāpādayitavyaś ca. (542) tathā (cā) 'nuṣṭhite nakulāir matsyamāns(amārg)ānusāribhīḥ (pūrvavāirakriyām

text (om bhādra and te). SP 700 sa āha: bhādra, upāyaṁ te kathayāmi tasya vadhe (α kathayisyāmi. tasmin vane [to next!]). Hp 132. 5, Hm 114. 15 evaṁ kuruta yūyam. So 235a jhaṣopadeśāt (B. udropa^o). Kṣ 378 (125)bc śrutvā kulīrakān (Ma. em. 'kāt), upāyaṁ. Spl 107. 9, Pq 112. 3 tat kathaya me (Spl adds yady asti) kaścid upāyo 'sti (Spl om) tadvināśe (Spl 'śāya). tad ākarṇya (Pq tac chrutvā) kulīrakāś [reflects that he will deliberately deceive the heron] āha ca: māma, yady evaṁ. Sy 47. 10 Spricht zu ihm der Krebs: Ich will dir einen Ausweg zeigen, dich an der Schlange zu rächen; und jener sprach: Was ist das für ein Ausweg? Ar (no speech of heron). (540) T 57. 6 yeyam...^oparamparayā (α 'ratayā) matsya^o prakī^o yāvat sarpavasatiḥ. SP 701 tvaṁ nakulavivarād ārabhya sarpavivaraparyantaṁ matsyapaṅktiṁ (α matsyān sarpa^o) viracaya (α vikira). Hp 132. 5, Hm 114. 15 matsyān upādāya (Hp ādāyāgama) nakulavivarād ārabhya sarpavivaram yāvat paṅktikrameṇa vikirata (Hp 'krameṇālikākaśo matsyān vistīrya dhatta). So 235 tenātha bakena nakulālayāt, āruhyāhibilāṁ yāvan matsyamānsaṁ vyakīryata. Kṣ 378 (125)cd nakulāhvāne matsyamānsaṁ daduḥ pathi. Spl 107. 15, Pq 112. 9 tan matsyamānsaśakalāni (Pq 'sa-khaṇḍāni) nakulasya (Pq nakula-) biladvārāt sarpakoṣaram yāvat prakṣipa. Sy 47. 13 Da wies ihm der Krebs das Loch eines Wiesels und sprach zu ihm: Vom Loch des Wiesels bis zum Loch der Schlange lege eine Anzahl Fische in einer Reihe hin. Ar. (541) T 57. 8 tatas ta evānaṁ ghātayisyanti. SP nothing, except that one ms. adds (evidently secondarily) sarpo nāśaṁ gamiṣyati. Hp 132. 7, Hm 115. 1 text (Hm om ayam; Hm āgatya sarpo dra^o svabhāvadvēṣād; Hm om ca). Spl 107. 16, Pq 112. 10 yathā nakulas (Pq yena) tanmārgeṇa gatvā (Pq adds sa) taṁ duṣṭasarpam vināśayati. Sy 47. 15 und wenn das Wiesel herauskommt, um die Fische zu fressen, wird auch die Schlange herauskommen, um zu fressen. Ar, Cheikho The weasel will eat the fish, one after another, and will finally reach the hole of the snake and kill her. (So versions.) (542) T 57. 8 tathā...nakulāḥ (z 'lena) pīṣitamārgānu^o pūrvā^o anusma^o (β anusmṛtya) khaṇḍaśo 'hiṁ kurvadbhīḥ. SP 702 tathāivānuṣṭhite nakulena nirgatya matsyapaṅktiṁ (α matsyaparamparāḥ) bhakṣayitvā (α 'ṣayatā) sarpo 'pi bhakṣitaḥ. Hp 132. 8, Hm 115. 3 tathānuṣṭhite tad vṛttam. So 236 nirgatya nakulas tac ca khēdaṁ tadanuskṛtāḥ, drṣṭvā bilāṁ praviṣṭaṁ taṁ sṛpatyam avadbhīd ahim. Kṣ 379 (126)abc āhutaḥ nakulā jaghnur matsyamānsānusāriṇaḥ, sarpe (Ma. em. 'paṁ) tasmin hate. Spl 107. 17 atha tathānuṣṭhite matsyamānsānusāriṇā nakulena taṁ kṣṇasarpam nihatya. Pq 112. 11 tathānu^o nakulena matsyamānsakhaṇḍānusāriṇā taṁ duṣṭasarpam vyāpādaya. Sy 47. 17 Und er tat so. Das Wiesel ging hinaus, den Fischen

anusmaradbhiḥ) sarpaṁ vyāpādyā, (543) pūrvadr̥ṣṭamārgam
adhāvadbhis tadvr̥kṣe bakāvāsam gatvā bakāpatyāni bhakṣitāni.

(End of Story 14)

(544) ato 'haṁ bravīmi: upāyaṁ cintayet prajāna iti. (545) etac
chrutvā 'pi (lobhakrāntena) duṣṭabuddhinā (balād) rātrāu nītvā
pitā vr̥kṣakoṭare sthāpitaḥ. (546) (atha) prabhāt(āsamay)e dhar-
mādhikarānaprakṛtipratyakṣaṁ dharma(śāstra)vacanābhiśrāvitā
vanaspater niḥsṛtā vāk: dharmabuddhināi 'tad dhanam apahr̥tam.

nach, und die Schlange begegnete ihm und da tötete es sie. Ar. (543)
T 57.9 pūrva° ādhā° (β ādhāvitaḥ phaṇāviṣṭo 'hir) bakāvāsam gatvā (β gataḥ,
β adds tam prāpya, α adds nakulāir) bakasya śeṣāpatyabhakṣaṇaṁ kṛtam (β
śeṣabakāpatyabhakṣaṇam avāptam nakulād) iti. SP 702 tathāiva tadapatyāny
api bhakṣitāni (α cābhakṣayat, om api). Hp 132.8, Hm 115.3 tatas tatra
vr̥kṣe nakulāir bakaśāvakarāvāḥ śrutāḥ, paścāt tāsīr vr̥kṣam āruhya (Hp atha
tāsīr nak° tadvr̥kṣe bakaśāvakānām rāvaḥ śru° paś° tāsīr nakulāis te)
bakaśāvakāḥ khādītāḥ. Kṣ 379 (126)ed jātvā mārge (Ma. em. °gmaḥ) jaghnur
bakān api. Spl 107.18, Pq 112.12 te 'pi (Pq adds ca) tadvr̥kṣāśrayāḥ sarve
bakāś ca (Pq om) śanāḥ-śanāir bhakṣitāḥ. Sy 47.19 und errettete die Jungen
von der Schlange (!). Ar, Cheikho Then the weasel began to return to that
place, on the hunt as usual, and finally, by reason of the nearness of his
own place of abode to the nest of the duck, came upon the nest of the
duck, and ate the duck and its young ones. (544) T 57.11, SP 704, H, Spl
107.19, Pq 112.14 text (two pādas in T). So 237ab evaṁ bhavaty upāyena
kāryam. Sy 47.20, Ar sense as text. (545) T 57.11 (iti) bruvann
api tenāśu nītvā sthāpito vr̥kṣavivare. SP 704 etac... balāt pitā (α tr pitā
balād) vr̥kṣa° nikṣiptaḥ (α v. l. sthāpitaḥ). So 226 bāḍham ity uktavantaṁ
ca nītvā mahati koṭare, niveśya tam tarāu tatra rātrāu sa gr̥ham āyayāu.
Kṣ cf. under § 530. Spl 106.7 tathānuṣṭhite. Pq 112.14 atha duṣṭabuddhinā
tat pitṛvacanam avagāpayatā tasmin vr̥kṣavivare rātrāḥ adṛśya eva pitā
sthāpitaḥ. Sy 47.22 Da sprach der Listige: Väterchen, ich habe dies gehört,
du aber sei in deiner Sache unbesorgt. Daraufhin ging er nach dem Wunsche
seines Sohnes und setzte sich in den Baum hinein. Ar (JCap ends, 93.20
et mansit pater in ventre arboris tota nocte). (546) T 57.12 atha
prabhā° 'dhikaraṇa° dharmavītena vanaspatinā yathāprastutam abhihitam (β
eva for abhi°): dharmabuddhinārtho (β °dhir anenārtho) 'pahṛta iti. SP 705
prabhāte dharmādhikṛtān gr̥hītvāgatya dharmavacanāḥ (α v. l. dharmasāstreṇa
śapathapurāṣaraṁ) śrāvito vr̥kṣaḥ (α v. l. °tād vanaspater) tatas (α tadā or
om) tadvr̥kṣasyāntarān (α om or vr̥kṣakoṭarāt) niḥ° vāk: tad dhanam dharma°
(α tr dharma° tad dha°) gr̥hitam (α v. l. dīnārā apahr̥tā) iti. So 227, 228 prātaś
ca rājādhikṛtāḥ saha tāu bhrātarāu tarum, gatvā papracchatuḥ kas tām
dīnārān nītavān iti, dīnārān dharmabuddhis tām nītavān iti sa sphuṭam,
tadvr̥kṣakoṭarāntatsthas tato 'bhāṣata tatpitā. Kṣ 373 (120)ed guḍhavanāis
tad ukto (Ma. em. uktāir) vyajayat (ŚP. nya°) param. Spl 106.7 pratyūṣe pāpa-
buddhiḥ snātvā dharmabuddhipurāṣaro rājapuruṣāḥ saha tam śamīm abhyetya

(547) tac (ca) śrutvā dharmabuddhir acintayat: katham etat, asatyam alāukikam āpatitam. tad aham imam eva vṛkṣam āruhya

tārasvareṇa provāca: (vs.) tat kathayata vanadevatā āvayor yaś cāura iti. atha pāpabuddhipitā śamikoṭarasthaḥ provāca: bho dharmabuddhinā hṛtam etad dhanam. Pp 112. 16 atha prātar eva snātvā pāpabuddhir dhātuprāvaraṇo dharmabuddhipuraḥsaro dharmādhikarāṇikāḥ saha tām śamīm samabhyetya tārasvareṇa provāca: (vs as Spl) bhagavati vanadevate, āvayor madhye yaś cāuraḥ, tam kathaya. atha śamikoṭarasthaḥ pāpabuddhipitā provāca: bhoḥ, dharmabuddhināpabṛtam etad dravyam. Sy 47. 25 Und am folgenden Tage begab sich der Richter dorthin und verhörte den Baum, und der Vater des Listigen redete aus dem Baume heraus und sprach: Die Denare an meiner Wurzel, die hat der Einfältige genommen. Ar. (547) T 57. 15 tac... cintayām āsa: katham avāk pādapo vācam vyāhariṣyati. tat kṛāṇānāra bhavitavyam. sarvathā buddhisādhyaṃ etat. atha dharmasthānīyān āha: aho vismayaḥ, adyāpy (α om py) aviṣṭa eva loka dharmabuddhir (β dharmo or °maḥ; so read, with punctuation after it, as in ms. R. The meaning is not what Hertel assumes, but "Righteousness is after all undestroyed in the world!" Cf. the Gujerati text based on this passage of T, Hertel, Pañc., p. 160 f.) aham vijane 'smin vana ekāky āgāmya tad dravyaṃ gṛhitavān. athāpaśyam ahim (ms. aham; see below) atikāyam āyāntam. cintitām ca mayā: kaṣṭam idam āpatitam. abhihitām ca: punar api viṣayā labhyante na tu prāpāḥ. (ms. add na hi, om Hertel) punar āgāmiṣyāmi. ity atrāiva (α anyatrāiva) vṛkṣamūle 'vasthāpitam. adhunāvaśyaṃ rājasaśat samarpitavyam. kiṃ tv asmāt sthānād ekānte 'vasthānaṃ kurudhvam, yāvad aham enaṃ nidhipālāṃ kṛṇasarpam parājayāmi. SP 707 text (om ca; α āpāditam, ed. here adds iti [α om]; α om imam... āruhya; α nirupayāmi). So 229 tad asaṃbhāvyam ākarṇya niscitāṃ duṣṭabuddhinā, atrāntaḥ sthāpitāḥ ko 'pity uktvā. Kṣ 374 (121) dharmabuddhir jitas tatra vicintya kṣaṇam ātmanā, hṛtaṃ tan nidhipālēna tam nudāmiti (so Ma. em.; Ma ms. nudāmiti, ŚP. tu dāṣṭy) abhāṣata. Spl 106. 14 tad ākarṇya sarve rājapuruṣā vismayotphullānayanā yāvad vittalahaṇocitāṃ śāstradrṣṭyā vittalahaṇocitāṃ nigrāhaṃ vicārayanti. Sy 47. 29 Da stutzte der Richter und verwunderte sich und sprach: So etwas kann nicht mit einfachen Dingen zugehen. Untersucht den Baum ringsum. Ar Then the amazement of the judge increast, and he was at a loss to know what to think of the matter. And he began to consider and to reflect: Has anybody gone around the tree and lookt at that hollow?—For Hertel's views on this passage see Tantr. Einl. pp. 92—94; and see my remarks, Introduction, Vol. II, p. 97. I cannot agree with Hertel that T alone preserves the sense of the orig.; on the contrary T seems to me secondary. First: even with Hertel's two emendations, the text of T reads very ill; it sounds bizarre and badly constructed. Second: there is no support for it in any other version except Kṣ, which is known to be dependent on T. [In passing I may note that I think Kṣ undoubtedly means a snake by its nidhipāla, not a yakṣa as Hertel assumes, and that it is unnecessary to suppose that Kṣ had before him a

nirīkṣayāmi. (548) *iti nirīkṣyā 'hāryāiḥ śuṣkadāruparṇanicayāir*
vrkṣavivaram āpūryā 'gnim ādīpayitum ārabdhāḥ. (549) *atha*
(jvalati tasminn) ardhadagdha(āsarīr)āḥ (sphuṭitadr̥ṣṭiḥ) karuṇam
ākrandan duṣṭabuddhipitā kimcic(cheṣa)jivito (vrkṣakoṭarān)

text reading *ahim* for *aham* (T 58. 2) or emended *aham* to *ahim*, since T 58. 6 contains the unambiguous word *kṣṇasarpam*, which Hertel apparently forgets. A late interpolation of this passage from T is found in Yaśodhīra's *Pañcākhyāna*, in Gujerati; Hertel, *Pañc.*, p. 159 ff.] Third, Hertel is wrong in stating that the "later versions", except SP, agree in making the judge(s) start the bonfire; for the Jn versions agree with T, SP, and Kṣ in making Dharmabuddhi start the fire, and this is certainly what the orig. had. Fourth, Hertel's argument that Dharmabuddhi, because he stood condemned on *prima facie* evidence, could not take any further action (such as burning out the tree) without first making a "confession" as in T, is most unconvincing. Neither in Hindu law nor in any other law is there anything to prevent a defendant, against whom *prima facie* evidence of guilt has been presented, from trying to disprove the credibility of the hostile testimony. That is what Dharmabuddhi does. He undertakes to prove that the supposed oracle is a fraud; and he succeeds.—The only point in the reconstruction on which I feel doubtful is whether the orig. made the judge(s) express astonishment at the oracle (as in Pa, Jn, So), instead of (or perhaps originally in addition to) Dharmabuddhi. The close verbal agreement of T and SP on this point, making Dharmabuddhi alone express astonishment, suggests that they probably have preserved the orig.; and it is difficult to conceive any verbal combination of the T-SP version with one in which the judges show astonishment. The variation which attributes the astonishment to the judges is a simple and natural one and may easily have occurred independently in Pa, Jn, and So. In Pa and So—but not in Jn—this led to a further departure from the orig.; Pa and So make the judge(s), instead of Dharmabuddhi, responsible for the "smoking out" of Duṣṭabuddhi's father. (548) T 58. 7 *ity uktvāhāryāiḥ...vivaram (α °rāiḥ) āpūryāgnim* (α, z pūry°; β °gninā) *ādi° āra°.* *duṣṭabuddhis tv adhomukham ekenākṣṇā vilokya* (β °valokya) *vrkṣavivarāntargataṁ vanikputraṁ* (mss. *vanigbhadraṁ*) *dr̥ṣṭvā vyathitamānā abhavat.* SP 708 *iti nirīkṣya vrkṣakoṭarān tatrāgnim nīkṣiptavān.* (α *iti nirūpīte vrkṣa° dr̥ṣṭvā tatrā* [v. l. °koṭare tṛṇāni nīkṣipyā] 'gnim nī°.) So 229d, 280a (α) *dhikṛtakāś ca te, tarugarbhe dadur dhūman.* Kṣ 875 (122) *tato vidhāya bahulaṁ tuṣaparnatṛṇānalam, dhūmenāpūrayām āsa vivaraṁ mārgasākhinaḥ.* Spl 106. 16, Pp 113. 3 *tāvad dharmabuddhinā tacchamikōṭarān vahnibhojyadravyāiḥ parivārya* (Pp *vahni° āveṣṭya* before *taccham°*) *vahninā sandipitam.* Sy 47. 31 Und sie erblickten das Loch und guckten hinein. Nun gab der Richter Befehl und man stopfte es mit dürrem Gras zu und steckte es in Brand. Ar similarly. (549) T 58. 9 *pradīpte ca vahnāu samantata ujjvalibhūtād* (β *samantajvāl°*, α °tatojjvāl°) *vrkṣavivarāt sphuṭitatanuḥ* (β °ta-nayanah) *pluṣṭakeśaḥ srastatvag yadā jāto vanik, tadā bhūmāu nipatitah.* Cf. also next, *kimcijjivitaṁ* (°ciccheṣajivitaṁ). SP 709

niḥsṛtya bhūmāu nipatitaḥ. (550) *tataḥ savismayaṁ sarvāir*
drṣṭaḥ prṣṭaś ca: (551) (*bhoḥ, kim idam.*) (552) (*tato*) *'sāv*
abravīt: aham anena duṣputreṇa (duṣṭabuddhinā) *'vasthām imāṁ*
prāpita (iti). (553) *evam abhivadan pañcatvam upagataḥ.* (554)
atha (tāi) rājādhikṛtāis tam arthaṁ jñātvā dharmabuddhaye
tad dhanam dāpayitvā duṣṭabuddhiḥ sūle nikṣiptaḥ.

(End of Story 13)

anantaraṁ duṣṭabuddheḥ (α v. l. °dhi)pitārdhadagdho niḥsṛtya nipatitaḥ (α v. l. om ni). So 230 bcd yenādhmātaḥ sa niḥsaran, nipatyādhogataḥ kṣmāyāṁ duṣṭabuddhipitā. Kṣ 376 (123) abc dhūmātikvathitaprāgo durbuddher (Ma. ms. °dhir, em. °dhi) janakas tataḥ, nirgatya. Spl 106. 17 atha jva° tas° śamikoḥare 'rdha° sphuṭitekṣaṇaḥ karuṇaṁ paridevayan pāpabuddhipitā niścakrāma. Pq 113. 4 atha... pāpabuddhipitā śamikoḥarān niścakrāma. Sy 47. 34 Jener aber konnte es vor Rauch nicht aushalten, schrieb kläglich [und starb, see § 553]. Dann schaffte man ihn dort heraus. Ar, Cheikho, And the father of the deceitful man endured for a while, and then gave up the attempt, and screamed and cried out and called for help. And the judge gave orders, and he was taken out, after he was near death. (So Ar versions.) (550) T 58. 11 tat tu mahad vāikārikāṁ drṣṭvā kim idam iti (β om kim idam iti) paraṁ vismayam upagataḥ. kimciijivitaḥ (β °cicchesaḥ; cf. prec.) ca pratyakṣam abhijñāya vaṇikputraṁ (mss. vaṇigbbhadraṁ) papracchuḥ. SP 709 text (α °mayāḥ, most α mss. om drṣṭaḥ, α prṣṭena, α om ca). Spl 106. 19, Pq 113. 6 tatas (Pq adds ca) tāiḥ sarvāiḥ prṣṭaḥ. (551) T 58. 12 kim idam idṛśam agnipatanam adhyavasitaṁ bhavateti (v. l. °ta iti; Hertel, WZKM. 25. 2, would regard idṛśam agni° as a gloss). Pq 113. 6 text. (552) T 58. 13 tato (β ato) 'sāv abr°: anena duṣputreṇāham (β aham before anena) ava°... SP 710 tenoktam: kūṭakāriṇā duṣṭabuddhinā sadvadārthaṁ (α om sadvā°) balād (α most mss. om) asmin vṛkakoḥare nikṣipto 'ham (α itthaṁ kārīto 'smi for asmin etc.). Kṣ 376 (123) cd prāha putreṇa hā hato 'smi vihvalaḥ. (After story of Heron, Snake and Mongoose, see on § 532) 380 (127) ab evaṁ kutanayenāhaṁ nihato duṣṭabuddhinā. Spl 106. 19 sarvaṁ pāpabuddhiceṣṭitaṁ nivedayām āsa. Pq 113. 6 ity ukte sa: pāpabuddhiviceṣṭitaṁ sarvaṁ idam, iti kathayām āsa. (553) T 58. 14 text. SP 711 ity uktvā (α iti vadann eva) pañc° upa°. So 230 d mṛtaḥ. [Kṣ 380 (127) cd vadann iti jagāmaṣṭaṁ dhūmasphuṭitalocanaḥ.] Sy 47. 35 (in § 549) und starb. Ar see next. (554) T 58. 14 anantaraṁ dharmādhikṛtāis tam arthaṁ jñātvābbhihitavantaḥ: duṣṭabuddhir ayaṁ pāpaḥ sūle 'vataṁsyantām iti. SP 711 tato duṣṭabuddher dhanam dharmabuddhir grhṇtv ity uktvā (for all this α some mss. nothing, some mss. tato rājājñāyā dharmabuddhaye tad dhanam dāpayitvā) rājā duṣṭabuddhiḥ (α tr du° rā°) sūle nikṣiptaḥ. So 231, 232 tad drṣṭvā vastu buddhvā ca rājādhikṛtakāiḥ (B. °kṛtāiḥ) sa tāiḥ, dāpito duṣṭa° tān dīnārān dharmabuddhaye, nikṛttahastajihvaś ca tāiḥ sa nirvāṣitas tataḥ, duṣṭabuddhir yathārthābhikhyo dharmabuddhiś ca mānitaḥ. Kṣ 381 (128) ab tato yathārthaṁ vijñāya duṣṭabuddhir hato dvijāiḥ. Spl 106. 20, Pq 113. 8

(555) ato 'hañ bravīmi: duṣṭabuddhir abuddhiś ce 'ti. (556) akhyāte cā 'khyān(ak)e punaḥ karaṭako (damanakam) abravīt: (dhiñ mūrkhā), atipāṇḍityena (tvayā) dagdhaḥ svavañśaḥ. sādhu ce 'dam ucyate:

lavaṇajalāntā nadyaḥ sribhedāntāni bandhuhṛdayāni
piṣunajanāntaṁ guhyaṁ duṣputrāntāni ca kulāni. 160.

(557) (api ca,) yasya (tāvan) manuṣyasyāi 'kasminn (eva) mukhe
jihvādvayaṁ (bhavati), kaś tasya viśvāsam iyāt. (uktaṁ ca:)

dvijihvam udvegakaraṁ krūram ekāntaniṣṭhuraṁ
khalasyā 'heś ca vadanam apakārāya kevalam. 161.

atha te rājapuruṣāḥ pāpabuddhiṁ (Pp taṁ duṣṭabuddhiṁ tasyām eva) śamīśākhāyāṁ pratilambya (Pp pravil°) dharmabuddhiṁ praśamyedam ucuḥ (here in Spl story of Snake, Heron and Mongoose, see § 532; Pp °dhiṁ praśasya rājaprasādinā samtoṣayām āsuḥ). Sy 47. 36 Und den Listigen ließ der Richter auspeitschen, und die Denare gab er sämtlich dem Einfältigen. Der Listige aber trug seinen Vater auf der Totenbahre davon. Ar, Cheikho, And punishment was visited on the deceitful man; then he was forced to restore what he had stolen; then he was turned over with his father on his back,—dead. And the thotless man departed with the ducats. [In JCap father and son are beaten, and the father dies.] (555) T A 111, SP 713, Pp 113. 10 text. [Spl 107. 20 different.] (556) T A 111 ākh° cākhāne pu° kar° 'bravīt: mūrkhā, atip° te dagdho vañśaḥ (β sva-v°). sādhu cocyate. SP 713 ity ākhāyā punaḥ kar° dam° āha: apāṇḍityād (α ati-p°) vināśitaṁ svakulam (α some mss. tr before vinā°). tathā ca. Kṣ 381(128)cd evaṁ tvam api dūrātmyāt pāśūnyān (Ma. em. pāśū°) nāśam eṣyasi. Pp 113. 10 text (om damanakam; atīśayapāṇḍ°). Sy A 82 Du, Dmng, bist schlecht und gefährlich, und durch deine schlechten Anschläge hast du das Gefolge aufgewiegelt, den Löwen verwirrt gemacht und den Stier gekränkt. Wahr heißt es. Ar (closer to Skt.; predicts that D. will come to ruin). Vs 160=

T 169, SP 143, N 116, Pp 396, Sy 103, Ar. c, SP °nāntaḥ sneho (α intends text). With c cf. Kṣ in prec.? Sy Das Wasser des Flußkanals ist süß bis zum Meere, und die Familie bleibt angesehen bis zu mißratenen Söhnen, und die Freundschaft bis zu den Verleumdern. (557) T A 112 text (om bhavati and uktaṁ ca). Pp 113. 14 text (manuṣyasyāpy eka°; om eva; upūti for iyāt). Kṣ possibly cf. 381 (128)d, under § 556? Not in Sy; Ar possibly cf. KF 58. 25 (just before next vs) How quiet and peaceful are brothers and kinsmen so long as a double tongue does not speak among them.—This last may represent part of the prec. vs, or a confusion of it with the following vs. The other Ar versions are too confused to make it possible to be sure of them. Altho this § has no certain representatives outside of T and Pp, I feel quite sure that the orig. had something of the sort; it is needed to introduce the following vs. Vs 161=T 170, Pp 397, Sy 104, Ar. b, Pp atyantaniṣṭhuraṁ. c, Tβ and ms. P of α vacanam. Sy denn ihre Zunge gleicht der Doppelzunge der Schlange, und mit ihrer Hinterlist beißen

(558) (*tan*) mamā 'py (*anēna*) tava caritena bhayam (*utpannam*).
kasmāt:

mā gāḥ piśunavisrambhañ mamā 'yañ pūrvasañstutaḥ
 cirakālopacīrṇo 'pi daśaty eva bhujañgamaḥ. 162.
 vidvāñ rjur abhigamyō viduṣi śaṭhe cā 'pramādinā bhāvyaṃ
 rjurmūrkhāś tv anukampyo mūrkhāśaṭhaḥ sarvathā varjyaḥ.
 163.

(559) (*tan na kevalam ātmāyavañśavināśas tvayā prayatitāḥ*,

sie wie die Schlange. (558) T A113 text (om tava, but ms. P has it). SP 717 mamāpi tava caritād bhayam. yataḥ. Kṣ 382 (129)ab asmākam api nāśvāsas tvayi mithyāsuhrddruhi. Spl 108. 6 (after § 560) tasmān mamāśannena bhavatā na bhāvyaṃ. uktañ ca. Pñ 113. 18 text. Sy A83 Auch ich bin infolge deiner Ränke und Verleumdungen in Aufregung geraten und wünsche sehr, weit von dir wegzukommen, denn es heißt. Ar. Vs 162=T 171, SP 144, N 117, Pñ 398, Sy 105, Ar. a, Pñ khaleṣu for piśuna. Pñ, N viśvāsāñ. b, SP, N mayāyañ pūrvasañstutaḥ (N 'sañśritāḥ), SPa ayañ me pūrvasañskṛtaḥ, Pñ mamākte pūrvasañstutāḥ; T 'sañbhṛtāḥ. c, T mss. and SP 'jirṇo (SPa v. l. text; see Hertel's note on T); N 'oparikīrṇo 'pi. d, T aśatyateva. Sy Vertraue nicht auf Böse, in der Erwägung: Wir sind in Freundschaft miteinander verbunden. Denn wenn man auch die Schlange aufzieht und einschüchtert, so beißt sie doch, bis sie stirbt. After this T, Pñ have a passage found nowhere else. T A114 katham cājasrañ paraparābhavagrahaṇena novijasi. athavā svabhāva eṣaḥ. (For all this Pñ 113.23 athavā svabhāva eṣa khalānām. uktañ ca.) Vs T 172=Pñ 400, Vs T 173=Pñ 401. Then T A115, Pñ 114.3 tat sarvathā parikṣya parasvabhāvañ (Pñ om) manuṣyeṇa (Pñ om) sañgaḥ kāryaḥ (Pñ sañgatañ kāryam). uktañ ca.—It seems to me most unlikely that this passage is orig. It interrupts the connexion of that between our vs 162 and vs 163, and introduces, very inartistically, a wholly diff. topic, only to return again in vs 163 to the topic of vs 162. T A115 (Pñ 114.3) is apparently put in to reestablish the connexion of that. Vs 163=T 174, SP 145, N 118, Pñ 403, Sy 106, Ar. a, SP agamyō (α adhigamyō, v. l. abhi°); N intends adhi°. b, SP 'py apra° (α text). T mss., and SP v. l., bhavitavyam. c, SP mūrkhō hy rjur, α (v. l. inserts na) mūrkhō rjur (with vv. ll.); N mūrkhārjavo 'nukampo 'pi. T aṇugamyō, SP adhigamyō (α abhi°, anu°). d, SP mūrkhāḥ śa° (α mūrkhāsañgah). Tṣ sarvadā, N sarvatā, SP sadā. SPa, Pñ tyājyaḥ. Sy Vertraue nicht auf einen listigen Weisen, sondern geh' klug mit ihm um und empfange Belehrung von seiner Weisheit; wende dich aber rechtzeitig von ihm ab und vertraue nicht auf ihn. Von einem einfältigen Toren wende dich nicht ab und lerne nicht von seiner Torheit, wohl aber laß dir's so viel als möglich leid tun um ihn und lehre ihn Einsicht. Dem törichten Listigen aber geh' weit aus dem Wege. Ar contains a rendering of pāda a of Skt., which is lost in Sy. (559) T A116 text (α etan for tan; om kiñ punar; α and z add 'pi after adhuna). Perhaps cf. Spl 107.22

kiñ punar adhunā svāmino 'pi vyābhicaritam.) (560) *tad yatas tvañ (svaṃ) svāminam imāñ daśāñ nayasi, tasya tavā 'nyas tṛṇabhūtaḥ. uktañ ca:*

tulāñ lohasahasrasya yatra khādanti mūṣakāḥ
gajañ tatra harec chyeno dārake ko 'tra vismayaḥ. 164.
(561) damanako 'bravit: katham (cāi) 'tat. so 'bravit:

KATHĀ 15 (STORY 15: IRON-EATING MICE)

(562) *asti kasmīñścid adhiṣṭhāne kṣīṇavibhavo vaṇikputraḥ.*

(563) *sa deśāntaram arthopārjananimittam prasthitaḥ.* (564) *tasya*

jñāto mayā svāmināḥ prāṇasaṃdehānayanāt. Pp 114.6 tan na kev° tvayāt-miyavañśavināśāya yatitam, kiñ... 'pi. (560) T A 116 tad...svaṃ (β

sva) svā° imāñ avasthāñ prāpayasi, tasya tavānyas (mss. bhavāñ yas, em. Hertel) tṛṇa°. kasmāt. SP 722 adya yas tvañ (α tad yat for adya etc.)

svāminam...tasyānyas te (α tava) tṛṇāyato. uktañ ca. Kṣ 382(129)cd yasyo-pajīvye na pritiḥ kutas tasyopajīvake. Spl 108.5 tad yadi tvañ svāmina

(read °nam) onāñ daśāñ nayasi, tad asmadvīdhasya kā gaṇanā. Pp 114.6 yas tvañ svāminam apy onāñ avasthāñ prāpayasi tasya tavānyo jano jīṇa-

tṛṇabhūta eva. uktañ ca. Sy A 84 Und dir, Dmng, geht man am besten weit aus dem Wege, denn wenn einer gegen seinen Herrn so handelt, mit welchem

Rechte können seine Kameraden zu ihm Vertrauen haben? (Cf. also Sy A 86, under § 583.) (Es ist) wie der Kaufmann sagte. Ar. Vs 164=T

175, SP 146, N 119, Spl 409 and 414, Pp 404 and 409, So 247, Kṣ 388(130), Sy 107, Ar. a, N tulāśahasahasrasya. Tα °sahasreṇa. b, T khādante

yatra mūṣakāḥ. SPx, Spl mūṣikāḥ. c, Pp śyenaḥ kuñjarahṛt tatra. N gajañ śyeno haret tatra. SP, Spl rājāḥ tatra harec° (but SPx tatṛāiva haratacchyeno,

or °cāharac chyeno). d, Pp kiñ citrañ yadi putraḥṛt. SP dārakañ, Spl bhālakāñ; T, N text. Spl nātra saṃśayaḥ. So [in this place 237b anyac ca

me śṛṇu; below] 247 mūṣakīr bhakṣyate (B. bhakṣitā) lābhi deśe yatra mahātulā, tatra dvīpam api śyeno nayet kiñ punar arbhakam. Kṣ yatra

lohasahasrasya bhakṣayanty ākhasas tulāñ, śyenaḥ kuñjarahṛt tatra kiñ citrañ yadi bhāhṛt (cf. Pp!). Ma.'s text of Kṣ lacks the entire text of the

following story. Sy Wo Mäuse hundert Pfund Eisen gefressen haben, da ist auch ein Falke, der einen Elefanten errafft, nichts Besonderes (cf. also

under vs 165 below). (561) T A 117 dam° (β adds 'bravit): katham etat (β cāitat). karaṭakāḥ (β asāv akathayat). SP 725 as T ed. (except

cāitat; but SPx etat, so 'bravit). Spl 108.9, Pp 114.10 dam° āha: katham etat. so 'bravit (Pp karaṭakāḥ kathayati). Sy A 85, Ar as usual. (562) T

59.25 asti...kṣīṇabāndhavo vaṇikṣutaḥ (R°putraḥ). SP 726 asti ka° nagare (α paṭṭane) kṣīṇa°...So 237cd āsit ko 'pi tulāśeṣaḥ pitryārthāt prāḡ vaṇikṣutaḥ.

Spl 108.11, Pp 114.12 asti ka° adhi° jīṇādhano (Pp nāḍuko) nāma vaṇik°. Sy 49.7 Es war einmal ein armer Kaufmann. Ar. (563) T 59.25 text.

SP cf. under § 565. Spl 108.11, Pp 114.12 sa ca dravyakṣayād (Pp vibhava-kṣ°) deśāntaragamanamanā vyacintayat (Pp °gamanam aci°). Sy 49.7 der

ging in eine andere Gegend, um Geschäfte zu machen. Ar. (564) T

(*ca grhe pūrvapurūṣopārjitā*) lohapalasahasraghaṭitā tulā 'sti. (565) *sa* (*cā*) 'nyasmin vaṇikputrake tāṁ nikṣīpya deśāntaram (*arthopārjanāya*) prāyāt. (566) *sa* *ca* mandabhāgyatayā (*bahunā 'pi kālena*) na kiñcit prāpya pratyāgatas (*tāṁ nikṣiptāṁ*) tulāṁ tasmāt prārthitavān. (567) *asāv api* (*lubdho*) 'bravit: sā (*tulā*) mūṣakāir bhakṣite 'ti. (568) (*athā*) 'sāv acintayat: (*vismayanīyam etat.*) *katham lohasahasramayīm tulāṁ mūṣakā bhakṣayiṣyanti* 'ti. (569) *antarīnam avahasyā* 'bravit: *avaśyam etad evam.* (*yat*

60.1 *tasya tulā lohasahasrakṛtā* (*α* °sahasrasya kṛtā) vidyate. SP see next. So 238ab *ayahpalasahasreṇa ghaṭitāṁ tāṁ tulāṁ ca saḥ*. K₅ see next. Spl 108.18, P₄ 114.19 text (Spl tr *pūrva*° after *lobabbhāraghaṭitā* [so Spl]; Spl 'sit for 'sti). Sy 49.8 Er besaß hundert Pfund Eisen. Ar. (565) T 60.1 text (om *ca*; mss. *vaṇigbhadra*ke, em. Hertel). SP 726 (fuses the two prec. §§ with this) *sa* *ca* *dravyārjanāya* *subhṛdi* (*α* v. l. *priyasubhṛdi* *dravyārjanāya*) *lohasahasrasya tulāṁ nikṣīpya* (*α* v. l. *puts dravyā*° here) *deśā*° prāyāt. So 238cd *kasyāpi vaṇijo haste nyasya deśāntaram yayāu*. K₅ 383abc (with all this story om in Ma) *purā lohasahasrāṅkūṁ nyāṣikṛtya tulāṁ vaṇik, vaṇiggehe*. Spl 108.18, P₄ 114.20 *tāṁ ca kasyacid vaṇijo grhe* (P₄ *ca śreṣṭhilakṣmaṇasya*) *nikṣepabhūtāṁ kṛtvā deśā*° *prasthitāḥ*. Sy 49.9 Weil er nun keinen Hausgenossen hatte, übergab er es einem Bekannten zur Hut und verreiste. Ar. Note that *arthopārjanāya* seems pleonastic here after § 563; it is supported only by SP in addition to T, and SP seems to have got it from § 563, which SP fuses with this §. (566) T 60.2 *kṣīṇabhāgyatvāc ca tena bahunāpi kālena na kiñcid āśāditam, pratyā*° *ca tāṁ tulāṁ tas*° prār°. SP 727 *sa* *ca* *manda*° *na kiñcit prāpya nivṛttaḥ*. *subhṛdi nikṣiptāṁ tulāṁ* (*α* *tataḥ suhṛdāṁ lohatulāṁ*) *ayācata*. So 239ab *āgataś ca tato yāvat tasmān mṛgayate* (B. *mārgayitum*) *tulāṁ*. K₅ 383cd, 384a *ciraṁ bhrāntvā digantāt punar āyayāu, tāṁ yācamānaṁ svatulāṁ*. Spl 108.20 *tataḥ suciraṁ kālaṁ deśāntaram bhrāntvā punas tad eva svapuram āgatya tāṁ śreṣṭhinam uvāca: bhoḥ śreṣṭhin dīyatāṁ me sā nikṣepatulā*. P₄ 114.21 *tataś ca suciraṁ yadṛcchayā deśāntareṣu bhramitvā punas tad eva nagaram samāgatya tāṁ lakṣmaṇaśreṣṭhinam jagāda: bho lakṣmaṇa, samarpaya me nikṣepatulāṁ*. Sy 49.10 Heimgekehrt, forderte er von seinem Bekannten das Eisen zurück. Ar. (567) T 60.4 *tenoktam ca: sā* (β adds *tulā*)... SP 728 *asāv*... 'bravit: *mūṣakāir* (*α* *mūṣi*°) *bha*° 'ti. So 239cd *akhubhir bhakṣitā seti tāvat tāṁ so* 'bravid *vaṇik*. K₅ 384bc *abravīn mādhubarāṁ vaṇik, bhakṣitā mūṣakāiḥ sārḍhaṁ*. Spl 108.21 *sa āba: bho nāsti sā tvadīyā tulā, mūṣikāir bhakṣitā*. P₄ 114.23 *tato lakṣmaṇaḥ prāha: bho nāḍuka, tvadīyatulā mūṣakāir bhakṣitā*. Sy 49.12 Der aber hatte das Eisen verkauft und den Erlös für sich ausgegeben. Und er sprach zum Kaufmann: Das Eisen haben die Mäuse gefressen. Ar. (568) T 60.4 text. SP 729 *so* 'py (*α* *asāv*) *acin*°: *kim idam apūrvam* (*α* v. l. *āścaryam*, and adds *lohasahasratulā mūṣikāir bhakṣitā*) *iti*. Others om. (569) T 60.5 text. SP 729 *sa* *evopāyaḥ tatheti kṛtvā*. (*α* om all this.) So 240 *satyaṁ susvādu tal* (B. *yal*)

kāraṇam: vṛṣyaṃ) svādu (*mṛdu ca*) lohaṃ *katham ākhavo na bhakṣayiṣyanti. iti pratipannavāk.* (570) *asāv api (su)parituṣṭa-hṛdayaḥ* (*pādyādipuraḥsarāṃ tasya pūjāṃ kartum ārabdhavān*) bhojanaṃ (*ca*) prārthitavān. (571) (*tasya ca nā 'tidūre nadī. tatra*) snānābhyudyatasya *ca tasya svīyaṃ putram (ekam) āmalakasnānaśāṅkāsametaṃ (prṣṭhataḥ) preṣitavān.* (572) *asāv api snātvā (pratyāgacchaṃs taṃ) dārakam anyasmin mitragrhe*

lohaṃ tena jagdhaṃ tad ākhubhiḥ, iti so 'pi tam āha sma vaṇikputro (B. bahiḥ śocan) hasan hṛdi. Kṣ 384d, 385ab tac chrutvā so 'bhyabhāṣata, mūṣakā bhakṣayanty eva lohaṃ madhurapeśalam. Spl 108.22 jīrṇadhana āha: bhoḥ śreṣṭhin, nāsti doṣaḥ te yadi mūṣikāir bhakṣiteti. Idṛg eva saṃsāraḥ. na kiṃcid atra śāśvatam asti. Pp 114.24 tac chrutvā nāḍukaḥ prāha: lakṣmaṇa, nāsti te doṣaḥ, yadi sā mūṣakāir bhakṣitā, yata Idṛg evāyaṃ saṃsāraḥ. na etc. as Spl. Sy 49.14 Der Kaufmann nun, um seinen Bekannten nicht ängstlich und furchtsam zu machen, sprach zu ihm: So ist's denn wahr, was man sagt [I assume that this represents iti pratipannavāk]: Nicht gibt es unter den Vierfüßlern, noch unter den Zweifüßlern ein Wesen, das schärfere Zähne hat als die Maus. Aber während dies geschehen ist, finde ich wenigstens dich gesund und wohl, und so ist der Verlust, den mir die Mäuse zugefügt, zu verschmerzen. Ar. (570) T 60.8 text (β om su; ed. with α 'parihṛṣṭahṛd'; ed. em. bhojane for mss. bhojanaṃ). So 241 prārthayām āsa ca tato vaṇijo 'smāt sa bhojanam, so 'pi saṃtuṣya tat tasmāi pradātum pratyapadyata. Kṣ 385cd nīṣamyeti vacas tuṣṭas tasmāi tathyam akalpayat. Sy 49.21 Jener aber freute sich, daß ihm der Kaufmann Glauben schenkte. Und nachdem er ihn eingeladen, an dem Tage in seinem Hause zu speisen. Ar. On bhojanaṃ see my Introduction, Vol. II, page 96. (571) T 60.10 text (β om 1st ca; β āmala-snāṃ). SP 729 (α begins tadanan-taraṃ, or evaṃ gacchati kīle) tatputreṇābhyāgāsanānārthaṃ (α 'putraṃ snān') ālīḍdikaṃ grāhayitvā (α v. l. grhītṛvā; α v. l. adds snātum) gataḥ. So 242 tataḥ sa saha kṛtvāsa vaṇijaḥ putram arbhakam, snātum vaṇiksutaḥ prāyād dattāmalakamātrakam (B. 'pātrakam). Jn diff.; Spl 109.2, Pp 114.26 param ahaṃ nadyāṃ snānārthaṃ gamiṣyāmi. tat (Pp tatas) tvam (Pp adds dhanadevanāmānam) ātmiyaṃ śīṣum etaṃ mayā saha (Pp ātmiyaputraṃ, om rest) snānopakaraṇastat preṣayeti (Pp 'pakaraṇagrahaṇāya mayā saha saṃpreṣaya). so 'pi cābhyabhāṣāt tasya śāṅkitaḥ svaputraṃ (Pp so 'pi lakṣmaṇo nijacābhyabhāṣāt putram dhanadevam) uvāca: vatsa, piṭṛvyo 'yaṃ tava (Pp te nāḍukaḥ) snānārthaṃ nadyāṃ yāsyati. tad gamyatām anena sārḍhaṃ (Pp saha) snānopakaraṇam ādāyati. (vss.) athāsāu vaṇikśīṣuḥ (Pp lakṣmaṇaputraḥ) snānopakaraṇam ādāya prabṛṣṭamanās tenābhyāgatena saha prasthitaḥ (Pp nāḍukena saha nadyāṃ gataḥ). Sy, Ar cf. next. (572) T 60.11 text (om snātvā, taṃ, and tadgrham; praviṣṭaḥ for āgataḥ). SP 730 sa ca snātvā tatra (α om sa...tatra) tasya putram anyatra guptaṃ kṛtvā (α adds tadgrham) samāgataḥ (α om sam). So 243 snātvārbhakaṃ taṃ (B. om) nikṣipya guptaṃ kvāpi subhṛdgrhe, eka evāyayāu tasya sa dhīmān vaṇijo grham. Kṣ 386ab tat putraṃ so 'py athāikānte hṛtvā nikṣepah-

(su)guptam kṛtvā (*tad*)gr̥ham āgataḥ. (573) pr̥ṣṭas ca tena vaṇijā: (574) kvā 'sāu dāraḥ *tavā* 'nupadapreṣitaḥ. (*iha na praviṣṭa*) iti. (575) (*atha*) so 'bravīt: śyenena 'pahṛta iti. (576) tac chrutvā (*param*)āvigno (*nirdayābhūtaś ca tam bāhau gr̥hītvā*) dharmasthānam (*upa*)nītavān. (577) āha ca: paritrāyadhvam̐ (paritrāyadhvam), anena (*durātmanā*) me dāraḥ (*kvāpi*) gopita

riṇaḥ. Spl 109.13 tathānuṣṭhite vaṇik snātṛvā tam śiśum nadiguhāyām prakṣipya taddvāraṁ br̥hacchilayūchādya satvaram̐ gr̥ham āgataḥ. Pp 115.12 atha nāḍuko nadyām snātṛvā tam lakṣmaṇaputraṁ dhanadevaṁ giri-guhāyām prakṣipya taddvāre br̥hacchilām dattvā lakṣmaṇagr̥ham āyāto. Sy 49.23 nahm der Kaufmann den Sohn seines Bekannten mit sich und versteckte ihn. Ar (JCap adds in domo cuiusdam). (573) T 60.12 atha bhojanasamaye sārthavāho dāraḥ adṛṣṭvā samākulamanāḥ śaṅkitahr̥dayaś ca tam apr̥cchat. SP 731 (after next) iti pr̥ṣṭaḥ. So 244ab (after next) evam̐ (B. eva) pr̥cchantāṁ vaṇijaṁ ca tam. Spl 109.14 text. Pp 115.14 lakṣmaṇena pr̥ṣṭaḥ. Sy 49.24 Spricht zu ihm sein Bekannter. Ar. (574) T 60.13 text. SP 731 kvā'sau dāraḥ (iti, cf. prec.). So 244a arbhaḥ kvā sa ity. Spl 109.15 bho abhyāgata tat kathyatām kutra me śiśur yas tvayā saha nadim̐ gata iti. Pp 115.14 bho nāḍuka kathyatām, kvā me putro dhanadevas tvayā saha gataḥ sthitavān. Sy 49.25 Als du meinen Sohn nimmst, was hast du mit ihm gemacht? Ar. (575) T 60.14 text. SP 731 (α begins asāu) śyenenaḥpahṛta ity abravīt. So 244cd śyenena so 'rbhako nītaḥ khān nipatyety uvāca saḥ. Kṣ 386cd śyenena te hr̥taḥ sūnur ity āha vikṛtānanāḥ. Spl 109.16 sa āha: nadītaṣṭ sa śyenena hr̥ta iti. Pp 115.15 nāḍuka āha: bho lakṣmaṇa, nadītaṣṭ chyenenaḥpahṛtaḥ. Sy 49.26 Spricht zu ihm der Kaufmann: Ich habe deinen Sohn nicht genommen, sondern er ist mir aus freien Stücken nachgegangen und da habe ich gesehen, daß ein Falke niederstieß und ihn erraffte. Ar. (576) T 60.14 text (ms. R āvignahr̥dayo; β °bhūtaś ca tasyopari gr̥hāyitvā ca dharm̐; ed. with α om upa). SP 731 tac chrutvā dāraḥnāśād udvigno dharmādhiḥkṛtānām sthānam (α °dārakapitā dharmasthānam) gatvā. So 245 chādito me tvayā putra iti kruddhena tena ca, nītaḥ sa vaṇijā rājakule 'py. Kṣ 387ab tato vivāde sampr̥apte nagarādhipateḥ puraḥ. Jn first have a mutual recrimination between the two; then Spl 109.21 evam̐ vivadamānau dvāv api rājakulāṁ gatāu. Pp 115.20 evam̐ vivadantāu tāu dvāv api rājadvāram upagatāu. Sy 49.29 Da wehklagte er und schrie und reklamierte [literally "appellierte an den König" says Schulthess; this should have been his translation! JCap and other Ar versions "complained to the men who were there"], sich Kopf und Brust schlagend. Ar. (577) T 60.15 text (om one pari° and durātmanā). SP 732 parit° parit° (α om pari twice, and adds mama putro) anena durātmanā dāraḥ (α om) nīta (α vināśita) iti. So cf. 245a in prec. Spl 109.21, Pp 115.21 tatra śreṣṭhi (Pp tato lakṣmaṇas) tīrasvareṇa provāca: bho abrahmaṇyam abrahmaṇyam (Pp adds vartate). mama śiśur (Pp putro dhanadevanām) anena cāureṇāpahṛtaḥ (Pp nāḍukenāpa°). Sy, Ar cf. prec.

iti. (578) *prṣṭas cā 'sāu dharmādhikṛtāḥ: (†kim etat. kathya-tām iti.†)* (579) *sa (vihasyā) 'bravit: śyenenā 'pahṛta iti.* (580) *(tatas) tāir (vismītamanoḥ) abhihitāḥ: (alāukikam etat.)* *katham śyeno dārakam apahariṣyati 'ti.* (581) *sa āha: kim atra citram.*

tulām lohasahasrasya yatra khādanti mūṣakāḥ

gajam tatra harec chyeno dārake ko 'tra vismayah. 165.

(582) *tac chrutvā tāir adhigatavṛttāntāir uktam: samarpayā*

(578) T 60. 16 text (*prāḍvivākāḥ* for *dharmādhī*). SP 733 *atha tāir* (α om *atha tāir*) *dharmādhikṛtāḥ* (α adds *api*) *prṣṭas cāsāv.* Spl 109. 23, Pq 115. 22 *atha dharmādhikṛtāḥ tam* (Pq adds *nāḍukam*) *ucuh: bhoḥ samarpayātām śreṣṭhisutaḥ* (Pq *samarpayā lakṣmaṇaputram*). (579) T 60. 17 text. SP 733 *āha* (α *abravit*): *śye°...* So 245d *āha sma tat tathā.* Spl 109. 23, Pq 115. 24 *sa āha* (Pq *nāḍuko jagāda*): *kim karomi, paśyato me nadītaḥ chyenenaḥ pahṛtaḥ śiśuḥ* (Pq *chyenena nītaḥ*). (580) T 60. 17 text (om *alāuk° etat*). SP 734 *tāis cābhihitam: katham etad alāuk° iti* (α om *iti*). So 246abc *asambhāvyam idam śyeno nayet katham ivārbhakam, iti sabhyāis ca tatrokte* (B. °to). Kṣ 387cd *katham śyeno hared būlam vismitān.* Spl 110. 2, Pq 116. 1 (Spl begins *tac chrutvā*) *te procuh: bho* (Pq adds *nāḍuka*) *na satyam abhihitam bhavatā* (Pq *uktam tvayā*). *kim śyenaḥ śiśuḥ* (Pq *pañcadaśavārṣikam putram apa-*) *hartum samartho bhavati* (Pq *śaknoti*). Sy 49. 31 *Wo hat man gesehen oder gehört, daß ein Falke einen Knaben erraffen kann? Ar.* (581) T 60. 18 *dharmādhikṛtāis tathyam prachyamāno 'bravit: kim...* SP 734 text (α *asāv* for *sa*). So 246d *vaṇikputro jagāda sah.* Kṣ 387d *ity uvāca sah.* Spl 110. 3 *sa āha: bho bhoḥ śrūyatām madvacah.* Pq 116. 2 *tato nāḍuko vihasya provāca: bhoḥ śrūyatām madvacanam.* Sy 49. 32 *Da sprach der Kaufmann zu ihm. Ar* (as Sy; JCap adds *Ita est*). Vs 165, same as vs 164; repeated verbatim in Jn; given only here in So, Kṣ; the Pa versions here point to an orig. *vs*, altho T and SP have prose. T 61. 1 *yatra tulā lohasahasrasyāsa gehe māḍiyā mūṣakāir* (β *mūṣi°*) *bhakṣitā, tatra katham dārakāḥ śyenenā nāpahriyata iti.* SP 734 *katham* (α v. l. *yal*) *lohasahasratulā mūṣakāir* (α *mūṣi°*) *bhakṣiteti.* Jn, Br see on vs 164. Sy 49. 33 *Wo die Mäuse hundert Pfund Eisen haben fressen können, da ist auch ein Falke, der einen Elefanten errafft, nichts Besonderes. Ar* similarly. (582) T 61. 3 *tac ca* (β om) *śrutvā pratipāditavantas te prāḍvivākāḥ parasparasya tattulātaddārakadānam* (β om *tad*, α *la* for *tad*; α °*dāram*) *iti.* SP 735 text (ed. *upagatavṛtt°, α adhigatārthāir; α ānayatu or °ti; α tathāivānu°*). So 248 *tac chrutvā kātukāt prṣṭavṛttāntāis* (B. °*tas*) *tasya dāpitā, sabhyāis tulā sū tenāpi sa ānyārpito 'rbhakāḥ.* Spl 110. 6 *te procuh: katham etat, tataḥ śreṣṭhī sabhyānām āditāḥ sarvam vṛttāntam nivedayām āsa. tat tāir vihasya dvāv api tū parasparaṁ sambodhya tulāśiśupradānena samtoṣitān.* Pq 116. 6 *te procuh: katham etat. nāḍuko 'pi teṣāṁ tulāvṛttāntam akathayat. tam śrutvā vihasyāikasya tulām aparasya putram samarpayām āsuh.* Sy 49. 35 *Sein Bekannter sprach: Bruder, dein Eisen habe ich gegessen und habe*

'*śya* (lohasahasra) *tulām ayam api dārakam āneṣyati 'ti.* (*tatas tātū tathā 'nuṣṭhitavantāu.*)

(End of Story 15)

(583) *ato 'haṁ bravīmi: tulām lohasahasrasye 'ti.* (584) †(*tat kiṁ paśor iva niḥsaṃjñasyo 'padiṣṭena.*) *śrutavati prajñā jale tūlām (rakte viṣaṁ) satsu saṃgataṁ (prema priyāsu) guhyam aviniteṣu visarpitaṁ kirtimatām ca loke sādhujanma. (kasmāt):†*

na jātīdharmaḥ puruṣasya sādhuṭā

caritramūlani yaśāṁsi dehinām

akirtir āpacchatajālakarṣaṇī

kṛtaghnam anveti paratra ce 'ha ca. 166.

Bitteres gegessen. Nimm so viel, als ich mir dafür habe zahlen lassen, und gib mir meinen Sohn. Ar as Sy (with addition "they did so"). (583) T A 118, SP 737, Spl 110. 8, Pp 116. 9 text. Here follows So 249—251, with no correspondents elsewhere; and Sy A 86, a repetition of the sense of § 560: Da du, Dmng, deinem Herrn eine solche (Art) Freundschaft bewahrt hast, welches Vertrauen können nun wir, deine Kameraden, in dich haben? Es heißt. Ar similarly. (584) T A 118 text (for visarpitaṁ Hertel em. vimarsitaṁ, which spoils the sense and is proved wrong by Ar; the emendation is withdrawn by Hertel, ZDMG. 69. 296, at the suggestion of Winternitz, WZKM. 25. 57). No correspondents elsewhere except in Ar, JCap 98. 10, also KF, OSp. I am very doubtful whether T has preserved the form of the orig. In fact, I believe that the orig. had here the familiar vs: *jale tūlām khale guhyam pātre dānaṁ manāḥ api, prājñe śāstram svayaṁ yāti vistāraṁ vastuśaktiṭaḥ* (found with unimportant variants in Vikramacarita and elsewhere, see Boettlingk, I. Spr. 2365; Winternitz, WZKM. 25. 58, recalls this vs in connexion with the T passage). The vs may have been introduced by a prose sentence like the first sentence of T's text. The Ar versions clearly reflect *pātre dānaṁ, prājñe śāstram*, and *khale guhyam* (in this order), and have no representative of the other comparisons found in T or of any other comparison except that their opening phrase suggests a misunderstanding of *jale tūlām* or a synonymous phrase. I believe that the orig. of Pa (Ar) understood *jale* as the equivalent of *jaḍa*, "stupid", and took *tūla* as an equivalent of *sneha* in the sense of "affection" (unless the orig. had *jale snehaḥ* instead of *j' tūlām?*). JCap reads: *nec scis nil esse in mundo peius illo qui credit in eo qui non habet fidem (jale tūlām!)*, *et qui facit misericordiam illi qui non recognoscit illam (pātre dānaṁ, turned topsy-turvy)*, *et qui dat doctrinam non recipienti (prājñe śāstram, again topsy-turvy)*, *et secretum revelat non celanti illud (khale guhyam)*. OSp p. 103, top, *ca non es cosa que peor empleada sea que el amor en quien non ha lealtad, e el bien en quien non lo agradece, e el saber en quien non lo entiende, et la poridad en quien non la celsa.* KF p. 60 middle is looser and more remote. Vs 166=T 176, Sy 108, Ar. Sy Deinen

(585) *yac cā ('jasraṁ) parārdhyaguṇaparo 'si, tad api tvāṁ prakṛtir ākarṣati. katham.*

prāyeṇe 'ha kulānvitaṁ kukulajāḥ śrīvallabhaṁ durbhagā
dātaraṁ kṛpāṇā rjūn anjavas tejasvināṁ pūtārāḥ
vairūpyopahatās ca kāntavapuṣaṁ sūkhyasthitaṁ duḥsthita
nānāśāstraviśaradaṁ ca puruṣaṁ nindanti mūrkhāḥ
sadā. 167.

athavā:

tasyo 'padeśaḥ sapphalaḥ sakṛduktāṁ hi vetti yaḥ
tvāṁ tu pāṣāṇaniśceṣṭa upadeśena kiṁ tava. 168.

(586) (*kiṁ ca mūrkhā,*) tvayā (*saha*) *saṁvāso 'pi na śreyān.*
(*anyathā kadācit tvatsaṁparkād asmākam apy anarthaḥ syāt.*
uktaṁ ca:)

labhate puruṣas tāṁs tān guṇadoṣān sādvasādhusaṁparkāt
nānādeśavicārī pavana iva śubhāśubhān gandhān. 169.

Ruf kann nicht irgend jemand ändern. Ar, JCap 98. 13 Nec spero aliquo modo posse transmutari tuos mores, sed in natura in qua natus es permanebis. (585) T A 119 text (I read with mss. of α; β parārdhyaparagūṇo; Hertel em. parārdhyaguṇanindāparo, failing to understand the correct reading of the α mss.). Spl 110. 9 tan mūrkhā saṁjivakaprasādam asahamānena tvayāṅgitat kṛtam. aho sādhy idam ucyate. Pp 116. 9 karaṭakaḥ punar abravīt: tat, mūrkhā, pīṅgalakakṛtāṁ saṁjivaka° etc. as Spl (yad vā for aho). In Sy and Ar this and the following vs are put after our vs 169. Sy A 88 Und du betrachtest die Worte der Freunde wie Vorwürfe. Es heißt. Ar, JCap 98. 22 Et ego quidem scio tedium verborum meorum aput te, sed nunquam mundus cessavit ab hac sua natura (prakṛtir ākarṣati!). Vs 167=T 177, Spl 415, Pp 410, Sy 111, Ar. a, Jn prāyeṇātra. Spl śrīvallabhaṁ. b, Tβ tejasvināṁ; all T mss. pūtārāḥ, em. Hertel, Pp kātārāḥ, Spl vittānvitaṁ nirdhanāḥ for te° pu°. c, T mss. vṛttasthitaṁ, ed. em. vṛtti°, Spl dharmāśrayaṁ pāpino for sāu° duḥ°. d, Spl °śāstravicakṣaṇaṁ. Spl janāḥ for sadā. Sy Die aus schlechter Familie sehen die aus vornehmer Familie, die verschmähten die begehrten Frauen, die Geizigen die Freigebigen, die Unfähigen die Tüchtigen, die Bösen die Guten, die Verdorbenen die Rechtschaffenen, die Toren die Weisen wie einen Vorwurf an. Ar similarly. Before next vs T and three mss. of SP insert athavā. Vs 168=SP 147, N 120; prose in T A 120. 1, Pp 116. 19 tasyāiva yuktam (T mss. tasyāyuktam, ed. em. tasya yu°) upadeṣṭum, yaḥ sakṛduktāḥ grhṇāti. tvāṁ (Pp adds tu) pāṣāṇa iva (Pp adds śūnyaḥṛdayo) niśceṣṭaḥ. kiṁ tavopadiṣṭena. Variants of SP, N: b, SPα tu for hi, N ca. d, SP ed. upadeśo nirarthakaḥ, α, N text. The general character of the sentiment favors the assumption that the orig. had a vs; but of course this cannot be regarded as certain. (586) T A 120. 2 text (om kiṁ ca). SP 740 tvayāsmākaṁ saṅgo (α v. l. saṁyogo) 'py anucitaḥ. Pp 116. 20 text (°saṁvāsa eva na yujyate. kadācit°). Sy A 87 Mit dir darf man überhaupt

(*pāiśunya*mātrakuśalaḥ sāuhārdasya vināśakaḥ
 pramāṇaṁ tvādrśo yatra tat kāryaṁ na śubhaṁ bhavet. 170.)
 (587) api ca: (*piśunānāṁ na kinchit svārtham upapadyate vināśād
 ṛte. antyāśv apy avasthāsu nāi 'vā 'kāryaṁ vyavasyanti sādha-
 vaḥ kartum. tathā hi:*)

yad akāryam akāryam eva tan
 na budhas tatra matiḥ prayojayet
 parayā 'pi tṛṣṇā prabādhitāir

na hi rathyāgatam ambu piyate. 171.

(588) ity uktvā tatsakāśād apetaḥ karāṭakaḥ. (589) atha piṅga-
 lakāḥ saṁjīvakāṁ vyāpādyā, (590) praśāntakopo ('*śṛgdigdham*

nicht verkehren, denn. Ar as Sy. Vs 169=T 178, SP 148, N 121, Pq 415, Sy 110, Ar. a, SP guṇavān for tās tāt, but SPa text; N tāt. b, SP guṇadoṣāu (α guṇāguṇān, one ms. with N text). c, SP, N °vīhārī. Sy Wer den Bösen anhängt, holt sich bei ihnen Bösheit, und wer den Rechtschaffenen, Rechtschaffenheit; wie der Wind, wenn er über Gestank fährt, Gestank mit sich bringt, wenn über Wohlgerüche, angenehmen Duft. T adds athavā. Vs 170=T 179, Pq 422. T reads in a bhedaṁmātra°, b sāuhārdānām vināśanāḥ, c damano for tvādrśo, d na before tat (one ms. omits na).

(587) T A 121 text. SP 743 api ca. Kṣ 346a (92c) pāiśūnyo (Ma. em. piśūno) 'si (?? It is barely possible that this, which follows our § 458 in Kṣ, is a reflex of this section). Pq vs 423 sthito 'py antyāśv avasthāsu nāivākāryaṁ vyavasyati, sādhus tat kurute yena na loke dūṣyate yaśaḥ. The orig., if it contained anything of the sort, may have had a vs like Pq. Vs 171=T 180, SP 150, N 122, Pq 425. c, SP ed. vibādhitāir (α with Pq text), N corrupt (omits the word), T pipāsi-tāir.

(588) T A 122 text (ms. z om kara°, R tr kara° before apetaḥ). SP 748 ity uktvā karāṭakadamanakāu piṅgalakasamīpaḥ gatāu. Pq 123. 24 ity uktas tadyanītimārgānugaṁ vacanaṁ kuṭabuddhitvād viṣam iva manyamāno damanako 'pasṛtaḥ. Sy nothing. Ar, JCap 98. 25 Fuit autem finis verborum Kelile cum Dimna hic; OSp. p. 103, towards bottom, Et en este lugar se acabó la razón de Calila e Dimna. (589) T A 123. 1 atha vyā° saṁ° pi°. SP 748 pi° tu (α ca) saṁ° vyā°. Hp 84. 10, Hm 56. 13 saṁjīvakāḥ siṁhena vyāpāditāḥ. atha... (Hp text; Hm atha saṁ° sevakaḥ pi° vyā°). So 252 ity ādi jalpato yāvaj jambukū tū parasparam, tāt saṁjīvakavṛṣaṁ yuddhe piṅgalako 'vadhīt. Kṣ 391(132)a hatvā tam. Spl 118. 3 athāivāṁ saṁvadatos tayoh saṁjīvakāḥ kṣaṇam ekam piṅgalakena saha yuddham kṛtvā tasya kharanakharaḥprahārābhibhato gatāsur vasuṁdharāptiṁ nipapāta. atha taḁ gatāsum avalokya piṅgalakas. Pq 123. 26 atrāntare tū piṅgalakasamīpvakāu krodhāndhitadhiyāu yuddhāya punar udyatāu. tataḥ piṅgalakāḥ saṁj° vyā°.

Sy A 89.1 Während der ganzen Zeit nun, wo Kīlīg den Dmng schmähte, kämpfte der Löwe mit dem Stier und endlich tötete er ihn. Ar, JCap 98. 1 Et iam leo interfecit Senesbam. (590) T A 123. 1 ekānte 'śṛg° pāṇiḥ pram° (v. l. vimṛjya, or viṣṛjya) cedanū abravīt. SP 748 atīśok° saṁniḥs° damanakaṁ

pāṇim pramṛjyā) 'tisokārtah saṁnīhśvasya sapaścāttāpam idam
abravīt: (591) kaṣṭam, (maḥad) idam akṛtyaṁ mayā kṛtaṁ
dvitīyam iva śarīraṁ saṁjīvakam vyāpādayatā. uktaṁ ca:

bhūmyekadeśasya guṇān vitasya

bhṛtyasya vā buddhimataḥ prapāṣe

bhṛtyaprapāṣo maraṇaṁ nṛpāṇāṁ

naṣṭā 'pi bhūmiḥ sulabhā na bhṛtyāḥ. 172.

(592) *taṁ (cāi) 'vam adhr̥tiparītaṁ (pralapantaṁ piṅgalakam)*
dṛṣṭvā (śanāir upaśliṣya) damanako 'bravīt: katara eṣa nyāyo
(*nayo vā*), yat sapatnaṁ hatvā 'dhr̥tiḥ kriyate. uktaṁ ca:

āha (for all this α only avatiṣṭhate. piṅgalaka āha). Hp 84. 11, Hm 56. 14
viśr̥antaḥ saśoka ivāvatiṣṭhate (Hm iva tiṣṭhati) brūte ca. Kṣ 391 (132) a (b?)
anutāpārtaḥ svāiram āyāsito hariḥ (b belongs here if āyāsito is right;
Ma. em. to āśvāsito, which proves to be the reading of one of SP. 's mss.!)
If āśvās is right, this pāda belongs with our § 592 or § 594). Spl 113. 6
tadguṇasmaranādrāhṛdayaḥ provāca. Pn 123. 27 praśānta° 'srgdigdhapāṇinā
smṛtapūrvasnehavaśāt karuṇayā bṛṣpārdre nayane pramṛjya sapaścāt°...
Sy A 89. 3 Aber kaum hatte er sich von seinem Zorne erholt, da machte er
sich Skrupeln. (Then vs 112, = our § 591 and vs 172;) A 90. 1 Und er empfand
Reue und saß trüben Sinnes da. Ar as Sy. (591) T A 123. 1 text (sādhu
cedam ucyate for uktaṁ ca). SP 749 kaṣṭam idam atidāruṇam (α atinśaṁsam)
āpatitam. dvitīyaṁ śarīram iva saṁjīvako vyāpāditāḥ (α om dvitīyaṁ etc.).
uktaṁ ca. Hp 84. 12, Hm 56. 15 kiṁ mayā dāruṇaṁ karma kṛtam. yataḥ.
Spl 113. 6 bho ayuktaṁ mayā pāpena kṛtaṁ saṁjīvakam vyāpādayatā yato
viśvāsagḥātād anyan nāsti pāpataraṁ karma. uktaṁ ca (then expansion). Pn
123. 28 aho kaṣṭam... mayā hi dvit° ivātmāśarīraṁ saṁ° vyāpādayatātmana
evāpakṛtam. uktaṁ ca. Sy, Ar cf. next; fusion of this prose and following
vs. Vs 172 = T 181, SP 152, N 124, Hp 160, Hm 177, Pn 427, Sy 112, Ar.
Acc. to Hertel, Pāñic. p. 80, found in Hamburg mss. of Spl, vs 395. a, T
bhūmyāik°, SPα v. l. bhūmāik°, bhṛtyāik°. b, N prapāṣo, Hm prapāṣaḥ. c, T
mss. °prapāṣaṁ, ed. em. °śe; SP, Pn, H text (°śo), SPα °śān (v. l. °śaṁ), N
and v. l. of Hp °śe. d, T ed. with β bhṛtyāḥ; α text. Pa combines this with
prec. prose. Sy Snzbgg war gewandt, nützlich und hilfreich, und ich habe
ihn gern gehabt. Vielleicht ist er doch unschuldig und hat dieses Werk
meine Umgebung durch ihre hinterlistigen Mittel zuwege gebracht. Ar
versions lack last sentence of Sy, and instead JCap 99. 4 nec penes me
scio causam quare ipsum interfecerim, nec radicem scio mei operis. (592)
T A 124 tam evam adhr̥ti° abhivadantaṁ piṅg° śrutvā śanāir... SP 758
damanakaḥ: katara (α om) eṣa (α adds eva tāvad a-, with vv. ll.) nyāyo
yad arātiṁ hatvā saṁtāpaḥ kriyata iti. uktaṁ ca. Hp 85. 1, Hm 57. 7 da-
manako brūte: svāmin ko 'yaṁ nūtaṁ nyāyaḥ, yad arātiṁ hatvā saṁtāpaḥ
kriyate. tathā cektam (Hp hy uk°). Kṣ? cf. on § 590. Spl 113. 15 evamvidhaṁ
pralapantaṁ damanakaḥ sametya sahaṣam idam āha: deva, kṛtaratamas
tavāṣa nyāyo yad drohakāriṇaṁ śaspaḥkṛjāṁ hatvetthāṁ śocasi. (Here § 593.)

pitā vā yadi vā bhrātā putro vā yadi vā suhṛt
prūṇadrohakarā rājñā hantavyā bhūtim icchata. 173.

rājā ghr̥ṇi brāhmaṇaḥ sarvabhakṣaḥ

strī cā 'vaśa duṣprakṛtiḥ sahāyaḥ

presyaḥ pratipo 'dhikṛtaḥ pramādi

tyājyā amī yaś ca kṛtaḥ na vetti. 174.

(?gaccha dūram api yatra nandasi

prccha bālam api paṇḍitaḥ janam

dehi deham api yācito 'rthine

chindhi bāhum api duṣṭam ātmanaḥ. 175.)

(593) (na cā 'yam dharmo rājñam, yaḥ kila prakṛtapuruṣaṇāḥ
sūdhāraṇaḥ. uktaḥ ca:)

na manuṣyaprakṛtinā śakyam rājyam praśāsitaḥ

ye hi doṣa manuṣyāṇāḥ ta eva nṛpater guṇaḥ. 176. api ca:

uktam ca. Pq 124.5 tam cāivam piṅgalakam adhṛti° dṛṣṭvātidhṛṣṭatayā śanāḥ-
śanāḥ upasṛtya damanako 'bravit: svāmin, ka ega nyāyaḥ, yat... Sy A90.1
Als nun Dmng sah, daß er den Stier getötet, verließ er den Klüg und ging
zum Löwen, sah, daß er bekümmert war, und sprach zu ihm: Du hast dein
Werk vollbracht und deinen Feind getötet: Warum bist du traurig? Der
Löwe sprach: Wegen des Streites mit Snzbug, daß ich ihn nicht geschont
habe. Dmng sprach: Das braucht dir nicht leid zu tun. Ar similarly, rather
more elaborately than Sy. Vs 173=T 182, SP 153, N 125, Hp 161, Hm 178,
Spl 423, Pq 428. b, T bhāryā putro 'thavā suhṛt; so also Spl, tr putro bhāryā.
c, H cheda for droha. SP 'karo rājñāḥ (v. l. °ñā). T, Pq 'drohe (T v. l. °hl)
vartamānā (Tṣ 'no; Pq pravṛttaḥ san); Spl tam ghnato nāsti pātakam. SP icchatām
(v. l. text); so also T v. l. Vs 174=T 183, SP 154, N 126, Hp 165, Hm 182,
Spl 424, Pq 429, Sy A90.7, Ar. a, Tṣ 'bhakṣyaḥ, Jn, N 'bhakṣ. b, Spl duṣṭamatīḥ,
Pq duṣṭabuddhiḥ. c, SP bhrtyaḥ for pre°. d, Pq tyājyāḥ sarve; T sarve tyājyā.
Hm ime. SP satsu for yaś ca, N sapta (and so Hp mss., but Hp ed. and Hm
yaś ca); SPṣ v. l. yaś ca, a v. l. yo su-. T, Pq kṛtyaḥ (unmetrical). At end,
SP'a, N, and Hp mss. add yaḥ. Sy denn einem Herrscher darf es nicht um
jedermann leid tun. Ar, JCap 99.13 non enim debes misereri eius de quo
timendum erat. Vs 175=I'p 430, probably reflected in Sy A90.8 and vs 113;
Ar. Sy Schont man doch auch ein Glied nicht, wenn es einem gefährlich
wird, sondern schneidet es sich ab. Vs 113 of Sy mentions the cutting off
of a finger that is poisoned by a snake's bite. Ar versions lack the sentence
quoted from Sy A90.8, but contain the passage about the finger bitten by
a snake. (593) T A125 na...rājñāḥ prakṛtapuruṣaṇāḥ (ṣ 'ñā). uktam ca.
Hp 85.20, Hm 58.6 viśeṣataś ca (Hp adds deva ittham evāṇitat). Spl 113.16
(see § 592) tam nāṭitaḥ upapannam bhūbhujām. Pq 124.17 text. Vs 176=T
184, SP 155, N 127, Pq 431. b, SP tr śakyam after rājyam; a text. N rājya-
praṇāṣanam. c, T mss. yo hi doṣo, em. Hertel. Before next vs T, SP, Jn

satyānṛtā ca paruṣā priyavādinī ca
 hīnsrā dayātur api cā 'rthaparā vadānyā
 nityavyayā pracuracitradhanāgamā ca
 veśyāṅgane 'va nṛpanitir anekarūpā. 177.

(594) iti *damanakena paritoṣitaḥ* (svām) prakṛtim āpannaḥ
 piṅgalakaḥ (pūrvavad damanakasāciviyena rājyasukham anubha-
 vann āste).

iti mitrabhedan nāma prathamam tantram samāptam.

(End of First Book)

apī ca. Vs 177=T 185, SP 156, N 128, Hp 166, Hm 183, Spl 425, Pp 432,
 cf. Kṣ 391 (132) c. a, N paruṣī. b, T mss. and N vadānyā. c, SPx nityavyaya,
 Spl bhurivyayā. For citra (T only), SP nitya, N, Hp mitra, Hm ratna, Jn vitta.
 (Perhaps read mitra? "Having income of wealth from numerous friends
 [lovers]?") Jn samāgamā for dhan°. d, SP, Hm vārāṅganeva (v. l. of SPx,
 with Hp, text; N vāṣīyā°). Kṣ karkaśā rājacyeti. (594) T A 126 iti śrutvā
 prakṛtim āpannaḥ piṅ°. SP 772 iti damanakenāśvāsitāḥ (α 'kena paritoṣitaḥ)
 piṅgalakaḥ (α om or tr after °parivṛtaḥ) svaprakṛtiparivṛtaḥ pūrvavad rājya°
 anubh° āstī (α āste). Hp 86. 1, Hm 58.10 iti dam° samtoṣitaḥ piṅ° (Hp tr
 after āpannaḥ) svām prak° āpannaḥ siṅhāsane samupaviṣtaḥ (Hp copav°, v. l. om
 ca). So 253, diff. Kṣ 391 (132) d damanena (ŚP. v. l. vadanena) dhṛtīm yayāu.
 (Of. also Kṣ under § 590, āśvāsito?). Spl 114. 7 evam tena sambodhitaḥ piṅ-
 galakaḥ samjivakaśokaḥ tyaktvā damanakasāciviyena rājyam akarot. Pp 'in-
 stead of this closes with a long counter-argument address by Karaṭaka to
 Piṅgalaka. Sy A 91 So kam der Stier durch diese Verleumdung zu Schaden,
 die seiner Freundschaft nicht entsprach. Ar, JCap 99. 23 Et audiens hoc leo
 a Dimna, credidit ei, et recepit ipsum secum aliquibus diebus. OSp p. 104,
 middle,—e púsolo en mayor dignidad. Colophon: T iti tantrākhyāyike (β om)
 mi°... tan° (β adds samāptam). SP (α begins iti) mitrabhedo (α v. l. °dam) nāma
 prathamatantram (α v. l. °mam tan°) samāptam (α parisam°). Hp nothing; Hm
 iti hitopadeśe suhrdbhedo nāma dvitīyakathāsaṅgrahaḥ samāptaḥ. Kṣ iti
 (Ma. om) siṅhavṛṣākhyāyikā. Jn samāptam cedam mitrabhedam nāma pra°
 tan° (Pp adds yasyāyam ādyaḥ śloko bhavati, repeating vs 1). Sy (Schulthess
 n. 188, p. 190) Zu Ende ist das Kapitel vom Stier und Löwen.

DVITĪYAM TANTRAM (SECOND BOOK) MITRAPRĀPTIḤ (WINNING OF FRIENDS)

(1) athe 'dam ārabhyate mitraprāptir nāma dvitīyam tantram.
yasyā 'yam ādyaḥ ślokaḥ:

asādhanaṁ vittaḥinaṁ buddhimantaḥ suhṛṇmataḥ

sādhayanty āśu kāryāṇi kākakūrmamṛgākhuvat. 1.

(2) rājaputrā ūcuḥ: katham etat. viṣṇuśarmā *kathayati*:

(3) asti *dakṣiṇātye janapade* mahilāropyasṁ nāma nagaram.

(4) *tasya nā 'tidūre mahān skandhaśākhopacitaḥ śālmaliṣṛkṣaḥ.*

(1) T A 127 atāḥ param idam...tantram, atrāyam (v. l. yasyāyam)... SP 774 athedānīm suhṛḥlābho (α aīha mitraprāptir [v. l. °tikam]) nā° dvitīyam (α °ya-) tan° ārabhyate. asyāyam (α yas°) ādyaślokaḥ. Spl 1. 1, Pq 126. 1 text (Spl mitraprāptikam, Pq °saṁprāptir; Jn ādimah for ādyaḥ). Vs 1=T, Sl', N, H, Spl, Pq, Sy 1, Ar 2. a, Spl asā° api prājñā. b, SP, N, H suhṛttamāḥ (metathesis), Jn bahuśrutāḥ (does °śrutāḥ reflect orig. °matāḥ?). d, SP, N, Hp °ākḥavaḥ (SPα v. l., Hm text); Jn kākākkhumṛgākūrmavat. Sy Wer Freunde und Kameraden zu erwerben (misunderstanding of suhṛṇmatāḥ, as if °mantaḥ?) versteht (buddhi°), etc. (2) T A 128. 1 evam ākhyāyate.

SP 777 rājakumārā ūcuḥ (α v. l. °putrā āhuḥ): katham cātat (v. l. om ca). viṣṇuśarmābha. Hp 6. 3, Hm 14. 3 text (Hp ta ūcuḥ). Spl 1. 5 tad yathānūśrūyate. Pq 126. 5 rājaputrāḥ prochanti... Cf. Sy A 98, Ar 3. (3) T A 128. 2 text

(om asti; ed. with α mihillā°, β text). SP 778 asti tasminn eva mahilāropyānāmani (v. l. mihī°) nagare. Hp 6. 4, Hm 14. 4 asti godāvarītīre. So 58a abhūt kvāpi vanoddeśe. Kṣ 392(1)a mihilāropyānagare (Ma. em. mah°). Spl 1. 6, Pq 126. 6 text (Pq pramadāropyam; note pramadā = mahillā). Sy A 94. 1 Im Lande Dūśnbt (= dakṣiṇāpatha) liegt eine Stadt namens Mihlūb. Ar 4. (4) T A 128. 2 tasya nātidūre mahāskandhaśākḥviṣṭapāḥ śālmali°. SP 778 mahān chālmaliṣṛkṣaḥ. Hp 6. 4, Hm 14. 4 viśālāḥ śālmalitaruḥ, tatra... So 58b mahān śālmaliṣṛkṣaḥ. Kṣ see next (śālmaliśkandhavasatir). Spl 1. 6 tasya nātidūreṇa mahān chāyāśvān nyagrodhapādāpo nānāvihaṁgamopabbhuktaphalāḥ kṛtṛ

āvṛtaḥ tārāś chāyāśvāsītāpathikajanasaṁuḥś ca. Pq 126. 6 tasya... mahocchrāyo mahāskandha° nyagrodhapādāpāḥ sarvāśrayo 'sti (vs, to same effect as last part of Spl). Sy A 94. 2 und bei ihr ist ein Ort, den die Vögel frequentieren wegen der Lockspeisen (so Schultheis, but the word means simply "Speisen", as Prof. J. A. Montgomery informs me). Dort stand ein Baum. Ar 4 a place full of game, in which hunters used to hunt; and in

(††tatra nānādigdeśād āgatya rātrāu pakṣiṇo nivasanti.†) (5) tatra ca laghupatanako nāma vāyasah prativasati sma. (6) sa kadācit prātaḥsamaya āhārārtham uccalita ugrarūpaṁ (sphuṭitakaracaraṇam atiparuṣaśariraṁ) jālahastaṁ salaguḍaṁ dvitīyam iva kalam pakṣibandhavyādhaṁ (tad)vrkṣābhyāsam upagatam apaśyat. taṁ dr̥ṣṭvā śaṅkitamanā acintayat: (7) kim

this place there was a large tree with great branches covered with leaves. —The parenthetized words with H, more or less remotely supported by Jn and Pa. (5) T A 128. 3, SP 778, Spl 1. 13, Pn 126. 12 text (SI¹ ed. om ca, v. l. has it). Hp 6. 7, Hm 14. 7 diff. (contains words laghu^o nāma vāy^o).

So 58cd uvāsa laghupātīti kākas tatra kṛtālayah. Kṣ 392(1)bcd purāsid vāyasūdhīpaḥ, śālmaliskandhavasatir (cf. prec.) laghupātīti viśrutah. Sy A 94. 3 auf dem ein Rabe nistete. Ar 4 as Sy. (6) T A 128. 3 sa kad^o prabhātasamaya āhārārtham uccalito 'paśyat tadadhiṣṭhānavāsinam (ms. om tad; ms. R cūdhī^o; β adds eva) ugra^o sphuṭ^o udbaddhapiṇḍikaṁ rūkṣaparūṣaśariraṁ atiraktalocanaṁ (β 'raktāntaloc^o) jālalaguḍapāṇiṁ pakṣibandham (α, corruptly, 'bandhaśabaram, which does not contain a gloss as Hertel thinks but is closer to the orig., cf. Pn; Sy and Pn support pakṣibandha-, and SP, H, and Pn, reading vyādham, support śabaram in meaning), kiṁ bahunā, dvitīyam iva kalam tadvrkṣ^o upag^o, dr̥ṣṭvācintayac chaṅkitamanāḥ. SP 779 sa kad^o prātaḥ^o (for āhārārtham cf. under § 7 below) kṛtāntam ivāparaṁ krūraṁ (α om) pāpakarmāṇam (α om) atighoraṁ (α om ati) vyādham apaśyat. taṁ dr̥ṣṭvāivam acintayat. Hp 6. 7, Hm 14. 7 diff., contains the words prabuddhaḥ, and kṛtāntam iva dvitīyam āyāntaṁ vyādham apaśyat. tam ālokyācintayat (Hm avalok^o). So 59 sa kadācit svanīdastho dadarśātra taror adhaḥ, jālahastaṁ salaguḍaṁ rūdraṁ puruṣam āgatam. Spl 1. 13 sa kadācit prāṇayātrārtham puram uddiśya pracalito yāvat paśyati tāvaj jālahasto 'tikṣṇātanaḥ sphuṭitacaraṇa urdhvakeśo yamakimkārkāro naraḥ saṁmukho babhūva. atha taṁ dr̥ṣṭvā vyacintayat, yad. Pn 126. 12 sa kadācit prātaḥ prāṇayātrārtham puram uddiśya pracalitaḥ. tadadhiṣṭhānavāsinam pakṣibandhananimittam āyāntam ugrarūpaṁ sphuṭitakaracaraṇam udbaddhapiṇḍikam atiparuṣaśarirachaviṁ raktāntanayanaṁ śvabhir anugamyamāṇam urdhvabaddhaśiroruhaṁ jālalaguḍapāṇiṁ, kiṁ bahunā, dvitīyam iva kalam, pāśabastam, avatāram iva pāpasya, hṛdayam ivādharmasya, upadeśāram iva sarvapātakāṇām, suhṛdam iva mṛtyor, vrkṣābhyāsam āgataṁ vyādham ekam apaśyat. atha taṁ dr̥ṣṭvā śaṅkitamanā vyacintayat. Sy A 94. 4 Eines Tages sah der Rabe, bevor er zur Lockspeise [read "Speise", see on § 4] ging, von weitem einen Vogelfänger von häßlichem und scheußlichem Aussehen, den Stock in der Hand und das Netz auf der Schulter, auf den Baum zu kommen. Da sprach der Rabe. Ar 5 One day while the crow was on the tree, he saw a hunter approaching the tree, ugly in appearance and of evil state. On his shoulder he carried a net and in his hand a staff. The crow was frightened by him and said. (7) T A 128. 6 kim ayaṁ pāpāś cikīrṣati...iti kautukaparo 'vasthitaḥ. SP 780 kim ayaṁ durātmā kariṣyatīti. āstām tāvad āhārakriyā, etad eva paritarkayāmi (cf. § 6). iti paśyan sthitaḥ.

ayaṃ durātmā cikīrṣati. kim mamāi 'vā 'narthāya, āho svit kaścīd anyo 'syā 'dhyavasāyaḥ. iti paśyann (ava)sthitāḥ. (8) asāv api (lubdhakas) tatra vṛkṣa āgatya jālaṃ vitatya dhānyakaṇān avakīrya nā 'tidūre nibhṛtam avasthitāḥ. (9) atha tatra citragrīvo nāma kapotarājaḥ kapotasahasraparivāro nabhasī paribhramāṇs tān kaṇān apaśyat, (10) pralobhitamatir ahārānimitān jālaṃ apatat saparivāro niḥśeṣaṃ śnāyupāsāir baddhaś

Hp 6. 8, Hm 15. 2 katham (Hm om) adya prātar evāṇiṣṭadarśanam; na jāne kim anabhimataṃ darśayati (Hm 'viśyati). ity uktvā tadanusaraṇakrameṇa (cf. Pq) vyākulaś calitaḥ. So 60ab tataḥ sa vṛkṣate yāvat kākas. Spl 1. 16 ayaṃ durātmādyā mamāṣrayavaṭapādapasāmmukho 'bhyeti tan na jñāyate kim adya vaṭavāsināṃ vihaṃgūnāṃ viśāso bhaviṣyati na vā. (Then expansion.) Pq 126. 18 as T, inserting tam eva prṣṭhato 'nugamya after kātukaparas. Sy A 94. 8 Wer ist das, der seine Schritte hieher lenkt? Er hat es doch wohl auf meinen Tod abgesehen, oder auf den eines anderen. So will ich warten und zusehen. Ar 6 Assuredly something, either my destruction or the destruction of someone else, has brought this man to this place (so Khalil and versions; Cheikho otherwise); and I shall remain until I see what he is going to do. (8) T A 129. 1 asāv api duṣṭātmā

tadvṛkṣasamīpe jālaṃ vitatyāhāryāir dhānyakaṇāir avakīryānikānte 'drīyo 'vasthitaḥ. SP 782 asāv api jālaṃ vitatya dhānyakaṇān vikīrya (x avakīrya dūre) nibhṛtam avasthitaḥ. Hp 6. 17, Hm 15. 10 atha (Hp agre ca kiyaddurāṇa gatvā) tena vyādhena taṇḍulakaṇān vikīrya jālaṃ vistīrṇam (Hm adds sa ca prachanno bhūtvā sthitaḥ). So 60bcd tāvad vitatya saḥ, jālaṃ bhūvi vikīryātra vṛkṣiṇś cchanno 'bhavat pumān. Spl 2. 1 evaṃ vadatas tasya sa lubdhakas tatra vaṭatata āgatya jālaṃ prasārya sinduvṛkṣadarśāns taṇḍulān prakṣipyā nātidurāṇa gatvā nibhṛtaḥ sthitaḥ. Pq 126. 20 atha vyādhō 'pi tatvṛkṣadeśe jālaṃ...avakīrya tato nātidūre nibhṛtaḥ sthitaḥ. Sy A 95. 1 Jener aber kam, breitete das Netz aus, legte heimlich seine Schlingen, streute die Lockspeisen, und setzte sich dann selbst seitwärts (ekānte?) in den Hinterhalt. Ar 7 The hunter approaches, spread his net, and scattered [versions add "upon it"] his grain, and hid himself in a place near by. (9) T A 129. 2 atha...nabhasy atikrāman dāivāt tān kaṇān sādhyati sma. SP 782 atha (x adds tatra) ci° nā° ka° saparivāro. Hp 6. 18, Hm 16. 2 tasminn eva kile citragrīvanāmā (Hp 'na) kapotarājaḥ saparivāro viyati visarpaṇs tāṃs taṇḍulakaṇān avalokayām āsa. So 61 tāvac ca citragrīvākhyāḥ pārāvatapatir bhraman, tatvṛkṣagūma nabhasī pārāvataśatāir vṛtaḥ. Kṣ 393(2)abc sa kadācid dadarśāgre kapoteśaṃ sahaṇugam, citragrīvābhidham. Spl 2. 5, Pq 126. 23 (after insertion) atrāntare ci° nā° ka° sahasraparivārah (Pq kapotaśatāḥ parivṛtaś, before citr°) prāṇayātrārthaṃ paribhramāṇs tāṃs taṇḍulān durato 'py apaśyat (Spl paśyan). Sy A 95. 3 Da kam eine Taube, die Bunthals hieß und das Oberhaupt der Tauben war, mit einer Schar Tauben dorthin, und sie sah die Lockspeise. Ar 8 similarly. (10) T A 129. 3 Ahārānimitākṣiptacittas ca mōhāj jālaṃ anusṛtaḥ śānucarāḥ saṃnipātasama-

ca. (11) lubdhako 'pi tam dr̥ṣṭvā (pra)hr̥ṣṭamanā (laguḍam udyamyā) 'dhāvat. (12) citragrīvo 'pi svānucarān itaś ce 'taś ca paribhramato (dr̥ṣṭvā) tāir vicitracañcucarāṇāir ākr̥ṣyamāṇe jāle (tān) abravīt: (13) apāya eṣa (mahān asmākam āpatitāḥ). eka evā 'tro 'pāyaḥ. sarvāir (apy) ekacittāir bhūtvā (kham) utpatya sudūram gamyatām. anyathā 'śakyam jālam apahartum

kālam evāśeṣo baddhaḥ sn̥yupāśāḥ. SP 783 jālamadhyagatadbhānyakapa-pralobhāt (α °pratilobhitamatir) tam abhyaviśāt (α apatat, avāpatat), tatra klapāśāir iva (α only tatra ca) jālapāśāir niḥśeṣam baddhaḥ. Hp 10. 1, 5, Hm 24. 7, 25. 4 sarve kapotās tatropaviṣṭāḥ. (Then insertion.) tadanantaram (Hm om tad) sarve jālena baddhā babhuvuḥ (Hp diff.). So 62 sa vṛhiḥ prakaram dr̥ṣṭvā jāle 'trūhāralipsayā, patitāḥ pāśanikarāir baddho 'bhūt saparichadaḥ. Kṣ 393(2)cd jāle patitāḥ pāśajīvinām. Spl 2. 6, Pṇ 126. 24 jīhvāḥ kulyād bhakṣaṇārthaṁ (Pṇ tadbhā° tan mahājālam) apatat. saparivāro nibaddhaś ca (Pṇ samnipātasamakālam eva sapa° sn̥yupāśāir baddhaś ca). Sy A 95. 5 aber die Schlingen und das Netz beachtete sie nicht und ließ sich mit den Tauben nieder und sie wurden alle im Netze gefangen. Ar 8 The ringdove perceived the grain, but did not perceive the net, and they fell into it [Khalil adds: in order to pick up the grain, and they were caught in the net] together. (11) T A 129. 4 lu° 'pi hr̥ṣṭamanā laguḍam udyamyāya pakṣiṇo bahavaḥ samutpannāḥ, śighrataram gacchāmity acintayat. SP 784 text (om pra and la° ud°). Spl 2. 19 atrāntare lubdhakas tān baddhān vijñāya prahr̥ṣṭamanāḥ prodyatayaṣṭis tadvadbhārthaṁ pradhāvitāḥ. Pṇ 127. 9 atha lu° 'pi prahr° la° ud° pradhāvitāḥ. Sy A 95. 8 Als nun der Vogelfänger dies von weitem sah [here lacuna]. Ar 9 Then the hunter came near them quickly, being glad over them (OSP adds 'to take them', cf. Spl tadvadbhārtham?). (12) T A 129. 5 citragrīvo 'pi sn̥nucarāḥ pāśabandhavyākulikṛtamanā itaś cetāś ca (so β; ed. with α om ca) paribhramāṣi cakrārūḍha iva tāir ākr̥ṣyamāṇe jāle vicitracañcucarāṇāir kr̥ṣyamāṇaḥ sahāyāis tān abravīt. SP 784 ci° 'py ātmīyān anucarān āha. Hp 10. 10, Hm 25. 8 citragrīva uvāca. So 63ab tad dr̥ṣṭvā cānugān sarvāṇś citragrīvo jagāda saḥ. Spl 2. 20 ci° 'py ātmānam saparivāram baddham matvā lubdhakam āyāntān dr̥ṣṭvā tān kapotān uce. Pṇ 127. 9 ci° 'pi sn̥nucarāḥ pāśabandhavyasanākulas tam āyāntān dr̥ṣṭvā pratyutpannamatitayā tān kapotān abravīt. Sy A 95. 9 Die Tauben aber begannen zu kämpfen, eine jede für sich. Da sprach Bunthals zu ihnen. Ar 9 And every dove struggled frantically from her own direction, striving for herself. And the Ringdove said to them: (13) T A 129. 6 anupāya eṣaḥ. tatra jaratkapotas tam rājānam āha: atropāya eṣaḥ. ekacittā bhūtvotpatata. anyathedam aśakyam jālam apahartum iti. SP 785 apāya eṣa mahān acintya (α asmākam) āpatitāḥ. eka evātra pratikāraḥ. sarvāir asmābhir (α om) ekibhūya kham (α om) utplutya (v. l. utpatya) sudūram gamyatām. Hp 11. 4, Hm 27. 3 idānīm apy evam kriyatām. sarvāir ekacittibhūya jālam ādāyoḍḍiyatām (Hp jālam idam apahriyatām). So 63cd grhītvā cañcubhir jālam kham utpatata vegataḥ. Spl 2. 21 aho na bhetavyam. (Then expansion.) tat sarve helayoḍḍiya sapāśajālā asyādarśanam gatvā muktīm prāpnumaḥ,

(iti). (14) tathā ca tāir (jīvitārthibhir) anuṣṭhitam; jālam apahr̥tya, iṣukṣepamātram nabhaso mārgam utsr̥jya, viyati prasthitāḥ. (15) lubdhako 'pi jālam pakṣibhir nīyamānaḥ dr̥ṣṭvā, abhūtapūrvam idam iti cintayann ūrdhvānana dhāvan evam avadhārayām āsa:

sainhatās tu harantī 'me mama jālam vihaṅgamāḥ
yadā tu vivadiṣyanti vaśam eṣyanti me tadā. 2.

no ced bhayaviklavāḥ santo helayā samutpātāḥ na kariṣyatha tato mṛtyum avāpsyatha. (Then expansion.) Pq 127. 11 aho na bhetavyaḥ na bhetavyam. (Then expansion as Spl.) tat sarvāir apy ekacittāir bhūtvā saṅghātenotpatya jālam apahartavyam. anyathā saṅghātaḥ vinā na śakyate jālam apahartum. yato 'sainhatacittānāḥ mṛtyur eva bhavati. (Then expansion.) evaṁ saṅghāta eva samarthāḥ. Sy A95. 10 Kämpfet nicht einzeln, sondern eine soll der andern helfen; vielleicht sind wir imstande, mit vereinten Kräften das Netz emporzuraffen und können so entrienen (sc. from the hunter, not from the net). Ar 10 Do not fight with each other as you seek escape, and let not any one of you be more anxious about her own life than about the life of her companion; but do you all assist each other, so that we may perhaps lift up the net, and each of us shall be freed (sc. from the hunter; Joel, échapperons nous à ce grand danger) thru the others. (14) T A 129. 8 tathā ca tāir jīvitārthibhir anu°, iṣu°...vīyati vigatabhayā vitānabandhaṁ kṛtvā prasthitāḥ. SP 786 tathāiva tadvacanāt tāir anuṣṭhitam. Hp 11. 10, Hm 27. 8 iti vicintya (Hp sañci°) pakṣiṇaḥ sarve jālam ādāyotpatitāḥ. So 64 tatas tatheti te jālam ādāyotpatya vegataḥ, kapotā nabhasā gantuḥ bhūtāḥ prārebhire 'khilāḥ. Kṣ 394(8) ab jālam harantaṁ śloka kātukāt taṁ viḥṛyasaḥ. Spl 3. 6 tathānuṣṭhite. Pq 127. 26 iti śrutvā te kapotā jīvitārthinaḥ saṅghātena jālam apahr̥tyeṣukṣepamātram ūrdhavam uḍḍiya viyati vitānabandhaṁ kṛtvā nirbhayaṁ pra°. Sy A95. 13 Da strengthen sie sich alle gemeinsam an, rafften das Netz auf und führten es einen Pfeilschuß weit durch die Luft. Ar 10 They did this and carried off the net, and flew with it into the sky (Khalil: They all acted together and sprang up with a single spring, and all of them together carried off the net by their concerted action; and they arose with it into the sky). (15) T A 129. 9 lu° 'pi taj jālam...dr̥ṣṭvācintayat: abhūtapūrvam (ā apūrvam) idam, yaṁ mama pakṣiṇo jālam apaharantīti. athavā. SP 786 lu° 'py ananubhūtapūrvam (α atyapūrvam, or adr̥ṣṭapūrvam) idam iti vicintya dhāvan evam (α eva) avadhārayām āsa. Hp 11. 10, Hm 27. 9 anantaraṁ sa vyūḍhaḥ sudurāj jālapahārakāḥ tān avalokya paścād dhāvan (Hp °vito) acintayat. So 65a so 'py utthāyordhvadr̥ṣṭvā. Spl 3. 6 lu° jālam ādāyākāśe gacchatāḥ teṣāṁ pr̥ṭhato bhūmistho 'pi paryādhāvat. tata ūrdhvānanaḥ ślokaṁ apaṭhat. Pq 128. 1 lu° 'pi pakṣibhir jālam apahriyamānaḥ dr̥ṣṭvā vismitamāḥ ūrdhvānanaḥ: adr̥ṣṭapūrvam idam iti cintayaḥ ślokaṁ apaṭhat. Sy A96 Der Vogelfänger nun ging zu sehen, was die Tauben machten. Ar 11 The hunter followed them (Khalil, did not lose hope of them). Vs 2=T, SP, N 2, Hp 26, Hm 36, Spl 8, Pq 7, not in Sy, Ar 11. Spl jālam ādāya gacchanti sainhatāḥ

(16) citragrivo 'pi tam (krūram) amuyāntam dr̥ṣṭvā śīghram gantum ārabdhaḥ. (17) laghupatanako 'py āhāracintān utsrjya kūtukāt kapotavṛndam (evā) 'nugataś cintayati: katham ayaṁ durātmā kapotān prati kariṣyati 'ti. (18) citragrivo 'pi tada-bhiprāyaṁ jñātvā sahāyān āha: ayaṁ durātmā baddhāśo 'mudhāvati lubdhakaḥ. ato 'smākam adarśanam eva śreyāḥ. †(?sudūram utpatya) giritaruviṣamabhūbhāgānām upari gamyatām iti.†

pakṣiṇo 'py amī, yāvac ca vivadiṣyante patiṣyanti na saḥsayaḥ. a, Hm haranty etc. b, Hp tr jālam mama. SP, N pāṣaṁ for jālam. c, SP, H nipatiṣyanti (H v. l. as Spl, vivadiṣyante); N vivadiṣyanti. Ar for he thot that they would go a short distance when the net would become too heavy for them and they would fall (misunderstanding of orig.). This vs occurs in Mbh. 5. 2461, Jāt. 33. 1; see Oldenberg, *Zur Geschichte der altindischen Prosa*, p. 74. (16) This and § 18 are both found simultaneously only in T,

which however seems to represent the orig. in this respect. H, Spl and Br lack both §§. In SP, Pq, and Pa they are fused into one §, which is put before § 17 in SP and Pq, but after it in Ar (Sy has nothing corresponding to § 17 except the duplication of it found, as also in Ar, after § 19, q. v.). T A130 cī° 'pi tam krūram śvaganaparivṛtam dr̥ṣṭvānuyāntam śanāir gantum ārabdhaḥ. SP 790 cī° 'pi tam āyāntam dr̥ṣṭvā sudūram utpatyādr̥ṣyo gataḥ (cf. § 18; but for adr̥ṣyo gataḥ α reads ātmīyāis sūrdham śīghram gataḥ, which I believe contains a relic of the orig. at this point; SP in its several subrecensions seems to preserve different parts of its orig.). Pq 128. 5 iti vicāryānuzarpitum ārabdhaḥ. cī° 'pi tam krūram anugacchantam dr̥ṣṭvā (here follows what I quote under § 18)—gantum āra°. For Pa see § 18. (17)

T A131. 1 atha tatra citragrivasucaritapratyakṣavimitamanā laghu°... kūtukaparaḥ kapotaśbīram evānusṛto 'cintayac ca: katham... 'ti. [Here follows in T A131. 2 and vs 3, a duplication of § 15 and vs 2.] SP 790 la° 'pi kūtukād āhāram anapekṣya (α adds eva) kapo° anugataḥ. Kṣ 394 (3) bcd kūtukāt (cf. § 14)—vāyaso 'nuyayāu draṣṭum tasya buddhikīrṣitam. Spl 3. 10 la° 'pi prāṇayātrākriyāṁ tyaktvā kim atra bhaviṣyatīti kutthalāt tatpr̥ṣṭhalagno 'nusrati. Pq 128. 6 la° ca citragrivasya sunayacaritena vyādhasya ca duradhyavasāyena vismitamanā ūrdhvam adhaś ca muhur-muhur nirīkṣamāṇa āhā° ut° kūtukaparas tad eva kapotavṛndam anu° cintayati: kim eṣa mahātmā kim ayaṁ durātmā ca kariṣyati. iti. Sy nothing here (cf. § 19, end). Ar 12 The crow said: I shall follow them that I may see what is the outcome of this affair of theirs with the hunter. (See also Ar 16, under our § 19, end.) (18) See under § 16. [tad-(abhiprāyam) refers to ayaṁ durātmā in § 17.] T A132. 1 citra°...śreyāḥ. yat kāraṇam: ayaṁ durātmā manyate, vivādam eṣyanti yadā, tadā me vaśyā bhavanti. SP 790 (see under § 16) sudūram utpatya (followed by adr̥ṣyo gataḥ, cf. next). Pq 128. 5 (cf. § 16) tadabhiprāyaṁ ca jñātvānākulamanā giritaruviṣamabhūbhāgānām upari. Sy A97, A98. 1 Da sprach Bunthals zu den Tauben: Der Vogelfänger verfolgt uns, und solange er uns sieht, wird er hinter uns herkommen. Darum laßt uns in die Pflanzungen (? Bickell,

(19) *athā 'ntarkitā (jālam grhātva) pakṣiṇaḥ. atha lubdhako 'pi tām dr̥ṣṭer agocaratām gatān vijñāya nirāśaḥ* (prati)nivṛttaḥ. (20) *citragrivo 'pi tam* (prati)nivṛttaḥ dr̥ṣṭvā tām *abravit*: (21) *(bho nivṛttaḥ sa durātmā lubdhakaḥ. tad) asmākam* (api) *pratinivṛtya* *gantva śreyo mahilāropyam eva*. (22) *tatra* (?*pragutta-radigbhāge*) *mama* (*priya*) *suhṛd dhirany(ak)o nāma mūśakaḥ*

in den Wald! cf. Pp) gehen, so werden wir, wenn wir nur ein wenig ausweichen, ihm außer Sicht kommen. Ar 13 The ringdove turned around, and saw the hunter following them with his hope of them not cut off, and she said to her companions: I see that the hunter is determined to pursue you; and if you keep right on over the fields, you will not be concealed from him. But if you direct yourselves to the gardens and inhabited regions, it will not be long until your goal is hidden from him, and he will turn back, losing hope of you. [Confusion in Ar due to mention of city in the sequel. JCap, si vero volabimus per montes et colles et arbores—; OSp, if we fly by the place of the many trees and the inhabited region.] (19) T A 132.3 *athā... pakṣiṇaḥ. atha hīnāśo dāśaḥ* (β *tadāśu hīnāśaḥ*) *pratinivṛttaḥ*. SP 791 (*adr̥ṣyo gataḥ*, see § 16) *lubdhako 'pi jālam apaśyan nih̥śvasya nivṛttaḥ*. Hp 11. 14, Hm 28. 3 *tataś* (Hm adds *teṣu*) *caḥsurviṣayātikrānteṣu pakṣiṇu sa vyādho nivṛttaḥ*. So 65ab *vigno lubdhakaḥ samnyavartata*. Spl 3. 11 *athā dr̥ṣṭer... vijñāya lubdhako nirāśaḥ* *ślokaṁ apathan nivṛttaś ca* (then insertion). Pp 128. 10 *athā lu° 'pi viśamanīrgavyavahitāḥ kapotacakraṁ jñātvā vihatāśaḥ pratinivṛtto 'bravit* (then insertion as Spl). Sy A 98. 6 (after § 23) *So taten sie, und sie schwauden dem Vogelfänger aus dem Gesichtsfeld, und er wandte sich von ihnen ab und heimwärts. Der Habe aber ging mit ihnen, um zu sehen, wie die Sache zu Ende gehe* (cf. § 17). Ar 15 (position as Sy) They directed themselves as the ringdove had indicated, and became concealed from the hunter. And he turned back, having lost hope of them. 16 (cf. our § 17) But the crow did not turn back, for he desired to see whether they had a trick to employ for extrication from the net, that he might learn it and it might be a resource for him in case this thing should happen to him.

(20) T A 133. 1 *tam ca tathā vidhām hīnāśaḥ dr̥ṣṭvā citragrivaḥ punas tām abravīt*. SP 792 *ci° 'pi tām* (v. l. *ātmanucarān*) *evam āha*. Hp 11. 14, Hm 28. 4 *athā* (Hp om) *lubdhakaḥ nivṛttam avalokya* (Hm *dr̥ṣṭvā*)—(then insertion) *citragrivo 'vadāt* (Hm *uvāca*). So 65cd *nirbhayo 'tha jagādātātāś citragrivo 'nuyāyinaḥ*. Kṣ 395(4) *a citragrivo 'pi—*. Spl 3. 19 *ci° 'pi lubdhakaṁ adarśanbhuṭaḥ jñātvā tām uvāca*. Pp 128. 17 *atrāntare ci° tam nirāśaḥ prati° dr̥ tām kapotām uvāca*. (21) T A 133. 1 *so 'yam asmācikirīṭtaḥ jñātvā pratinivṛtto vihatāśo bhavati. yato 'smākam api pratinivṛtya gantva śreyo mahilāropyam* (β *mah°*) *eva. yat kārṇam*. Spl 3. 19 *bho... tat sarvāir api avasthāir gamyatāḥ mahilāropyasya—*. Pp 128. 17 *bhoḥ, viśrabdhāḥ gamyatāḥ, nivṛtto durātmā lubdhakaḥ. tad atrāsmākaḥ pramadāropye nagare gamanāḥ śreyāḥ*. Pa, cf. under § 18. (22) T A 133. 3 *mama tatra priyasuhṛt kaścid* (β om) *dhiranyo nāma mū° pra°*. SP 792 *mama suhṛdo hiraṇyakanāmo mūśakarājasya*

prativasati. (23) *tatsakāśam avilambitaṁ gacchāmaḥ*, so 'smakam pāsāṁś chetsyati, (*samarthaś cā 'yam*) *āpad(vi)mokṣaṇāye 'ti*. (24) *tathe 'ti* te hiraṇya(ka)bilasamīpaṁ prāpya (saṁ)nipatitāḥ. (25) hiraṇy(ak)o 'pi nītijño 'pāyaśaṅkayā śatamukhābilaṁ kṛtvā

nivāso yatra (α asti mama suhr̥d dhiranyako nāma muṣiko rūjā, sa cātra prativasati). Hp 11. 19, Hm 28. 8 asmākaṁ (Hp mama) mitraṁ hiraṇyako nāma muṣikarūjo (Hp 'ako) gaṇḍakīṭire (Hm adds citravane) nivasati. So 66ab manmitrasya hiraṇyasya muṣakasyā—. Kṣ 395(4)abc saṁprāpya suhr̥daṁ vṛddhamuṣakam, hiraṇyākhyam—. Spl 3. 21 prāguttaradigbhāge, tatra nāma suhr̥d dhiranyako nāma mu°. Pp 128. 19 yatas tatra prāguttaradigbhāge hiraṇyo nā° mu° mama priyasuhr̥t pra°. Sy A 98. 3 Denn an jener Seite (= prāguttaradigbhāge?) der Pflanzungen lebt eine Maus namens Zīrg, eine weise und gewandte; die ist mir freundschaftlich verbunden. Ar 14 And as for this (net) with which we are distressed—near the inhabited regions and the fertile land is a place in which I know is the hole of a mouse. He is a faithful friend to me. [Note that Sy points to the form Hiraṇya-ka; cf. Ar under § 27.] (23) T A 133. 3 tat... gacchāmaḥ. so 'mīśāṁ pāsāṁś chedasamartho (β chedana°) bhavati. nānyo 'smākam āpado mokṣayati (so mss.; ed. em. 'yiteti). SP 793 tatra gatāṁś (α gacchāmo nipatyatām, so 'py) asmākaṁ pāsāṁś chedayisyati saḥ (α chetsyati). Hp 11. 20, Hm 28. 9 so 'smākaṁ pāsāṁś chetsyati. So 66bcd 'ntikaṁ drutam, vrajāmaḥ sa imāṁ pāsāṁś chittvāsmān mocayisyati. Spl 3. 21 sarveṣāṁ sa pāsachedaṁ vidhāsyati. Pp 128. 20 sa cāsmākam avilambitaṁ pāsachedaṁ kariṣyati. samarthaś cāyam āpadvimokṣaṇāya. iti. Sy A 98. 5 und ich hoffe, sie werde, wenn wir dort angekommen sind, dieses Netz zerschneiden, so daß wir frei werden (= āpadvimokṣaṇāya). [Here follows § 19.] Ar 14 and, if we go to him, he will cut the net away from us and the injuries we suffer from it (JCap, rodet rethe et liberabit nos; similarly OSp.) (24) T A 133. 4 tathā cānuṣṭhite hiraṇyaṁ didṛkṣavaḥ saṁnipatitāḥ tam uddeśam. SP 793 tatheti te tatra nipatitāḥ. Hp 11. 20, Hm 28. 10 ity ālocya (Hm adds sarve) hiraṇyakavivarasamīpaṁ gatāḥ. So 67 ity uktvā so 'nugūḥ sākāṁ gatvā tāir jālakaṣibhiḥ, muṣakasya biladvāraṁ prāpyā (B. gatvā) 'kāśād avātarat. Kṣ cf. § 22. Spl 4. 2 evaṁ te kapotāḥ citragrīveṇa sambodhitā mahilāropye nagare hiraṇyakabiladurgam prāpuḥ. Pp 128. 21 atha tathāivānuṣṭhite hiraṇyamūṣakadidṛkṣavas te sarve tadbiladurgam āśādy bhūmāv avateruḥ. atha ca. Sy A 98. 10 Und als Bunthals beim Loch der Maus angekommen war, ließ sie sich mit ihren Tauben nieder. Ar 17 And when the ringdove reacht [versions add "the hole of"] the mouse with them, she commanded the doves to descend, and they descended. (25) In T, Pp a verse (T vs 4, Pp vs 10): anūgataṁ bhayaṁ dṛṣtvā nītiśāstraviśāradaḥ, avasān muṣakas tatra kṛtvā śatamukhaṁ bilam. I believe that the original was clearly prose, tho some of its words are retained in this vs. SP 794 atha nītijño hiraṇyakaḥ svabilamukhaṁ praviśya. Hp 11. 21, Hm 28. 10 hiraṇyakaś ca tatra (Hm om) sarvadāpāyaśaṅkayā śatadvāra-(Hm °raṁ) vivaraṁ kṛtvābilaṁ (Hm om) nivasati. So 69d, śatamukhād bilāt, see § 30. Spl 4. 3 hiraṇyako 'pi sahasramukhābiladurgam praviśto 'kutobhayaḥ sukhenāste. Sy "vs 2", A 99

tatra nivasati. (26) pakṣipātacakit(ahṛday)o hiraṇy(ak)o nibhṛtam avasthitāḥ. (27) citragrīvo 'pi bilamukham āropyai ('vam) āha: bhādra hiraṇy(ak)a, itas tāvad iti. (28) (tac ca śrutvā biladurgā)ntargata eva hiraṇy(ak)o 'bravīt: ko bhavān iti. (29) asāv apy āha: citragrīvo 'hañ tava suhṛd (iti). (30) so 'pi tad ākaraṇya (pulakitatanuḥ) prahrṣtām sasaṁbhramañ nirgatya citra-

Die Maus aber hatte aus Furcht mehr als hundert Lächer gemacht, so daß sie immer leicht hinein- und herausgelangen konnte; und sie befand sich gerade drinnen. Ar 18 and found around the hole of the mouse a hundred entrances which he had prepared for dangers; for he was experient and clever. (26) T A 134 pakṣapātasabdacakitahṛdayo hiraṇyo biḍālapadamātraṁ mārgaṁ utsṛjya (cf. Pq; echo of § 14) kim idam iti nirikṣitum ārabdhaḥ. SP 794 pakṣisamūhasaṁpātād bhītaḥ san nī° ava°. Hp 11. 22, Hm 29. 2 tataḥ kapotāva-pātacakito muṣakas (Hm tato hir° kapotāva-pātabhayāc cakitā) tūṣṇīṁ sthitaḥ. Pq 128. 24 athāivāñ sati pakṣipātāśāṅkitaḥṛdayo hiraṇyo 'pi biḍālapadamātraṁ nijabiladurgamārgam anuṣṭya kim idam iti vīkṣitum ārabdhaḥ. (27) T A 135. 1 ci° 'pi vivaradvāry avasthita evam āha. (hiraṇya). .iti. SP 795 ci° 'pi bilamukhe (α om mukhe) mukham āropya hiraṇyakam āhutaṁ. Hp 12. 1, Hm 29. 3 ci° 'vadat (Hm uvāca): sakhe hiraṇyaka, katham (Hm kim) asmān na saṁbhūṣase. So 68 bho bho hiraṇya niryāhi citragrīvo 'ham ṛgataḥ, ity ājūhva tañ tatra muṣakaṁ sa kapotārāḥ. Kṣ 395 (4) ed mahāpūṣachedane tam anodayat. Spl 4. 12 atha ci° bilam āśāḍya tāsavareṇa provāca: bho bho mitra hiraṇyaka, satvaram āgaccha; mahatī me vyasanāvasthā vartate. Pq 128. 25 ci° 'pi biladvārāvasthita evam. . . hiraṇya itaḥ satvaram ehi, paśya mamānām avasthām. Sy A 100. 1 So erhob Bunthals ihre Stimme und rief sie beim Namen. Ar 19 The ringdove address him by name—now his name was Izāk (true reading acc. to Prof. Sprengling probably Zīrak, cf. Sy under § 22). (28) T A 135. 1 tac ca śrutvāntargata . . . (hiraṇyo). Spl 4. 13 tac chrutvā hiraṇyako 'pi biladurgāntargataḥ san provāca: bhoḥ ko bhavān. Pq 128. 27 tac ca śrutvā durgāntargata . . . hiraṇyo 'br°: bhādra, ko bha°. [Here insertion in Jn.] Sy A 100. 2 Sie antwortete von drinnen: Wer bist du? Ar 19 and the mouse answered her from his hole, saying: Who are you? (29) T A 135. 2 asāv api citragrīvo 'ham ity ākhyātavān. So 68 b (cf. § 27) citragrīvo 'ham ṛgataḥ. Spl 4. 15, Pq 128. 28 tac chrutvā citragrīva āha: bhoḥ, citragrīvo nāma kapotārāḥo 'hañ te (Pq kapotapatis tava) suhṛt. tat (Pq om) satvaram āgaccha (Spl adds gurutarāñ prayojanam asti). Sy A 100. 2 Spricht sie zu ihr: Ich bin Bunthals, deine Freundin. Ar 19 She said: I am your friend, the ringdove. (30) T A 135. 2 evam ākhyāte ca tattvārthopalabdhiprabharṣaromāñcitagātraḥ sa (ms. °gātrās ca) sasaṁbhramañ nirgatyaśpaśyat pūṣabandhavyākulikṛtaḥ saparivāraṁ citragrīvam, āha ca sa viṣādam (β sa viṣādavān). SP 795 so 'py adbigatasuhṛdvacanād āśvāsanāḥ (α so 'py atha suhṛ° āśvasitamānasa) sasaṁbhramañ nirgatya vipadgataḥ bandhum adhikādaṣaṅgingya sakhedam idam abravīt (but read with α sakhe kim idam ity āha. See next §). Hp 12. 2, Hm 29. 4 (Hm begins tato) hiraṇyakas tadvacanaṁ (Hp adds śrutvā) pratyabhijñāya sasaṁbhramañ bahir niḥṣṛtyābravīt: [then insertion] pūṣabaddhāñ ca tām avalokya (Hm cātān

grīvaṃ saparivāraṃ pāśabaddham ālokyā saviṣādam āha: (31) bhadra, kim idam. (kathaya) kathaye 'ti. (32) sa āha: bhadra, vidvān asi, kim anena prṣṭena. (uktaṃ ca:)

yasmāc ca yena ca yadā ca yathā ca yac ca
yāvāc ca yatra ca śubhāśubham ātmakarma
tasmāc ca tena ca tadā ca tathā ca tac ca
tāvāc ca tatra ca kṛtāntavaśād upāiti. 3.

(33) hiraṇy(ak)a āha: evam etat.

sadaśād yojanaśatāt paśyati 'hā 'miṣaṃ khagaḥ
sa eva kāle saṃprāpte pāśabandhaṃ na paśyati. 4.

drṣṭvā) savismayaḥ kṣaṇaṃ sthitvovāca. So 69, 70ab sa śrutvā dvāramārgaṇa drṣṭvā taṃ cāgataṃ tathā, suhrdaṃ nirayaṃ ākhus tasmāc chatamukhād bilāt, upetya prṣṭvā vṛttāntaṃ sambhramāt so 'pi muṣakaḥ. Spl 4. 17 tad āk° pul° pra° sthiraṃ tvaṃ tvaṃ nīkrāntaḥ. [vss.] atha citragrivaṃ saparijanāṃ baddham ālokyā hiraṇyakaḥ saviṣādam idam āha. Pp 128. 29 tad āk° pul° pra° tvaṃ nīkrāntaḥ nīkrāntaḥ abravīt. [vs, found in Spl.] atha ci° sapa° pāśa° drṣṭvā savi° abravīt. Sy A100. 3 Da lief sie zu ihr, und als sie sie erblickte, sprach sie zu ihr. Ar 20 He approacht her quickly, but when he saw her in the net he said to her. (31) T A135. 4 text. SP 797 sakhe vijñātasakalanayo bhavān, tathāpiyam (α [cf. prec.] vijñātanikahilakāryasya tavāpi°) avasthā. Hp 12. 4, Hm 29. 10 sakhe kim etat. So (cf. under prec., 70a prṣṭvā vṛttāntaṃ). Spl 5. 2 bhoḥ kim etat. Pp 129. 1 bhadra kim idam, kuto vā, kathaya iti. Sy 100. 4 Woher ist dir dies zugestoßen, mein Herz und mein Liebling? Sag's mir schnell (pointing to double kathaya?). Ar 20 How did you fall into this plight? For you are clever.—The correspondence between SP and Ar is probably secondary and accidental; the others, incl. H and Sy, agree on the shorter reading. (32) T A135. 4 citragrivaḥ (β so 'bravīt): vayasya, vidvān... api (for uktaṃ) ca. SP 797 citragriva (α sa) āha: bhadra (α om), kim... prṣṭena. vidvān asi. Hp 12. 4, Hm 29. 10 citragrivo 'vadat: sakhe (Hp mitra kim anyat), asmākaṃ prāktanajanmaduhkṛtaṃ idam viceṣṭitam (Hm 'janmakarmaṇaḥ phalam etat). Spl 5. 2, Pp 129. 2 sa āha: bho (Pp so 'bravīt: bhadra) jānann api kiṃ mān (Spl om) prachasi. uktaṃ ca (Spl adds yataḥ). Sy A100. 6 Und sie erzählte ihr alles und sprach zu ihr: Weißt du nicht. Ar 20 The ringdove said: Do you not know that—. Vs 3=T 5, SP, N 3, Hm 39 (not in Hp), Spl 17, Pp 12, Sy 3, Ar 21. In a and c, SP, Hm, Spl, Pp transpose yadā—yathā and tadā—tathā. d, SP, N, Hm vidhātṛ for kṛtānta. Sy daß jedem das Gute und das Böse von dort stammt und daß es ihm so ergeht, wie es ihm bestimmt ist? Ar There is nothing good or bad that is not predestined for him upon whom it falls, both as regards its time and its duration? Here T inserts vs 6. (33) T A136 hiraṇya... SP 803 hiraṇyakeṇoktam: yathāha bhavān. Spl (after insertion) 5. 9 tad ākarma hiraṇyakaḥ prāha. Vs 4=T 7, SP, N 4, Hp 37, Hm 49, Spl 18, Pp 14, Sy 4, Ar 22. This and the next two vs inserted in § 42 in H. a, for sadaśād, SP yaḥ sadā (α text); N, Hyo 'dhikād, Spl adhyardhād, Pp sapādād. b, T paśyati hy ā°, SP α v. 1. °ti hā°, Spl (and SPβ v. 1.) āmiṣaṃ vīkṣate khagaḥ, Pp āmiṣaṃ prekṣate

śaśidivākarayor grahapīdanān
gajabhujāṅgamayor api bandhanam
matimatām ca nīrīkṣya daridrātām
vidhir aho balavān iti me matih. 5.

vyomaikāntavihāriṇo 'pi vihaḡaḥ saṁprāpnuvanty āpadaṁ
badhyante nipuṇair agādhasalilān mīnaḥ samudrād api
durnitāṁ kim iḅa 'sti kiṁ sucaritaṁ kaḥ sthānalābhe guṇaḥ
kālo hi vyaśanaprasāritakaro ḡṛhṇāti dūrād api. 6.

(34) evam uktvā hiraṇya(ka)ś citragrīvasya pāśaṁ chettum
 ārabdhah. (35) citragrīva āha: *bhadra*, māi 'vaiṁ (*kuru*); pra-
 thamaṁ mama pariṇaṣya pāśāś chidvantaṁ, *tadānu* mamā

klagnaḥ; text SP (most mss.), N, H. cd, Jn so 'pi pārsavasthitaṁ dāivāḍ bandhanaṁ na ca (Pṇ nāiva) paśyati. N, H sa eva prāptakālas tu. Sy Und so habe auch ich, weil meine Stunde kam, die Lockspeise von ferne gesehen, aber das Netz und die Schlingen sah ich nicht, bis ich hineinfiel. Ar similarly. Vs 5=T 8, SP, N 5, Hp 38, Hm 50, Spl 19, Pṇ 15, Sy 5, Ar 23. SP tr a and b. a, Spl raviniśākara°. b, SP, Jn °bhujāṅgavihaṅgamabandhanam, Tṣ gujatur-aṅgamayor. c, SP, Pṇ samikṣya, N, H vilokya, text T, Spl. Sy Denn wenn die Stunde gekommen ist, deckt sie Sonne und Mond zu. Ar similarly. T adds sādhu cedam ucyaṭe, H anyac ca, Spl tatthā ca, Pṇ kiṁ ca. Vs 6=T 9, SP, N 6, Hp 39, Hm 51, Spl 20, Pṇ 16, Sy 6, Ar 24. a, T vyomāikāntaracārīṇo. b, N viśyante (i. e. vidh°?); T mss. bādhyante (ed. em. bh°) baḍiṣār agā°. N, H matsyāḥ. c, SP durnītiḥ (α °taḥ), N durnite. N, Hp hi kiṁ asti kiṁ. Spl kiṁ ca sukṛtaḥ. Nsthānalobho. d, Spl kālaḥ sarvajānāṁ prasā°. T, Pṇ °sūritabhujō. Sy holt die Fische aus den tiefen Wassern heraus, stürzt die Vögel aus der Luft herunter, und durch sie wird der Wohlstand den Tüchtigen weggenommen und den Lässigen gegeben. Ar And indeed fish are caught in the watery deep and birds are brought down from the air. The cause thru which the weak man obtains what he needs is the same as that which separates the clever man from his desire. T adds six other vss. (34) T A 137.1 text (om hiraṇya-

kās; pāsāś). SP 812 e° u° hi° ci° pāsachedaṃ kartum ārabhate sma. Hp 12. 6 Hm 30. 8 tac (Hm etac) chrutvā hi° ci° bandhanam chettum satvaram upasarpati Spl 5. 22 text (om hi°; chettum udyatam). Pñ 129. 21 atha hiraṇya evam uktavataś citragrīvasya... Sy A101. 1 Da begann die Maus, Bunthalsens Fesseln durchzuschneiden. Ar 25 Then the mouse began to gnaw the meshes in which the ringdove was. (35) T A137. 1 tenāpi niṣiddho mā tvaṃ mamāṣya chidyantām iti (so mss.; see JAOS. 38. 276). SP 812 tataś citragrīva āha: pari-janasyāchinneṣu pāṣeṣu kathāṃ mamāśritāḥ pāsāś chidyante (a° kathāṃ mamāśi snehi; v. l. prathamam pari-janasya pāṣeṣu chinneṣu tato mama pāsāś chindhi). Hp 12. 7, Hm 30. 9 citragrīvo 'vadat (Hm uvāca): mitra māivam (Hm mā māivam); eṣaṃ asmadaśritānāṃ pāsāś tvaṃ chindhi (Hm add, tadā mama pāsāś pāścāc chetyasi). Spl 5. 22 sa tam āha: bhadrā mā māivam kuru; prathamam mama bhṛtyānāṃ pāsachedaṃ kuru, tadanu mamāpi ca. Pñ 129. 21 citragrīveṇa niruddhaḥ, uktāḥ ca: bhadrā, viruddham etat; mā tvaṃ prathamam mama

'pi ca. (36) *evam dvitiye tṛtiye hirany(ak)aḥ kupito 'bravit:* (37) *bhadra, katham svavyasanopekṣāṁ kṛtvā parasya vyasanamokṣaḥ kriyata iti.* (38) *so 'bravit: bhadra, na manyuḥ kāryaḥ; anyān api parityajya mamā 'śritā ete sarve (varākāḥ);* †*tat katham etāvanmātram api saṁmānaṁ na karomi.*† (39) †*tad yāvad ayaṁ bhavān mama pāśān na chinatti, tāvad aśrāntam eṣāṁ chetsyasi; ādāu ca mama chinne kadācid bhavān*

pāśāi chidyatām, kiṁ tu matparijānasya. Sy A101.2 Aber Bunthals sprach: Meine Liebe, zerschneide zuerst die Fesseln meiner Genossinnen und hernach zerschneide die meinigen. Ar 25 but the ringdove said to him: Begin with the meshes of my companions, then come to my meshes. (36) T A137.2 text (hiranyaḥ). Spl 5.23 *tac chrutvā ku° hiranyakaḥ prāha.* Pq 129.23 *tac chrutvā hiranyaḥ prakupitaḥ prāha.* Sy 101.4 Sie achtete indes nicht auf sie und sie sprach es zu ihr zum zweiten Male. Da erwiderte jene. Ar 26 She repeated the speech to him several times (Joel, deux trois fois), but the mouse paid no regard to her speech. Then he said to her. (37) T A137.2 text (ed. svavyasanāpeṣāṁ, but ms. R °sanāpeṣāṁ corrected to text, other mss. vyasanāpeṣāṁ). Spl 6.1, Pq 129.23 *bho na yuktam uktam bhavatā, yataḥ svāmīno 'nantaraṁ bhṛtyāḥ.* Sy A101.5 Es kommt mir vor, die Not dieser da lastet schwer auf dir und auf deine eigene Not achtest du nicht. Ar 26 You constantly repeat this remark to me, as tho you had no pity (Kh, and some versions, need) for yourself. You have no regard for any duty toward it (i. e. your own person or life). (38) T A137.3 *so...kāryaḥ; śṛyatām tēvat, ayaṁ kilāśrayaṇiyaguṇopeta iti kṛtvāmi svāmīnaṁ parityajya maccakram anupraviṣṭāḥ.* [Expansion follows.] SP 813 (not in a) *nanu parijāne rakṣite pālīte ca svāmī rakṣitaḥ pālītaḥ ca bhavati.* Spl 6.2, Pq 129.24 *sa āha: bhadra, mā māivaṁ vada; anyān... (Spl madāśrayāḥ sarva ete for anyān...sarve; Spl adds after varākāḥ, aparāṁ svakuṭumbaṁ parityajya saṁgātāḥ; Pq tr apy before etāvan°).* Sy A101.7 Spricht sie zu ihr: Liebe, meine Not beachte ich wohl. Tadle mich nicht als eine Undankbare, weil ich zu dir sprach: Zerschneide zuerst die (Fesseln) dieser und hernach die meinigen. Denn diese alle sind in meinen Dienst getreten und haben mich zur Führerin über sich erhoben, darum muß ich um ihre Rettung besorgt sein; und ich bin ihnen Dank schuldig, daß ich durch ihre Veranlassung entronnen bin. Ar 27 similarly. (39) T A137.6 text (ed. amuṁ for ayaṁ, JAOS. 38. 277; in last clause read with β, see Chapter IX of my Introduction, Vol. II, page 266). SP 814 (not in a) *tad eṣāṁ eva pāśānś chindhi.* Hp 12.8, Hm 31.1 *hiranyako 'py āha: aham alpaśaktiḥ, dantāś ca me komalāḥ* [then expansion; Citragriva says:] *tathāpi yathāśakyam eṣāṁ bandhanāny apanaya* [different in Hm]. Spl 6.10, Pq 129.30 *aparāṁ mama kadācit pāśachedaṁ kurvatas te (Pq pāśe chinne tava) dantabhaṅgo (Pq dantavedanā) bhavati, athavā durātmā (Pq sa pāpātmā) lubdhakaḥ samabhyeti, tan nūnaṁ mama narakapātaḥ (Spl adds eva).* The weakness of teeth mentioned in both H and Jn is probably an accidental coincidence. Sy A101.14 Ich dachte, es wird dir, wenn du die meinigen zuerst durchschnittest, vielleicht aus Er-

chramam iyāt; tac cā 'sādhū; yata evaṁ mayā 'bhīhitam.† (40) tac chrutvā prahr̥ṣṭo hiraṇy(ak)añ prāha: mayā tava parīkṣe ('yam) kṛtā; sādhu āśrayaṇiyaguno(peto) 'si.

kāruṇyaṁ saṁvibhāgaś ca yathā bhṛtyeṣu lakṣyate
cittena 'nena te śakyā trāilokyasyā 'pi nāthatā. 7.

(41) evam uktvā sarveṣāṁ pāsachedaḥ kṛtaḥ. (42) *muktaban-dhanas tu citragrīvo hiraṇy(ak)am āpr̥chya (saṁ)preṣita utpatya*

müdung verleidet sein, die der andern zu durchschneiden. Sind aber erst einmal die ihrigen durchschnitten, so wird dir, selbst wenn dich die Müdigkeit überwältigt, deine Seele keine Ruhe um meinwillen lassen, bis du auch die meinigen durchschnitten hast. Ar 28 But I feared that, if you should begin by cutting my meshes, you would grow weary, and when you had completed that be negligent of doing this with the meshes of some that were left; but I knew that, if you should begin with them and I should be the last, you would not be content, even tho weariness and lassitude should seize you, to avoid the labor of cutting my meshes from me. (40)

T A 137.7 tac chrutvā hiraṇya āha: mayā tāvā bhavata upadhāparīkṣe-yaṁ... SP 814 hir° 'bravit: vayasya, sādhu asi, āśrayaṇiyaguno 'si. Hp 13.19, Hm 33.9 ity ākarma hiraṇyakāḥ prahr̥ṣṭamanāḥ pulakitaḥ sann uvāca (Hm abravīt): sādhu mitra sādhu. Spl 6.14 tac... hiraṇyakāḥ prāha: bho vēdmy ahaṁ rājadharmāṁ paraṁ mayā tava parīkṣā kṛtā. tat sarveṣāṁ pūrvāṁ pāsachedaṁ kariṣyāmi; bhavān apy anena vidhinā bahukapota-parivāro bhaviṣyati. uktaṁ ca. Pq 130.1 tac chrutvā hiraṇyaḥ prāha: bhoḥ, vedmy aham imaṁ svāmidharmam, paraṁ tava parīkṣā kṛte mayā itad abhihi-tam. tataḥ sarveṣāṁ pāsachedaṁ kariṣyāmi; bhavān apy etāṁ bahuparivāro bhaviṣyati. uktaṁ ca yataḥ. Sy A 101.19 Sie erwiderte: Das entspricht auch voll und ganz meinem Wunsche [Bickell: Ich will dir den Willen tun]. Ar 28 The mouse said. Vs 7=T 16, SP, N 7, Spl 24, Pq 20, Sy 7, Ar 29;

prose in Hp 13.20, Hm 33.10. a, SP snehaś ca saṁ°. b, Jn yasya bhī°; T variate, Jn sarvadā, for la°. c, Jn sambhavet (Pq °bhāvyaḥ) sa mahi-pālas; SP vṛttenānena te sakhyam (but a text); T śaktas tvam. d, T trāi-lokyam api śāsitum; N 'dhi- for 'pi; SP vā tathā, Jn rakṣaṇe, for nāthatā of SPa, N.—H anenāśritānāṁ (Hm °ta-) vātsalyena trāilokyasyāpi prabhutvaṁ tvayī yujyate. Sy Es ziemt und steht deinen Freunden wohl an, sich über dich zu freuen. Ar This is one of the things that increase the affection and love of those who love you and feel affection for you. (41) T A 138.1 tat, bhadrā, aśeṣam adhunā pāsachedaṁ kṛtam avadhūraya. tathā cānuṣṭhitavān.

SP 818 iti prahr̥ṣṭena hiraṇyakena sar° evāśeṣapāsachedaḥ (a eva pāśa°) kṛtaḥ. Hp 13.21, Hm 34.1 e° uk° sa° bandhanāni tena chinnaṇi. So 70cd pārāvata-pateḥ pāsān sānugasyāchinat suhṛt. Spl 6.19, Pq 130.6 e° uk° sa° pāsache-daṁ kṛtvā. Sy 102.1 Dann tat sie, wie jene ihr gesagt, und durchschneitt zuerst jenen und hierauf ihr die Fesseln. Ar 30 Then the mouse began to gnaw the net (and continued) until he finisht it. (42) T A 138.1 mukta°... hiraṇyam āpr̥chya kvāpy utpatya prāyāt. hiraṇyo... SP 818 tata ucitam ātithyaṁ kṛtvā citragrīvam āliṅgya (a om) preṣitavān, svayaṁ ca

saparivārah svāśrayaṁ yayāu. hirany(ak)o ('pi) svam durgam
praviṣṭaḥ. (43) laghupatanako 'pi sarvaṁ taṁ citragrīvabandha-
mokṣaṁ vilokya sāscaṛyaṁ vyacintayat: aho †buddhir asya
hirany(ak)asya śaktiś ca durgasya sāmagrī ca.† (44) taṁ mamā
'pi yuktam hirany(ak)ena (saha citragrīvavat) pritikaraṇam;
yenā 'smākam (api) 'dṛśāni pāśabandhanavyasanāny utpadyanta
iti. (45) evaṁ saṁpradhārya (tasmāt) pādapād avatīrya bila-

grhaṁ (α bilaṁ) praviṣṭaḥ. Hp 13. 21, 14. 14, Hm 34. 2, 35. 5 hiranyakāḥ
śādharaṁ sarvān saṁpujyāha: [here our vss 4-6] ātithyaṁ kṛtvā (Hm adds
kṛtya ca) citragrīvāḥ (Hm adds tena) saṁpreṣito yatheṣṭadeśān saparivāro
yayāu. hiranyakāḥ svavivaraṁ pra°. So 71 chinnapāsas (B. °śam) taṁ āmantrya
mūṣakaṁ vacanāḥ priyāḥ, citragrīvāḥ kham utpatya yayāu so 'nucarāḥ saha.
Spl 6. 19 hiranyakāś citragrīvam āha: mitra, gamyātām adhunā svāśraye. bhūyo
'pi vyasane prāpte saṁāgantavyam. iti tān preṣya punar api durgam pra-
viṣṭaḥ. citragrīvo 'pi saparivārah svāśrayam agamat. Pp 130. 6 hiranyāś
citragrīvam prāha: sakhe, gacchādhunā svāśrayam. citra° etc. as Spl. Sy
A102. 2 Und als sie und ihre Gefährtinnen frei waren, machten sie sich
auf und flogen wieder nach ihrem Orte. Ar 30 And the ringdove and her
doves went away to their home, returning safely. (43) T A139. 1 la°
'py āditāḥ prabhṛty eva tad dṛṣṭvā tatsamīpapādapāvasthito 'cintayat: aho,
mahad idam āścaryam hiranyāś citragrīvamokṣaṇam. SP 820, Hp 14. 16,
Hm 35. 10 la° 'pi sarvavṛttāntadarśi āścaryam—. So 72ab anvāgataḥ sa
kāko 'tra laghupāti vilokya tat. Kṣ 396(5)ab chinnapāsas hiranyena
tatas taṁ vikṣya vāyasaḥ. Spl 7. 2 la°...°mokṣam avalokya vismitamanā
vya°... Pp 130. 10 la° 'pi sa° citragrīvasya bandhanamokṣaṁ (so read, see
Hertel's Crit. App.) vi° vismitamanā vyā°..(hiranyasya)..durgasāmagrī ca.
Sy A103. 1 Der Rabe nun, der gekommen war, um zuzuschauen, ging, als
er gesehen, daß durch das Mitleid der Maus mit Bunthals sie und ihr
Taubengefolge gerettet wurden, selbst zum Loch der Maus, indem er zu
sich sprach. Ar 31 When the crow saw the deed of the mouse and the
rescue of the doves by him. (44) T A139. 2 text (taṁ... °karaṇam
only in β, reading hiranyena, om saha; ed. with α om 2d api). Spl 7. 4 tad
idṛg eva vidhir vihaṁgānām bandhanamokṣātmakāḥ. ahaṁ ca na kasyacid
viśvasimi calaprakṛtiś ca (cf. Pp and § 54 below?). tathāpy enaṁ mitrāṁ
karomi. Pp 130. 11 tasmān mamāpi yu° hiranyena saha mātirikaraṇam.
yady apy ahaṁ cañcalaprakṛtiḥ kasyāpi na viśvāsam vrajāmi, na ca kenāpi
vañcitum śakyāḥ, tathāpi mitrāṁ kūr्याm eva. Sy A103. 4 Auch ich will
sie mir zum Freund machen, denn wir Raben haben uns gerade so zu
fürchten wie die Tauben, und wenn, was Gott verhülte, ich in Not gerate,
kann sie uns gute Dienste leisten. Ar 31 he desired the friendship of the
mouse, and he said: I am without safety in a situation like that which
befell the doves and I have need of the mouse and his love. (45) T
A139. 3 evaṁ... avarubya vivaradvāram āśādy pu° hiranyam vyāhṛtavān:
bhādra hiranyā... SP 820, Hp 14. 16, Hm 35. 10 idam āha: aho hiranyaka
[here §§ 49, 50]. So 72cd bilapraviṣṭaṁ taṁ (DP. tad) dvāram āgatyoḥca

dvāram āsṛitya (pūrvopalabdhanāmānam) hiraṇy(ak)am (sam)āhūtavān: bhadra hiraṇya(ka), (itaś tadvad iti). (46) tac chrutvā hiraṇy(ak)o (?vyacintayat: kim anyo 'pi kaścīt sāvaśeṣabandhanāḥ kapoto 'vatiṣṭhate, tīyo mān vyāharati.†) āha (ca): (bhoh) ko bhavān. (47) sa āha: laghupatanako nāma vāyaso 'ham. (48) tac chrutvā hiraṇy(ak)o 'bhyantarāt tañ (?daridvāragatañ) vāyasañ dr̥ṣṭvā 'bravīt: (apa)gamyatām (asmāt sthānād iti). (49) vāyaso 'bravīt: ahañ citragrīvamokṣaṇaṁ tvatsakāśād dr̥ṣṭvā tvayā saha mitratvam icchāmi. (50) tat kadācin mamā

mūṣakam. Spl 7.8 evaṁ... (om tasmāt)..āṣṛitya citragrīvavac chabdena hiraṇyakam samāhūtavān: ehy ehi bho hiraṇyaka ehi. Pp 130.16 evaṁ matvā pāda°...hiraṇyam āhūtavān... (hiraṇya). Sy A 103.8 (cf. § 43) Darauf rief er die Maus beim Namen. Ar 32 So he approacht the mouse's hole. Then he called him by his name. (46) T A 139.4 tac chr° hiraṇyo 'cintayat (β 'py aci°); kim adyāpi kaścīt sāvaśeṣapāśabandha (β °dhana) evāvi°: āha ca... (om bhoh). SP (only α) note on 822 hiraṇyakah prāha: kas tvam. Hp 14.17, Hm 36.3 tac (Hm etac) chrutvā hiraṇyako vivarasyābhyantarād (cf. § 48) āha: kas tvam. Spl 7.9 tac chabdam śrutvā hiraṇyako vya°... kaścīt kapoto bandhanaśeṣas tiṣṭhati, yena mān vyā°. āha... Pp 130.18 tac... (hiraṇyo)... kapotas tiṣṭhati yo... (add iti before āha). Sy A 103.8 und sie kam bis an die Öffnung ihres Loches (cf. § 48) heraus und sprach zu ihm: Wer bist du? Ar 32 and the mouse (Kh adds "extended his head and", cf. § 48) answered him: Who are you? (47) T A 139.5 asāv api laghupatanako 'ham ity (β om) ākhyātavān, jātyā punar vāyasa iti. SP (only α) note on 822 sa āha: kāko 'ham. Hp 14.18, Hm 36.4 sa brute laghupatanakanāmā vāyaso 'ham. So 73a laghupātiti kāko 'ham (here follows §§ 49, 50). Spl 7.11, Pp 130.19 sa (Pp vāyasa) āha: ahañ la° nā° vā°. Sy nothing. Ar 32 He said: I am a crow; affairs have gone so and so with me. (48) T A 139.6 hiraṇyo (β so 'pi cā) 'ntargata evāpaśyat [then insertion] tañ dari° vāyasañ dr̥ṣṭvābravīt... H cf. under § 46. So 74abc tac chrutvābhyantarād (cf. H under § 46) dr̥ṣṭvā mūṣakas tañ sa vāyasaṁ, jagāda gaccha. Spl 7.12 tac chrutvā viśeṣād antarlīno hiraṇyaka āha: bho drutaṁ gam°... (om iti). [Then insertion.] Pp 130.20 tac chr° hiraṇyo viśeṣād antarlīnaḥ prāha: bhadra gam°... (om iti). [Then insertion.] Pa nothing, but cf. under § 46. (49) T A 139.8 vāyasaḥ (β adds 'bravīt: śṛtyatām tāvat. ahañ ci° dr° bahumanoratham icchāmi bhayatā saha mitratvam iti. SP 820, Hp 14.17, Hm 36.1 (after § 45) ślāghanyacarito (H ślāghyo) 'si, atas (H ato 'ham api) tvayā saha mātṛim (α°tram) icchāmi. So 73bc dr̥ṣṭvā tvāñ mitratvasalam, mitratvāya vṛṇomi—. Spl 7.15 sa āha: bhoś citragrīvāya mayā tava sakāśāt pāśamokṣaṇaṁ dr̥ṣṭam; tena mama mahati pritiḥ sañjātā. Pp 130.22 sa āha: bhoh, citragrīvabandhamokṣaṇaṁ tvatsa° dr° me mahati pratitiḥ sañjātā. Sy A 103.10 Der Rabe sprach zu ihr: Ich bin mit jenen Tauben hiehergekommen, die du gerettet hast, und habe Sehnsucht nach deiner Freundschaft bekommen und bitte um deine Liebe. Ar 32 I saw your affair (with the doves) and your faithfulness to your beloved friends, and how Allah benefited the doves thru it, as I saw. I longed for your friendship, and I have come to you

'pi 'drgvyasane jāte tava pārśvān muktir bhavati. tan mām
(avaśyam) mātṛyeṇā 'nugrahātum arhati bhavān. (51) hiraṇy(ak)o
vihasyā 'ha: kā tvayā saha (mama) mātṛi.

yad aśakyam na tac chakyam yac chakyam śakyam eva tat
no 'dake śakyaṁ yāti na nāvā gamyate sthale. 8.

yad yena yujyate loke budhas tat tena yojayet
aham annaṁ bhavān bhoktā kathaṁ pritiṛ bhaviṣyati. 9.

(52) vāyasa āha:

bhakṣitenā 'pi bhavatā nā 'hāro mama puṣkalaḥ
tvayi jīvati jīveyam citragrīva ivā 'nagha. 10.

(53) tena hi na yuktam prārthayamāne mayi bhavato 'nādarāṁ
kartum.

tiraścām api viśvāso dṛṣṭaḥ samayanīścayaḥ
satām hi sādhuśīlatvāt tvaccitragrīvayor iva. 11.

for this. (50) T A 139. 9 yat kīraṇam, asmākam idṛśāni vyasanāny utpa-
dyanta iti. tñni tu (β om tñni tu) tvayā nāthenāyatnam apāsanaśakyāni bhavanti.
kiṁ bahunā. SP 821, Hm 36. 2 (cf. also Hp v. 1. to 14. 17) tan (Hm ato) mām
(SP adds avaśyam) mātṛyeṇānugrahātum arhati bhavān (H arhasi). So 73cd
'drgvipaduddharaṇakṣamam. Spl 7. 17 tat ka° mamāpi bandhane jāte... bhavati.
tat kriyatām mayā saha mātṛi. Pq 130. 23 tan mamāpi kadācid bandhane sah-
jāte tava... bhaviṣyati. iti. tat etc. as Spl. Sy A 103. 13 und wenn ich in Not
gerate wie die Tauben, mögest du mich retten. Ar nothing. (51) T A 142. 2
(after § 56) hiraṇyo (β sa) vihasyābravit: bhadra. SP 822 hiraṇyakaḥ (α °ka āha):
kā... (om mama). Hp 14. 19, Hm 36. 5 hiraṇyako... (om mama). So 74c kā
mātṛi. Spl 7. 18, Pq 130. 25 hiraṇyaka āha (Pq °yaḥ prāha): [here prose=our
vs 9] kā... Sy A 104 Die Maus sprach: Daß gerade zwischen uns Freundschaft
sei, ist ein ganz unhaltbarer Gedanke, denn das ist ein für allemal unmöglich.
Ar 33 The mouse said: There is no basis for union between me and you.
Vs 8=T 20, SP 15, N 13, Hp 66, Hm 89, Sy 8, Ar 34. d, for nāvā, SP, N nāur
vā, Hp nāukā, Hm ca nāur. SP, N, H gacchati. Sy Auf das aber, was unmöglich
ist, sollen wir verzichten. Denn ein Tor ist, wer den Wagen auf dem Meere
oder das Schiff auf dem Trockenen fahren will. Ar similarly. Vs 9=T 21,
SP, N 8, Hp 40, Hm 53, Sy 9, Ar 35, cf. So 74d, prose in Jn in § 51, Spl 7. 18,
Pq 130. 25. So bhakṣyabhakṣakayor iti. Jn abo (Pq bhoḥ) tvaṁ bhoktā (Pq
paribho°), ahaṁ (Spl adds te) bhojyabhutaḥ. Sy Da ich nun aber die Speise
bin und du der Esser, wie kann da Freundschaft zwischen uns sein? So Ar.
(52) T A 143 vāyasaḥ (β so 'bravit: bhadra). SP 825 sa āha. Hp 21. 1, Hm 52. 7
kākaḥ punar āha. So 75a tataḥ sa vāyaso 'vādic. Sy A 105 Der Rabe sprach.
Ar 36 The crow said. Vs 10=T 22, SP 9, Hp 61, Hm 83, Sy 10, Ar 37, cf.
So 75bcd. c, SP, H jivāmi. So chāntam bhukte mama tvayi, trptūḥ kṣaṇam
syān mitre tu śaśvajīvitarakṣaṇam. Pa close. (53) T A 144 text. Sy A 106a. 1
Und wenn ich nun in Dürftigkeit deine Freundschaft suche, so ist es eine
Unziemlichkeit, daß ich verschmäht werde, denn (cf. also repetition in A 106b).
Ar 38 You are acting unworthily in sending me away disappointed when I have

sādhoh prakupitasyā 'pi na mano yāti vikriyām
na hi tāpayitum śakyam samudrāmbhas tṛṇolkayā. 12.

guṇā anukṭā api te svayam yānti prakāśatām
chādyamānā 'pi sāugandhyam udvamaty eva mālātī. 13.

(54) (tac chrutvā) hiraṇy(ak)o 'bravit: (bhādra, svabhāva)capalas
tvam. (uktam ca:)

ātmanas capalo nā 'sti kuto 'nyeṣāṁ bhaviṣyati
tasmāt sarvāṇi kāryāṇi capalo hantya asamśayam. 14.

(55) (tad apagamyatām tasmād durgoparodhasthānād† iti.)

(56) so 'bravit: (bhādra, capalo na capala iti) kim anena
(niṣṭhuravacanena. niścayo 'yam) mayā (tāvad bhavadguṇā-
kṛṣṇena) tvayā saha mātṛyam avaśyam kartavyam (iti). (57)
hiraṇy(ak)a āha: bho tvayā vāriṇā saha katham mātṛm
karomi. uktam ca:

come seeking your affection. Vs 11=SP 10, N 9, Hp 62, Hm 84, Sy
A 106 a. 4; in T prose, A 144. b, SP ed. samayaniścalaḥ, a text, v. l. °niścayāḥ;
N, H dṛṣṭaḥ (N °ta) puṇyāḥkakarmanām. d, SP citragrīvādayo yathā, Hm
svabhāvo na nivartate. T tiraścām api samayakāraṇena nūviśvāsam (β om
nā) upayānti santaḥ. katham. Sy Ich nun sehne mich wegen deiner Recht-
schaffenheit nach deiner Freundschaft. Daraus kann mir kein Vorwurf gemacht
werden, denn du bist rechtschaffen. Not in Ar. Sy is much closer to SP etc.
than to T; moreover its transposed position indicates that its original was
probably a stanza, else it would not be apt to have got separated from the
preceding prose by a stanza (our vs 12). Vs 12=T 23, SP 11, N 10, Hp 63,
Hm 85, Sy 11. a, Hm prakopita°, Hp, N parūṣita°. b, N tr mano na, H mano
nā°. Tṣ niṣkriyām. d, SP, H sāgarāmbhas, but SP v. l. and N text. Sy ex-
panded but clearly corresponding. Here T vs 24. Vs 13=T 17, Sy 12,
Ar 39. This, with §§ 54, 55 and vs 14, is put in T before § 51. Sy Und wenn
du (deine Vortrefflichkeit) auch nicht eingestehst, so verrät sie sich doch
selbst, wie der Moschus, der auch zugedeckt seinen Duft offenbart. Ar ex-
panded but similar. (54) T A 140 text (hiraṇyo). SP 832 hiraṇyakāḥ:
capalas tvam. Hp 21. 10, Hm 53. 4 hiraṇyako brūte: capalas tvam, capalena
saha snehaḥ sarvathā na kartavyaḥ. (This last may represent the next vs.)
Jn cf. above in § 44? Vs 14=T 18, SP 12, N 11; cf. H in prec. ? a, N
capalā (read °lo) neśaḥ (a lect fac.). (55) T A 141 text (om iti). Spl 7. 19
tad gamyatām mātṛvirodhabbhāvāt. [vss inserted.] tad gamyatām iti. Pq 130. 28
tad gamyatām iti. (56) T A 142. 1 so... (ms. P capalo capala iti; acc. to Hertel
so also Pq; but where?!). 'yam avaśyam bhavatā saha (β adds mayā) mātṛi
kartavyeti. SP 835 vāyasah (α kāka āha): kim anyena (α anena). mayā (α om)
tāvad bhav° tvayā (α mayā)...kartavyam. Perhaps cf. Ar 40 Do not disguise
your character from yourself and do not deny me your love and your kind-
liness (text uncertain and corrupt; versions vary). (57) SP 835 hiraṇyakāḥ
(α adds āha): śatrupakṣo bhavān asmākam. uktam ca. Hp 21. 14, Hm 53. 8 kim
cānyat (Hp tu), śatrupakṣo (Hp °kṣe) bhavān asmākam. uktam cāitat. Spl 8. 5,

śatruṇā na hi saṁdadhyāt suśiṣṭenā 'pi saṁdhinā
sutaptam api pāṇīyaṁ śamayaty eva pāvakaṁ. 15.

(58) *vāyasa āha: bhoḥ tvayā saha (mama) darśanam api nā 'sti, kuto
vāiram. tat kim anucitaṁ vadasi.* (59) *(tato vihasya) hiraṇy(ak)o
'bravīt: bhadra, iha tāval loke dve vāire śāstradr̥ṣṭe, saha jaṁ
kṛtrimam ca. tat saha javāiri tvam asmākam. vāyasa āha: bho
dvidividhasyā ('pi) vāirasya lakṣaṇam śrotum icchāmi. (tat kathya-
tām.) sa āha: bhoḥ kāraṇena nirvṛtaṁ kṛtrimam; tat tadar-
hopakāra karaṇād gacchati. svābhāvikaṁ (ca) punaḥ katham api
nā ('pa) gacchati. tac (ca) svābhāvikaṁ vāiram dvidividham bhavati,*

Pṇ 130. 29 text (Pṇ hiraṇya, and tr katham before tvayā). See on § 58 below.
Vs 15=T 25, SP 13, N 12, Hṇ 65, Hm 87, Spl 29, Pṇ 24, Sy 13, Ar 42. In T
and Pa after § 59; see on § 58 below. a, Spl vāirāṇā, T śatruṇāpi na. c, T
ataptam (ms. R āta°); see *AJP*. 36. 269 f. and my Introduction, Vol. II, p. 105 f.
Sy Wer mit seinem Feinde Freundschaft schließt, ist kein Weiser. Denn man
mag das Wasser noch so stark mit Feuer erhitzen: wenn es auf das Feuer
gegossen wird, löscht es dieses aus. Ar similarly. (58) Spl 8. 9, Pṇ 131. 1
text (Pṇ bhavati for tvayā; Spl om mama). Nowhere else. In §§ 57—58
and vs 15 I follow Jn, not without misgivings. T, Pa put vs 15 after § 59
and have nothing for §§ 57, 58. SP, H are indecisive since their passages which
I equate with § 57 might possibly represent parts of § 59, for which they have
otherwise no equivalents; if this were the case they would agree with T, Pa,
and not with Jn, in order. On the other hand, Jn have the best existing
Sanskrit version of § 59 (tho it is inferior to the Pa version); and the natural,
logical development of the theme requires that § 59 should be introduced by
something like §§ 57, 58. Without the latter, the lengthy dissertation on enmity
in § 59 has no *raison d'être*. I assume that the originals of T and Pa trans-
posed (independently, no doubt) vs 15 because of its similarity in sense to
vss 16—20. The order of Jn is much more natural, certainly. Hir. first says:
"You are my enemy, and so I must not ally myself with you." Crow: "I never
saw you before; how can I be your enemy?" Hir.: "There are several sorts of
enmity", etc. (§ 59); "and I can quote proverbial authority (vss 16—20) for my
refusing your friendship." (59) T A 145, 146 tato vi° hiraṇyo... śāstradr̥ṣṭe,
ekāṅgavāiram ubhaya° (α upaya°) ca. vāyasaḥ (β laghupatanaka āha): kas
taylor vi°. hiraṇyaḥ (β so 'bravīt): yo vihanyāt... ubhayavāiram iti (this
phrase only in β and out of place, after ekāṅgavāiram, below!—A late Gujerati
version has an interpolation of this § from T which is in some respects better
than our mss. of T and which has the sentence yo vihanyāt etc. in its proper
position; Hertel, *Pāñc.* p. 162 f.). yaḥ pūrvam... yathā, aśvamahiṣam, mār-
jāramuṣakam, ahinakulam. kim aśvo... kāraṇena. uktaṁ ca. Spl 8. 10, Pṇ
131. 2 hiraṇya (Spl °yaka) āha: bhoḥ (Spl om) vāiram dvidividham (Spl tr dvi°
vāi°) bhavati, saha jaṁ kṛtrimam ca. tat... asmākam. uktaṁ ca (inserted vs).
vāyasa... (Spl om api; Pṇ om tat kathyatām; Spl hiraṇyaka for sa; Pṇ
niṣpāditam for nirvṛtaṁ; Pṇ om ca; Spl na gacchati)... pagacchati. tad

ekāṅgavāiram ubhayavāiram ca. vāyasa āha: kas taylor viśeṣaḥ. so 'bravīt: yo vihanāt paraspāram, anyonyena bhakṣyate, paraspārāpakārāt tad ubhayavāiram, yathā sīhagajānām. yaḥ pūrvam eva hatvā bhakṣayati, na cā 'sau tasyā 'pakaroti, na hinasti, na bhakṣayati, tad ekāṅgavāiram, akasmāt, yathā, (aśvamahiṣāṇām) mārjāramūṣakāṇām ahinakulānām. kim (aśvo mahiṣasya,) sarpo (vā) babhroḥ, mūṣako vā mārjārasyā 'pakaroti. †tat sarvathā kim aśakyena samayakāraṇena.† api ca:

yathā (Pq tac ca) nakulasarpāṇām śaṣpabhuṣṇakhāyudhānām jalavahnyor (Pq jalānalayoh) devadāityānām sūrameyamārjārāṇām iśvaradaridrāṇām (Pq om) sapatnānām (Pq sapatnyoh) sīhagajānām lubdhakahariṇānām śrotriyabhrāṣṭa-
kriyāṇām (Pq kākoluṇānām) mūrkhapaṇḍitānām (Pq paṇḍitamūrkhāṇām) pativratākulaṭānām sajjanadurjanānām. na kaścit (Pq 'janānām ca nityavāiraṁ bhavati. na ca kasyacit) kenāpi (Pq adds ko 'pi) vyāpāditāḥ. tathāpi prāṇān saṁtāpayanti sma (Pq prāṇāntāya yatante). Sy A107 Die Maus sprach: Die Feindschaft ist zweifacher Art: erstens die gegenseitige (die welche einer gegen einen übt?), wie diejenige zwischen Löwe und Elefant, wo es immer einen Toten gibt, und zweitens die, welche von Natur (dem einen?) innewohnt. Und zu dieser zweiten Art gehört die, welche mir von seiten der Katze und von dir selbst begegnet. Ar 41 The mouse said: The strongest enmity is that of nature, [JCap here adds: nam odium accidentale cessat cum cessat accidens, odium vero substantiale non potest cessare; Joel similarly; An Su similarly] which (enmity of nature) is of two sorts. The one is an enmity which is equal on both sides, like the enmity of the elephant and the lion, for often the lion kills the elephant, and often the elephant kills the lion; and the other is an enmity in which the injury is from only one of the two upon the other, like the enmity which exists between me and the cat, and like the enmity between me and you. For the enmity with me exists not in (consequence of) any injury that can come from me to you, but because of what can come from you to me. The natural enmity knows no peace that does not ultimately return to enmity [cf. last sentence of T]. There is no peace to the enmity, neither by anything inherited nor by any interference from outside.—Our reconstructed text is a sort of mosaic of T and Jn, both of which have lost by haplogy different parts of the original. The orig. distinguishes twice in succession two kinds of hate, (1) natural and adventitious, and (as subvarieties of the former) (2) mutual and one-sided. T, the corruption of which is superficially obvious and is recognized by Hertel, has lost the former distinction, Jn the latter. Sy is confused and appears to contrast natural with mutual enmity, which is nonsense, bringing in one member of each pair; but the meaning of the text appears to be doubtful. The Ar texts as printed by Cheikho and Khalil omit the clear statement of the distinction between natural and adventitious enmity; but the version of JCap etc. preserves what the original Arabic must have had, and incidentally gives us the best now existing approximation to the orig.

suhṛd ayam iti durjane 'sti kâ 'śā

bahu kṛtam asya maye 'ti lupṭam etat
svajana iti purāṇa eṣa śabdo

dhanalavamātranibandhano hi lokāḥ. 16. (*anyac ca:*)
iṣṭo vā bahusukṛtopalālito vā

śliṣṭo vā vyasanaśatābhirakṣito vā

dāuṣṭilyāj janayati nāi 'va jātv asādhur

visrambhaṁ bhujaga ivā 'nkamadhyasuptaḥ. 17.

mahatā 'py arthasāreṇa yo viśvasati śatruṣu

bhāryāsu ca viraktāsu tadantāṁ tasya jivitam. 18.

sakṛd duṣṭāṁ tu yo mitrāṁ punaḥ saṁdhātum icchati

sa mṛtyum upagṛhṇāti garbhaṁ āsvatari yathā. 19.

aparādho na me 'sti 'ti nāi 'tad viśvasakāraṇam

vidyate hi nṛṣaṁsebhya bhayaṁ guṇavatām api. 20.

(60) vāyasa āha: śrutāṁ mayāi 'tat. tathā 'pi sarvātmanā tvayā
saha māitrīṁ kariṣyāmi. (†śakyam cāi 'tat.†) tathā hi:

Pañc. Before the next vs, T and SP api ca. Vs 16=T 26, SP 16, N 14. a, T_z durjano. SP 'pi for 'sti (α text). b, N upa- for bahu. SP kṛtam atra mamāiva mukṭam etat (but N, and largely SP_z, text). c, SP sujana. T ed. with α purāṇaśabdo eṣo. d, SP 'dya for hi. T (only α) adds anyac ca. Vs 17=T 27, SP 17, N 15, Sy 14, Ar 43. a, T mss. sukṛtaśatopacālito (ed. em. to 'lālito). b, SP śliṣṭo. T_z 'śatopacālito. d, T 'nsamadhya° (ms. R corrects to text), N 'tkaṁmadhya°. Sy Und wer sich mit seinem Feinde aussöhnt, zieht sich großen Schaden zu und lebt in Furcht vor ihm, wie wenn einer eine Schlange in seinen Busen geschlossen hat. Ar But the man with an enmity [var., "enemy"] which he has tried to reconcile is like a man with a snake which he carries in his palm [OSp, bosom; other versions, sleeve or garment; a textual confusion in Ar]. Vs 18=T 28, SP 18, N 16, Hp p. 21, note 6, Hm 90, Spl 41, Pq 35, Sy 15, Ar 44. b, H viśvasati. Jn yo viśvasaṁ ripor gataḥ (Spl 'saṁ samāgataḥ). c, SP bhāryāsu savikāryāsu (α text), Spl suviraktāsu. d, H jivanam. Sy Der Greis darf nicht seiner jungen Frau vertrauen, noch der Weise seinem Feinde. Ar But the wise man never associates with a shrewd foe. Vs 19=T 29, SP 19, N 17, Spl 31 bis, Pq 27. a, N yan for yo. Pq ca for tu. Spl duṣṭāṁ apīṣṭāṁ yah. c, N, Pq, and v. l. of SP_z eva gṛhṇāti. d, Pq garbhād. T_z āsvāt kharī.

Vs 20=T 30, SP 20, N 18; Spl prose 9. 5. a, T_z ahito 'yam na°. d, SP matimatām api. Spl athavā guṇavān ahaṁ na me kaseid vāirayātanāṁ kariṣyaty etad api na sambhāvyam. (60) T A 147 vāyasaḥ (β adds āha): śrutāṁ mayāitat. kiṁ tu sarvathāḥam (ed. inserts tvām) ātmikaromi. śakyam cāitat. tathā hi. SP 858 laghupatanakaḥ (α adds āha): śrutāṁ mayā sarvam. tathā... kariṣyāmi (ed. puts sarv° after saha; α text). Hp 21. 21 (diff.), Hm 54. 7 laghupatanako brūte: śrutāṁ mayā sarvam. tathāpi mama cāitātvān saṁkalpas tvayā saha sūhṛdyam avāśyaṁ karaṇīyam iti.

dravatvāt sarvalohānām nimittān mṛgapakṣiṇām
bhayāl lobhāc ca mūrkhānām saṅgataṁ darśanāt satām. 21.

(kin ca:)

mṛdghaṭavat sukhabhedyo duḥsaṁdhānāś ca durjāno bhavati
sujanaś tu kanakaghaṭavad durbhedyah saṁdhanīyāś ca. 22.

(61) *etāir guṇāir upeto bhavadanyaḥ ko mayā prāptavyaḥ. tathā
ivayā samayo me yukta eva syāt. no ced anāhāreṇā 'tmānān tava*

Spl 9. 11, Pp 131. 22 vāyasa āha: asty etat, param (Spl tathāpi) śrūyatām. Sy A108 Der Rabe sprach: Ich habe dieses gehört. Du aber denk' an deine Rechtschaffenheit und an das Wort, mit dem ich deine Freundschaft begehrt habe, und lege der Sache keine Schwierigkeit in den Weg. Heißt es doch. Ar 45 (and 46?) The crow said: I have understood what you have said, and you are verifying the excellence of your character. And recognize the truth of my words and do not interpose a difficulty between our relationship by saying "We have no way to union." (46) For intelligent and noble men seek union and a way to it for every good purpose [Kh, de Sacy, "...noble men seek no reward for a kindness"]. Vs 21=T 31, SP 21, N 19, Hp 68, Hm 92, Spl 33, Pp 29, Sy 17, Ar 48. In H and Pa after next vs; in SP, H both these vss after § 61. a, Jn upakārād dhi (Spl °rāc ca) lokānām. c, Pp bhaya-lo°. d, SP saṅgatiḥ (α text); Jn māitri syād. N darśanam. Sy Die Rechtschaffenen fassen Liebe zueinander, auch wenn sie sich nur flüchtig begegnen. Ar The noble man feels love for the noble on meeting him only once or on an acquaintance of (but) a day. But the ignoble does not unite with anyone except on account of fear or greed. Between this and next vs T anyac ca, H, Pp kin ca. Vs 22=T 32, SP 22, N 20, Hp 67, Hm 91, Pp 30, Sy 16, Ar 47. a, Pp mṛdghaṭa iva. c, T ed. with α sujanaś ca, β text; Pp °ghaṭa iva. d, Pp sukarasaṁdhiś ca, N, H caśu saṁdheyah, SP sugamasāṁdhānah (α text). Pa expanded but close in sense.

(61) T A148 yady etad evaṁ syāt, tathā...syāt. anyathāsminn eva sthāne prāparityāgam karīṣyāmi. SP 859 (before vs 21) yadi nāivam ātmānam aham eva (α yad vā, ātmānam anāhārād) vyāpādayāmi. Hp 21. 22, Hm 54. 19 no ced (Hp vā)... (Hp vināhār°; Hm om tava dvāri) vyāpādayāmi. Hp 22. 14, Hm 55. 10 etāir ... prāptavyaḥ (Hp punar-anyah; Hm mayā kaḥ suhṛt prāp°; cf. Pa). So 76 ab ity ādy uktvā saśapatham kṛtvāsvāsam ca tena sah. Jn have 2 versions; closer to our text is Spl 8. 3, Pp 130. 28: vāyasa āha: bho hiraṇyaka (Pp bhoḥ), ego 'ham tava durgadvāra upaviṣṭah; yadi tvam māitriṁ na (Spl om) karoṣi, tato 'ham (Pp om) prāpāyātrāṁ na (Spl om) karīṣyāmi (Spl adds, anyathā prāyopaveśanam me syād iti). Then, in this place, Spl 9. 14, Pp 131. 29 tat sarvathā (Spl om) sādhu evāham (Spl om eva). aparam tvāṁ śapathāir (Spl °thāḍibhir) nirbhayaṁ karomi (Spl karīṣyāmi). Here Jn insert a passage found nowhere else; at the end of it Pp has the following, taken from T or a similar version, Pp 132. 11 idānīm māitriṁ pratipadyasva. anyathāham atrāiva sthāne prāpātyāgam karīṣyāmi. iti. Sy A109 Du bist ein treffliches Wesen, und so sehr habe ich meine Hoffnung auf dich geworfen, daß ich, wenn du mich nicht annimmst, nicht

dvāri vyāpādayiṣyāmi. (62) (*tac chrutvā*) *hirany(ak)o 'bravīt:*
pratyāyito 'hañ bhavatā; (*tad*) *bhavatu bhavato 'bhimatam.*
 (63) *parañ mayā (tvadbuddhiparīkṣānāṛtham) etad abhihitam,*
yathā: yady evaṃ māñ vināśayasi, mā kila bhavān maṃsyate,
ajñō 'yam, mayā buddhikāuśalenā †'bhihita† iti. (*yata etan*
mayā bhavataḥ pradarsitam,) *adhunā tvadāṅkagataṃ me śiraḥ.*
 (64) *evam uktvā nirgantum ārabdhaḥ; iṣac cā ('rdha)nirgataḥ*
punar (evā) 'vasthitaḥ. (65) (*tato*) *vāyasenā 'bhihitaḥ: (bhadra),*

essen und trinken und schließlich vor deiner Tür sterben werde. Ar 49 You are noble and I need your love; and I shall remain at your door without tasting food [some versions add, "or drinking"] until you make friends with me.

(62) T A 149. 1 *tac...* (*hiranyo*)... *bhavatā* (mss. *pratyarthito* for *°yāyito*). *tathā nāma.* SP 864 *hir°* (α adds *āha*): *praty°...* (om *tad*; ed. *bhavad-abhi°*, α text). Hp 22. 14, Hm 55. 11 *hir° bahir niṣṛtyāha: āpyāyito 'hañ bhavatānena vacanāmṛtena.* (Then insertion.) Hp 23. 8, Hm 57. 5 *tad...°matam* (Hm adds *eva*). So cf. 76b, under prec. Kṛ 396(5) ed *sakhyāñ yatnena vidadhe tena* (Ma. ms. *te sa-*, em. *nītvā*) *visrabdham* (Ma. *visrambham*) *ākhunā.* Spl has here a wholly diff. passage, reflected also in Pq, which follows it with 132. 15 *abravīt: bhadra, pratyāyito 'hañ bhavatā.* Sy A 110. 1 Die Maus sprach: Ich will dich in Freundschaft annehmen, denn ich habe noch nie eine Bitte enttäuscht. Ar 50 The mouse said: I accept your friendship, for never in any case have I withheld his necessity from one in need.

(63) T A 149. 1 *kiñ tu mā-kila bhavān maṃsyate: ajñō 'yam, mayā buddhikāuśalenābhihitam* (β *°hita*) *iti. yata...śiraḥ. yady...vināśayasi, tathāpy arcita iti.* Pq 132. 16 *parañ...abhihitam. adhunā...* Sy A 110. 2 Jene Worte aber habe ich darum zu dir gesprochen, damit du nicht, wenn ich dich in Freundschaft angenommen habe und du mir dann etwas Böses zufügst, sagen kannst: Die Maus ist von Sinnen, daß sie die Freunde nicht von den Feinden unterscheidet, so daß ich sie verführen konnte. So will ich denn kommen und mein Leben an die Freundschaft wagen. Ar 50 I began with you as I did (merely) thru desire of justifying myself, so that, even tho you should be deceiving me, you should not be able to say, I found the mouse weak in good sense, easy to trick.—T is here confused and Pq fragmentary; only Sy is complete. Instead of *'bhihita*, probably a word meaning "injured, deceived," or "killed" should be read; perhaps *'bhihata*? In T it is confused (by haplology?) with *abhihitam* above. The word *buddhikāuśalena*, in T referring to the mouse, must originally have referred to the crow, and must have been located in the hypothetical thoughts attributed to him by the mouse. Reconstruction dubious. (64) T A 149. 3, 150. 1, Pq 132. 17 text (Pq *tr ca* after *nirgataḥ*, T om *ardha* and *eva*). Sy A 111. 1 Hierauf trat sie in die Öffnung ihres Loches, ging aber nicht bis zu ihm heran. Ar 51 Then he came out from his hole and stood at the door.

(65) T A 150. 1, Pq 132. 18 text (T om *tato*, Pq *laghupatanakenābhihitam*, Pq om *bhadra*, T om *kiñcid*, T om *yad...*). Sy A 111. 2 Da sprach der

kim adyā 'pi mamo 'pari (kimcid) aviśvāsakāraṇam, yad durgān na nirgacchasi. (66) so 'bravīt: (asti kimcid vaktanyam.) iha hi cittavittābhyāṃ loko yāpayati. (taylor vāiram.) cittasaṃgamaṃ vṛddhaye, na punar vittam. prabhūtān api vināśāya kaścīl lāvakebhyas tilān prayacchati; kim asāv upakārāya, na mūloc-chittaye.

no 'pakāraḥ suhṛcīhnaṃ nā 'pakāro 'rilakṣaṇam
praduṣṭam apraduṣṭaṃ vā cittam evā 'tra kāraṇam. 23.
(67) nā 'ham upalabdhacittas tvatto bibhemi; kim tu tvadyān-
yamitrapārśvāt kadācīn mama viśvastasya vināśaḥ syād iti.
(athā) 'sāv āha:

Rabe zu ihr: Warum stehst du still und kommst nicht zu deinem Loche heraus? Ich glaube fast, du bist immer noch mißtrauisch gegen meine Freundschaft. Ar 51 and the crow said to him: What keeps you at the door of your hole, and what prevents you from coming out to me and joining me? Have you still doubt? (66) T A 150. 2 hiranyaḥ (β adds 'bravīt): asti...prayacchati (read with β mss., cf. JAOS. 38. 277, 282), matsyebhyo jālam. kim...chittaye. tathā matsyam api baddisenāpakṛṣṭa chittvā carmāpanayanaśeṣaṃgaparirakṣaṇārtham asāu tasyārambhaḥ. sādhu cedam ucyate. Pp 132. 19 so 'bravīt. Sy A 111. 6 Sie aber sprach: Von zwei Dingen lebt einer: das eine ist der Profit, das andere das Herz. Wer jemandem das Herz schenkt, schenkt ihm vollkommene Freundschaft und auf ihn darf man vertrauen. Wer aber nicht sein Herz schenkt, auf dessen Freundschaft darf man nicht vertrauen. Denn wer Weizenkörner auf das Netz streut, streut sie nicht den Vögeln zum Geschenk, sondern um des Profites willen, auf daß die Vögel vertrauensvoll kommen. Ar 52 The mouse said: The people of this world give each other two kinds of things and make alliances on the basis of them. They are the heart and property. Those who exchange hearts are true and loyal (friends); but those who exchange property are those who assist and benefit each other that each of them may enjoy the benefit (secured) from the other. Whoever does good merely to secure a return or to win some worldly profit—in what he gives and takes he is like the hunter when he casts grain (upon the ground) for the birds. He does not desire to benefit them thereby, but himself. But the exchange of the heart is superior to the gift of property.—The second comparison in T, giving the net to fish, is evidently a secondary expansion, being lacking in Pa and rather silly (the bait, not the net, is given to the fish). T vs 33, 34. Vs 23=T 35, SP 23, N 21. [Not in Pa, pace Schulthess.] b, T mss. vilakṣaṇam (ed. em.). c, N and SPa tr apra° pra°. N ca for vā. d, N cihnaḥ. SP, N mitrārilakṣaṇam (lect. fac.?). (67) T A 151, 152 sa upa° 'ham adhunā bhavato nāpāyaṃ paśyāmi. uktaṃ ca (here T vs 36=43=our vs 26, found in all other texts only below). mayā kilāivāṃ jñātam, yadi yuṣmadanyanmitraṃ bhaviṣyati, sa mām viśvāśopagataṃ vināśayiṣyati. vāyasaḥ (β asāv āha). Pp 132. 19 text (seems closer to Pa than T). Sy A 112, 113 Ich habe dich

guṇavanmitranāśena yaṇ mitram upalabhyate

śālistambaviroddhāraṁ śyāmākam iva tat tyajet. 24.

(68) *tac ca śrutvā (satvaram) nirgatya (sādaram) parasparāṇi samāgatāu.*

pritiṇiḥ niranantarāṇi kṛtvā durbhedāṁ nakhamāṇsavat

mūṣako vāyasaś cāi 'va gatāv ekārimītratām. 25.

(69) *sumuhūrtaṁ ca sthitvā hiraṇy(ak)o vāyasaṁ sambhojya*

nun erforscht und gefunden, daß du mild und freundlich bist, und fürchte mich nicht vor dir; aber vor deinen Geschlechtsgenossen bin ich in Angst, denn sie sind von Natur gleich wie du und könnten, wenn sie mich in deiner Gesellschaft sehen, Lust bekommen, mich zu töten und zu fressen. Der Rabe sprach. Ar 53 I feel confident... of your heart, and I present you with the same from me. It is no evil opinion that prevents me from coming out to you; but I realize that you have friends whose nature is like yours, but whose attitude toward me is not like your attitude toward me. I fear that some of them will see me with you and will destroy me. The crow said. Vs 24=T 37, Pq 38, Sy 19, Ar 54. b, Pq upajāyate. c, Pq *stambābhibhavanam; T mss. stambha or stasya for stamba. d, Pq śyāmākād. The vs may have been preceded in the orig. by a prose section (or another vs?) represented in Pa by the first part of what follows (in brackets and italicized here). Sy [*Sache der Freunde ist wiederum dies, daß sie einen Freund des Freundes und einen Feind des Freundes unterscheiden. Wer mich liebt, muß notwendig auch dich lieben.*] Ist aber einer, der mich liebt, ohne dich zu lieben, so gebe ich der Freundschaft mit dir den Vorzug und lasse ihn ohne weiteres laufen, wie man das Unkraut des Gartens, das zwischen dem Gemüse aufschießt, ausrodet und hinauswirft. Ar essentially as Sy. (68) T A 153 text (tvaritataram for satvaram). SP 867 tataḥ parasparam māitryam abhavat. Hp 23. 8 tataḥ prabhṛti tayoh parasparam sakhyam abhavat (not in Hm). So 76cd nirgatenākarot sakhyam ākhunā saha vāyasaḥ. Kṣ cf. § 62. Pq 182. 24 text. Sy A 114. 1 Darauf hin ging die Maus heraus und der Rabe ging zu ihr. Ar 55 Then the mouse came out to the crow and they shook hands. Vs 25=T 38, SP 24, N 22, Spl 49, Pq 42, Sy 20, Ar 55; prose in Hp 23. 9, Hm 57. 5; perhaps prose in Spl (cf. § 69) at this place; the vs occurs in Jn after § 71. b, T durbhedāṁ, v. l. of T with Spl durbhedāṁ, SP, N nirbhedaṁ. SP matsyamāṇsa° (α text). d, SP evā-timītratām (α text), Spl kṛtrimamītratām, T, Pq ekāntami° (T vs 40 seems to prove ekānti° is correct). H tato hiraṇyako māitryam vidhāya. Sy, see § 69 below ("wie Seele und Leib"). Ar, see § 69. This vs and § 69 seem mingled in Pa.

(69) T A 154 su° (β om su) ... sthitvā laghupatanako hiraṇyam āha: praviśatu bhavān svabhavanam; aham apy āhārthaṁ gacchāmi. evam uktvā prāyāt. SP 870 tato hiraṇyako... (ed. laghupatanako for vāyaso, α text). Hp 23. 9, Hm 57. 6 bhojanaviśeṣān vāyasaṁ samtoṣya vivaram pravṛtāḥ... Spl 11. 1 tataḥ prabhṛti dvāu tāv api subhāsitagoṣṭhisukham anubhavanti tiṣṭhataḥ, parasparam kṛtopakārāu kālāṁ nayataḥ (perhaps

visrjya grham praviṣṭaḥ. vāyaso 'pi svasthānaṁ gataḥ.† (70) laghupatanako 'pi (kiñcid) vanagahanam (anu)praviṣya śārdūlavypāditam (ekaṁ) †vanamahīṣam† dṛṣṭvā (tatra prakāmaṁ āhāraṁ kṛtvā) māṁsapeśim ādāya hiraṇy(ak)āntikam (evā) 'gataḥ, tam cā 'hūtavān: (ehy ehi bhādra hiraṇyaka) bhakṣyatām idaṁ mayo 'panītāṁ māṁsam iti. (71) tasyā 'pi (ca kṛte) tena (hiraṇyakenā) 'dṛtena bhūtvā śyāmākataṇḍulānāṁ (nistuṣṇāṇāṁ su)mahān puñjaḥ kṛtaḥ, āha ca: sakhe, bhakṣyantām ime sa-sāmarthyena mayo 'panītās taṇḍulā iti. (72) tatas tāu (ca) parasparaṁ sūtrptāv api snehasūcanārtham bhakṣitavantāu, pratidināṁ ca (tayoḥ kuśalaprasnāir viśrambhālāpāis ca lokā-

confused with § 72 below?). Pq 132. 24 with T (om su, om ca;—aham āhāram anveṣayāmi. evam uktvā tasya sakāśād apakrāntaḥ). Sy A114. 2 Und die beiden lebten beieinander viele Tage einträchtig wie Seele und Leib (cf. vs 25?). Ar 55 and made friends, and each enjoyed the company of his companion (cf. vs 25?). They remained thus for some days [some versions add, relating stories, fables, and histories], or as long as Allah wisht. (70) T A155. 1 kiñcid ca vana° praviṣyāpaśyac chārdu° vanama° tatrāpatat prakāmaṁ... kṛtvā supuṣpitakiṁśukastavakatulyāṁ māṁsa°... hiraṇyāntikam āgataḥ, tam cāhūyābravīt: bhakṣ°... 'panītām ablinavaṁ piṣitam iti. SP 871 (tatas ca, om a) la° 'pi vane śārdūlādivyāpāditamrgamāṁsāṁ bahudhā (a buddhvā, or jagdhvā) nītvāhāraṁ pratipāditavān (a nītvopapād°). H cf. § 72. So 77a sa māṁsapeśir ānāṣid (B. an°). Spl 11. 3 la° 'pi māṁsaka-

lāni medhyāni balīṣeṣāṇy anyāni vatsalāhṛtāni pakvāṁnaviṣeṣāṇi hiraṇyakārtham ānayati. Pq 132. 26 kiñcid... kṛtvā kiṁśukakusumatulyāṁ māṁsa° ād° hiraṇyāntikam evāyātaḥ, tam... (hiraṇya)...iti. Sy A115. 1 Und das Fleisch, das der Rabe herbeizuschaffen pflegte. Nothing in Ar.—This and the next § may have been shorter in the orig., altho most of the long version of T, Pq (followed by me) is reflected in one or another of the other versions. For vanamahīṣam perhaps read mrgam. (71) T A155. 3 tasyāpi tena hiraṇyenā... SP, H cf. § 72. So 77b ākhuḥ śālikāṇ (B. °āṇy) api. Spl 11. 4 hiraṇyako. 'pi taṇḍulāṁ anyāṁs ca bhakṣaviṣeṣāṁ laghupatanakārtham rātrāy āhṛtya tatkalāyāktasyārpayati, Pq 132. 29 tasyā... tenādhv evādhṛtena... taṇḍulāṁ mahān...ca: bhādra, mayā sva° 'pan° bhakṣ° tap° iti. Sy A115. 2 Und die Weizen- und Gerstenkörner, welche die Maus aufgespeichert hatte. Nothing in Ar. Cf. prec. (72) T A155. 5 tatas... °dinam ca lokā°... (ms. 'bhivartate, ed. em.). SP nothing in ed., but 3 mss., see note to 872, vināhāram evam nirantarasnehanubandhatayā tayoḥ kīlo 'tivartate. Hp 23. 10, Hm 57. 7 tatas ca (Hm prabhṛti) tayoḥ pratyaham (Hm om) anyonyāhārapradānena (cf. §§ 70, 71) kuśala°...ca kīlo 'tivartate. So 77c ekatra saha bhuñjānāu tasthātus tāv ubhāu sukhāṁ. Kq 397(6)ab prarūḍhatām yayāu prema prītibhuktipuraṣsaram. Spl 11. 6 (cf. on § 69) athavā yuyjate dvayor apy etat. uktaṁ ca (vss). 11. 22 evam sa māṁsakas tadupakāraṇajjitas tatthā viśvasto yathā tasya pakṣamādhye praviṣṭas tena saha sarvadāiva goṣṭhīm karoti.

tita) *snehapuraḥsuraḥ* kālo 'tivartate. (73) *atha kadācid vāyasaḥ* (sam)āgatya hiraṇy(ak)am āha: (74) *bhadra* (hiraṇyaka), *aham* *asmāt sthānād anyat sthānaṁ gacchāmi*. (?so 'bravit: *vayasya*, *kinnimittam*, *asāv akathayat: nirvedāt*, *hiraṇyaka āha: kas te nirvedaḥ*, *sa āha:*) (75) *pratidinam me cañcubharaṇam utpadyate*, *satataṁ dṛṣṭapāśabandhanapratyavāyāḥ patatrinō vitrasyante*. *tad alam idṛśena prāṇadhāraṇena*. (? *hiraṇyaka āha: tarhi kva*

Pñ 132. 31 tatas tñu paras°...api pritiṇprakaṣaṇāya bhakṣ°. yato mātṛibljam etat. uktam ca (vss). evaṁ etc. as Spl ('rañjitamanās; tatpakṣatimadhye prav° sadā tiṣṭhati). Sy A 115. 3 verzehrten sie infolge ihrer Freundschaft einträchtig eine Zeitlang. Ar 55, see on § 69. (73) T A 156. 1 *atha*

kadācil *laghupatanaka āgatya hiraṇyam aprachat* (read *āprechat?* JAOS. 38. 287). SP 873, Hp 23. 12, Hm 57. 9 *ekadā vāyaso* (Hm *laghupatanako*) *hiraṇyakam* (SPa om) *āha*. So 78 ab *ekadā* ca *sa kākā* *taṁ mitraṁ muṣakam* *abravit*. Kṣ 397 (6) *cd yāti kālē rāhaḥ kākāḥ kadācin mitraṁ abravit*. Spl 11. 23, Pñ 133. 11 *athānyasminn ahani vāyaso 'śrupūṇanayanāḥ* (Pñ 'pūrita°) *samāgatya* (Spl *samabhyetya*) *sagadgadam* (Spl *adds tam*) *uvāca*. Sy A 116. 1 Später einmal kam der Rabe zur Maus mit der Nachricht. Ar 56 [Until when some days had past for them—not in Ch.] the crow said to the mouse. (74) T A 156. 1 *bha° hiraṇya...* (with β; but β *sa āha* for *hiraṇyaka āha*, *asāv* for *sa*). SP 873 *bhadra duḥkhalabhyāhāram* (§ 75) *idaṁ vanam* (α *sthānam*, *ato*). *vanāntaraṁ gantum icchāmi*. Hp 23. 12, Hm 57. 9 *vayasya* (Hm *sakhe*) *kaṣṭhalabhyāhāram* (Hm *kaṣṭatārāla°*) *idaṁ sthānaṁ* (Hp *adds tad etat*) *parityajya sthānāntaraṁ gantum icchāmi*. So cf. § 77. Kṣ 398 (7) *vṛttiyuktam api* (Ma. em. *vṛttiyayuktam adya*) *sthānam idaṁ mama na rocate*, *sakhe jātṛatir dehe* (Ma. em. *deśe*) *puṣṭir hi prathamā ratiḥ*. Spl 12. 1 *bhadra hiraṇyaka*, *viraktiḥ sanjātā me sāmpratam deśasyāsyopari*, *tad anyatra yāsyāmi*. *hiraṇyaka āha: bhadra*, *kiṁ virakteḥ kāraṇam*. *sa āha*. Pñ 133. 11 practically as Spl. Sy A 116. 2 Bruder, ich gehe von hier fort. Ar nothing. (75) T A 156. 3 (β *vayasya*) *prati°...* *dhāraṇena* (mss. °*pratyayā-* *yāḥ* for °*vāyāḥ*). SP, H see under § 74. So 80 ab (after § 77) *kṛcchrāt prāpya ihāhro nityaṁ vyādhahbayaṁ ca me*. Kṣ cf. under § 74. Spl 12. 3 *bhadra*, *śrūyatām*. *atra deśe mahatyānāvṛṣṭyā durbhikṣaṁ sanjātam*. *durbhikṣatvā jano bubhukṣipiditāḥ ko 'pi balimātram api na prayacchati*. *aparāṁ gr̥he gr̥he bubhukṣitajanir vibhāṁgānāṁ bandhanāya pāśāḥ praguṇīkṛtāḥ santi*, *aham apy āyuhśeṣatayā pāśena baddha uddharito 'smi*. *etat virakteḥ kāraṇam*. *tenāhaṁ videśaṁ calita iti bhāpamokṣaṁ karomi*. Pñ 133. 13 essentially with Spl. Sy A 116. 2 denn dein Loch ist nahe an der Heerstraße, und die Leute, welche gehen und kommen, werfen Steine nach mir. Ferner fürchte ich auch, sie könnten mich mit den Schlingen fangen. Ar 56 Your hole is near the road of men, and I fear that some one may throw (stones) at me.—So far with T, which certainly represents at least the sense of the orig. The parenthetized passage, of questionable originality, is represented only in H and Jn, as follows: Hp 23. 13, Hm 58. 1 *hiraṇyako brute: mitra*

yāsyasi. sa āha:) (76) asti †to 'vidūre† vana(gahana)madhye mahāsaraḥ. tatra (? ciropārjitaṁ) mama priyamitraṁ mantharako nāma kacchapah prativasati. (77) sa ca matsyādyāhāravīṣeṣeṇa mām saṁvārdhayiṣyati. †tena saha† kālam anudvegena sukhān yāpayiṣyāmi. (78) tac chrutvā hiraṇy(ak)a āha: aham api bha-

kva gantavyam. (vs.) vāyaso brute (Hp 'vadat). Spl hiraṇyaka āha: atha bhavān kva prasthitaḥ. sa āha. Pq hiraṇya...yāsyasi iti kathaya. sa āha. (76) T A156. 4 ato (β ato 'pi) viśiṣṭasthānaḥ gatvā vipulahradaṁ upāśrito mantho nāma jāhnavatīre mama priya° kac° prati°. SP 874 tatra vimalaḥ saro 'sti, tasmiṁś ca ciropārjitamitraḥ mandarābhidhānaḥ (v. l. mandha°) kac° prati°. Hp 23. 17 (diff.), Hm 58. 4 asti sunirūpitasthānam. hiraṇyako 'vadat: kim tat. vāyaso brute: asti daṇḍakāraṇye karpūragāurābhidhānaḥ saraḥ. tatra cira-kālo pārjitaḥ priyasulhṇ me mantharābhidhānaḥ kac° dhārmikah prati°. So 78cd, 79ab ito 'vidūre mitrāsti vanamadyagatā nadi, tasyān mantharako nāma kūrmaś cāsti suhṇ mama. Kṣ 399(8)abc tad elī mantharo nāma mitraṁ me kacchapādhipaḥ, jāhnavyāṁ asti. Spl 12. 9 asti dakṣiṇāpathe vanagahana-madhye mahāsaraḥ. tatra tvatto 'dhikah paramasuḥt kūrmo manthi° nāma. Pq 133. 18 as Spl (mahān hradaḥ; tatrāsti tvatto 'py adhikah pa° ma° nā° kūr°). Sy A116. 5 Es gibt nun eine Ebene, nicht weit von hier, da befindet sich eine Wasserquelle, und in dieser Quelle lebt eine Schildkröte, die ist meine Freundin. Ar 57 But I know a secluded place, and (there) I have a friend, a tortoise. (77) T A156. 5 tam āśritya yena kenacid bahumatsyamaṇḍūkāvayavādinā samutpannābhārah kālam...yāpayiṣyāmi. alam anenāviśiṣṭenātyayikasthāneneti. SP 875 sa...saṁvārdhayiṣyati (ed. °viśeṣasamarpaṇa, α text). Hp 24. 1, Hm 58. 10 sa ca matsyāhāravīṣeṣāir mām saṁ°. So 79cd tadartihān yāmi tat sthānaḥ supārjāmiśabhojanam. Kṣ 399(8)cd gacchāmo vihārāya tadantikam. Spl 12. 10, Pq 133. 19 sa ca (Pq om ca) me matsyamānsakhaṇḍāni (Pq laghumatsyamānsakalāni) dāsyati. tadbhakṣaṇt (Pq for tad°, iti) tena saha subhāṣitagoṣṭhisukham anubhavan sukhena kālaṁ neṣyāmi. (Then insertion.) Sy A116. 8 und wenn ich dorthin gehe, so wird sie mir von den Fischen geben, die sie fängt, und kann ich dort ohne Furcht leben. Ar 57 (It is) well supplied with fish, and I can find there what (I need) to eat. I desire to go to her (the tortoise) and dwell with her in safety. (78) T A156. 6 tac... (hiraṇyo 'bravit)...gamisyāmi. SP 875 tac...hi° 'py āha: bhadra, mām api tatra netum arhati bhavān, aham api nirvedād deśāntaragamanotsukha (α °raṁ gantum utsu°). Hp 24. 1, Hm 58. 10 hi° 'bravit (Hm 'py āha): tat kim atrāvasthāya mayā kartavyam. (Then insertion.) tato mām api tatra naya. So 80cd, 81abc ity uktavantaḥ taṁ kākān (B. kāk° taṁ) mūṣako 'pi jagāda saḥ, sahāiva tarhi vatsyāvo (DP. °mo) naya tatrāiva mām api. mamāpy astiḥa nirvedo. Kṣ lacuna, see § 86 below. Spl 12. 21, Pq 133. 24 hiraṇya (Spl °yaka) āha: yady evaṁ tad (Pq tarhi) aham api tvayā saḥgamisyāmi (Pq apy āgamisyāmi yato) mamāpi mahad dūḥkhaṁ vartate (Pq asti). Sy A116. 10 Die Maus sprach: Auch ich gehe mit dir, denn ich kündige diesen Ort. Ar 58 The mouse said: May I

vatā sahā 'gamiṣyāmi; mamā 'pi 'ha nirvedo 'sti. (79) vāyasa āha: kiṁ (bhavato 'pi) nirveda(sya) kāraṇam. (80) hiraṇy(ak)a āha: (bho) bahu vaktavyam asti, tatrāi 'va gatvā (te sarvaṁ) kathayiṣyāmi ('ti). (81) vacanasamakālam eva vāyasaś cañcivā mitraṁ gṛhītvā (taṁ) vipulaṁ hradāṁ prāptavān. (82) atha (?+mūṣakeṇa saha+) vāyasam āyāntaṁ (?dūrād) dr̥ṣṭvā mantharako deśakālavit ko 'yam iti vicintyā 'tmaśaṅkayā (pulinaḍ

not go with you? For I feel averse to this place of mine. (79) T A 156. 7 text (ed. om āha with α, β sa āha; β om 'pi; nirveda-k°). SP 877 kākā āha: kiṁ nir°... Spl 12. 22 vāyasa āha: bhoḥ tava kiṁ duḥkham. tat kathaya. Pq 133. 25 sa āha: kiṁ duḥkham. Sy A 116. 11 Der Rabe sprach: Warum kündigtst du diesen Ort? Ar 58 The crow said: Why do you feel averse to your place? (80) T A 156. 8 hiraṇyāḥ (β so 'bravit): asti nirvedakāraṇam, kiṁ ca bahu vak°, tatrāiva gataḥ (ed. ca tat for gataḥ, with α) kathayiṣyāmi. SP 877 sa āha: tatrāiva gatvā kath°. So 81d vakṣye tatrāiva taṁ ca te. Spl 12. 23 text (add atra viṣaye after asty, om te, add savistaraṁ before kath°, om iti). Pq 133. 25 text (hiraṇya; gatas; nivedayiṣyāmi; om iti). Sy A 116. 12 Die Maus sprach: Die Geschichte, nach der du fragst, ist zu lang für hier; aber wenn wir dort angekommen sind, wo wir hingehen, erzähle ich dir diese Sache. Ar 59 The mouse said: I have tales and stories (concerning that) which I shall tell you when we arrive at the place we have in mind. (81) T A 156. 8 va° eva laghupatanakena cañcivā parigrhyāṣu mahāhṛdaṁ prāpitāḥ. SP 878 iti śrutvā vāyasaś... Hp 24. 9 (diff.), Hm 59. 8 atha vāyasas tatra tena mitreṇa saha vicitrāḥ parāṁ sukhena tasya sarasaḥ samīpaṁ yayāu. So 82 iti vādinam ādya cañcivā taṁ sa hiraṇyakam, nabhasā laghupātī tad yayāu vananadītaṁ. Spl (after insertion) 13. 10 tac chrutvā hiraṇyakas tatkaṣaṇād eva tadupari samārūḍhaḥ. so 'pi śanāḥ-śankis tam ādya sampātoḍḍinaprasthitakrameṇa tat saraḥ prāptaḥ. Pq (after insertion as Spl) 134. 1 tad evaṁ śrutvā hiraṇyako 'pi tatpr̥sthopari samārūḍhaḥ. so 'pi sampātoḍḍayanena prasthitāḥ, tataḥ śanāḥ-śankis tena sa taṁ hradāṁ prāpitāḥ. Sy A 116. 15 Der Rabe faßte sie nun beim Schwanz, wie sie ihn geheißen, und trug sie fort zu jener Quelle. Ar 60 The crow seized the tail of the mouse and flew with him until he arrived at the place he had in mind. (82) T A 157 atha vāyasam... (om dūrād)...mantharako 'py tmaśaṅkayā... Here follows in T, vss 39—42, seemingly an inserted fragment of a lost poetic version of the story, cf. Hertel WZKM. 25. 19. It interrupts the surrounding prose narrative in T. In the last vs occurs the word deśakālavit, occurring also in Jn but not in T's prose. Hp 24. 10, Hm 59. 10 tato mantharo dūrād avalokya. Spl 13. 11 tato laghupatanakam mūṣakādhiṣṭhitam vilokya dūrato 'pi deśakālavid aśmānyakāko 'yam iti jñātvā satvaram mantharako jale praviṣṭaḥ. Pq 134. 3 atrāntare mūṣakādhiṣṭhitam vāyasam avalokya deśa°...vicintya mantharakāḥ satvaram jale praviṣṭaḥ. Sy 21, 22, 23 Als sie herankamen, stieg jene Schildkröte (zuerst? emendation) aufs Land und spähte nach ihnen, wie sie durch die Luft kamen, aber sie erkannte ihn nicht als den ihr be-

utplutyā) 'mbhasi nimagnah. (83) *laghupatanako* 'py udaka-saṃghaṭṭakṣubhitahṛdayah (*kim idam iti vitarkya*) *hiraṇy(ak)am* punah puline 'vasthāpya (*vipulam*) *vrkṣam* adhirūḍho (?jijnāsuḥ. *tatrasthaś cā*) 'bravīt: (84) (*bho*) manthar(ak)a, āgacchā ('gaccha), tava mitram aham (*laghupatanako nāma*) vāyasaś cirāt sotkaṇṭhaś samāyātaḥ. tad āgatyā 'līṅga(ya) mām. (85) *tac* chrutvā nipuṇataram pariññāya (*pulakitatanur ānandāsruplutanayanah*) satvaram salilān niṣkramya na mayā pariññāto 'si, iti mamā 'parādhah kṣamyatām, iti bruvaṇ mantharako vrkṣottirṇaḥ laghupatanakam āliṅgitavān. (86) †tataś ca tena† tayoḥ saharṣam ātithyaḥ kṛtvā vāyasaś prṣṭaḥ: (*vayasya,*) kutas tvam, katham bhavān mūṣakam grhītvā nirjanam vanam āgataḥ. kaś

freundeten Raben, bekam Angst und warf sich ins Wasser. Ar 61 When he drew near the place (versions, spring or fountain) in which the tortoise was and the tortoise saw the crow and a mouse with him, she was frightened at him, for she did not know that it was her friend, and she dived into the water.

(83) T A158 text (*hiraṇyāḥ*). Spl 13.13, Pp 134.4 *laghupatanako* 'pi tirasthatarukoṭāre (Pp tattira°) *hiraṇyakam* (Pp °yam) muktṛvā śākhāgram āruhya tārasvareṇovāca (Spl °ṇa provāca). Sy A117.1 Das (Geräusch) hörte nun wieder der Rabe und erschrak [so note], setzte die Maus auf der Erde ab, flog auf einen Baum und rief die Schildkröte. Ar 62 The crow set down the mouse (versions add, on the ground, or the like), alighted on a tree, and called the tortoise. (84) T A159.1 *vayasya*, mayādū jātu na bhavān ayam iti sāmānyadarsanāt tarkitam. (See JAOS. 38.282.) Spl 13.15, Pp 134.5 text (Pp om 2d āgaccha & lagh° nāma; Pp sotkaṇṭhahṛdayah; Pp 'līṅga). Sy A117.3 bei ihrem Namen. Ar 62 by name.—Orig. perhaps briefer.

(85) T A159.1 (*sa āha*, ms. R) na vinā janasaṃsargaḥ vāyasānām ihāgama iti, ato 'ham upāyāsaktaḥ, tan nānyathāvagantavyam. (ed. wrongly adds punar apy āha, see JAOS. 38.282) api bhavataḥ śivam. SP 879 tatra ca mandareṇotthāya. Spl 13.19 *tac*...nipuṇataram jñātṛvā satvaram...niṣkramya pula° ānandāsrupūritanayano man° provāca: ehy ehi mitra āliṅgaya mām. cirakāṇān mayā tvam samyau na jñātaḥ, tenāham salilāntaḥ praviṣṭaḥ. (Then insertion.) *evam* ukte laghupatanako vrkṣād avatīrya tam āliṅgitavān. Pp 134.9 text. Sy A117.3, 118.1 Als diese seine Stimme hörte, reckte sie den Kopf empor, sah und erkannte ihn und stieg schnell aus dem Wasser aufs Land, und der Rabe und die Maus kamen zu ihr und sie begrüßte den Raben und sprach zu ihm: Tadle mich nicht, daß ich dich nicht erkannt und daß ich mich ins Wasser gestürzt habe. Ar 68 She recognized his voice, came out to him, and welcomed him.

(86) T A159.3 *kutas tvam katham cātsad vijanam vanam āgato* 'si. *tvam tēvad ajasram janapadamadhyajīvi*, *katham asmin vijane vane vṛttim*, *karisyasi*, *atha so* 'pi *tasya yathāvasthitam ātmano nirvedakṛpam ākhum* (read °kṛpamukham? JAOS. 38.288) *ākhyātvān*.

cā 'yam mūśakaḥ. (87) vāyasa āha: (vayasya,) ayaṁ hiraṇy(ak)o nāma mūśakaḥ. yasya jihvāsahasraṁ syāt so 'sya dīrghāyuṣo guṇavistaraṁ (yathāvasthitaṁ) brūyāt. (sādhu ce 'dam ucyate:)

ājīvitāntāḥ prañayāḥ kopās ca kṣaṇabhāṅgurāḥ

parityāgās ca niḥsaṅgā na bhavanti mahātmanāṁ. 26.

(88) ity (uktvā) yathāvr̥ttaṁ (tasmāi) citragrīva vimokṣaṇam

avagatārthaś ca mantharaḥ punar ap̥rechāt: bhavato vidhuram idam āścaryam paśyāmi; katham ākhunā saha saṁgataṁ bhavataḥ. SP 879 tayoḥ (α om)... vayasya (α om), katham... Hp 24. 11 (diff.), Hm 59. 10 laghupatanakasya yathocitam ātithyaṁ vidhāya mūśikasyātithisatkūraṁ cakāra. So 83 militvā saha kūrmeṇa tatra mantharakoṇa saḥ (B. ca), kṛtātithyena mitreṇa sa tasthāu mūśakānvitāḥ. Kṣ 400 (not in Ma.; fragmentary) — (lacuna) kacchapam, kuśālānāmayaṁ pr̥ṣṭvā cakratur vividhāḥ kathāḥ. Spl 14. 6 practically as Pn. Pn 134. 12 evaṁ tū dvāv api vihitālīṅganāu pulakitaśarīrāu vṛkṣādhasatā upaviṣṭāv ātmacirantanavṛṣṭāntaṁ paraspārāṁ procatuḥ. hiraṇyo 'pi mantharakāṁ prañamya tatropaviṣṭāḥ. atha taṁ samālokyā mantharako laghupatanakam āha: bhoḥ ko 'yam mūśakaḥ, kasmāc ca bhakṣyabhūto 'yam pr̥ṣṭham āropyātra samānitāḥ. (Spl adds: tan nātra svalpakāraṇena bhāvyam.) Sy A118. 2 sondern erkläre mir, woher du gekommen bist. Ar 63 and askt him whence he came.

(87) T A160 vāyaso 'brāvit: (β vayasya) yasya... (ed. with α sādhu cocyate, β text). SP 880 kāka āha: ayaṁ hiraṇyako nāma mūśaka-rājāḥ. (vs 25, not in N, H:) yasya jihvāsahasraṁ syān matiḥ suraguror iva, asya sūhṛdadehasya sa brūyād guṇavistaram. Hp 24. 16, Hm 60. 6 vāyaso 'vadat: vayasya (Hm sakhe) manthara (Hp om) saviśeṣapūjām asmāi vidhehi, yato 'yam puṇyakarmaṇāṁ dhurīṇaḥ kārūnyaratnāṅkaro hiraṇyakanāmā mūśakarājāḥ. etasya guṇastutīm jihvāsahasreṇa sarpeśvaraḥ kartuṁ yadi samarthaḥ syāt (with Hm, but end with Hp). Kṣ, perhaps cf. ap̥rāḥ, § 88. Spl 14. 10, Pn 134. 15 tac chrutvā laghupatanaka āha: bho hiraṇyako nāma (Pn °yanāmā) mūśako 'yam, mama suhṛd dvitīyam iva jīvitam. tat kiṁ bahunā. (vs Spl 57, 58ab = Pn 46, 47ab) parjanyaṣya yathā dhārā yathā ca divi tārakāḥ, sikatā (Pn bhūtale) reṇavo yadvat saṁkhyayā parivarjitāḥ, guṇasaṁkhyā parityaktā (Pn guṇāḥ saṁkhyāparityaktāḥ) tadvad asya mahātmanaḥ. Pa nothing.

Vs 26 = T 43 and 36, SP 26, N 23, Hp 149, Hm 187. a, H āmarāṇāntāḥ. b, H & T β tat for ca. c, T 43 parityāgās ca niḥsaṅgo. d, SPα, Hm bhavanti hi ma°, N bhavaty asya mahātmanaḥ, Hp and SP v. l. na bhavanty ama°. Cf. also Jn on § 87. (88) T A161. 1 text (om uktvā). SP 886 ity u° ya° citragrīvopākhyānam akathāyat, ātmanaś ca mūtrīm ākh°. Hp 24. 19, Hm 60. 9 ity uktvā citragrīvopākhyānaṁ varṇitavān. So 84 kathāntare ca kūrmya tasmāi svāgamakāraṇam, hiraṇyasakhyavṛttāntayuktaṁ (B. °yutaṁ) kākaḥ śaśaṇsa saḥ. Kṣ 401(9)ab ap̥yakhinnāḥ (so Ma. em.; ms. with SP. ap̥rāḥ kh°) pr̥āpto 'yam (Ma. 'ham) ity uktavati vāyase (SP. ukto vāyasena saḥ; v. l. as Ma.). Jn cf. on § 87; Spl vs 58cd, Pn vs 47cd param nirvedam āpannāḥ saṁpr̥āpto 'yam tavāntikam. Sy A119. 1 Da erzählte ihr der Rabe, wie er hinter den Tauben hergegangen war und wie die Maus sie rettete, und wie er dann deren Freundschaft

akhyātavān, ātmanas ca tena saha saṅgataṃ. (89) manthar(ak)o 'pi hiraṇy(ak)agunamāhātmyaśravaṇavismīto hiraṇy(ak)am aprcchat: (atha) kena nirvedena (kena vā paribhava-kāraṇena) svadeśa-(mitrabandhukalatrādi)parityāgo bhavatā vyavasita iti. (90) vāyasa āha: mayā 'py ayaṃ tad evā 'dāu prṣṭa āsit, (param) anenā 'bhīhitam, (yad) bahu vaktavyam (asti), tatrāi 'va (gataḥ) kathayisyāmi. (mamā 'pi na niveditam.) tad bhādra hiraṇy(ak)a, idānīm nivedyatām (ubhayaṃ apy) āvayos (tad ātmano vāirā-gyakāraṇam). (atha) hiraṇy(ak)o 'kathayat:

gewonnen habe und wie sie beide gekommen seien. Ar 64 The crow told her his story from the time when he had followed the doves, (including) what had happened thereafter between him and the mouse until they had come to her. (89) T A 161.1 mantharo 'pi hiraṇyaguṇaḥ... hiraṇyam aprcchat: bhavato 'pi (mss. vi) janapadam āsṛityājasraṃ vartate. prāṇayātrā, atha... SP 886 mandarako 'pi suciraṃ vismitamanā hiraṇyakam āha: bhādra, nirjanavanāgamanakāraṇam ākhyātum arhati bhavān. Hp 24.19, Hm 60.10 mantharaḥ sūdaras hiraṇyakam saḥpūjyāha: bhadrātmano nirjanavanāgamanakāraṇam ākhyātum arhasi. So 85 tataḥ sa kūrmas taṃ kṛtvā mitraṃ vāyasasaṃstutam, deśanirvāsanirvedaheṭum papraccha mūṣakam. Kṣ 401(9)c prṣṭo. Spl 14.17, Pp 134.21 mantharaka āha: kim asya vāirāgyakāraṇam. Sy A 119.4 Als nun die Schildkröte von der Bravheit der Maus hörte, staunte sie und fragte die Maus: Warum hast du deinen Ort verlassen und bist mit dem Raben hiehergekommen? Ar 65 When the tortoise heard of the mouse's deed, she was astonished at his intelligence and faithfulness, and she welcomed him, saying: What drove you to this land? (90) T A 162 ed. with α only atha hiraṇyo 'kathayat; but β, note to 74.2, reads kakenā-syābhīhitam (v. l. 'nūpy a): mayā... āsit, anenoktam, bahu va°, tatrāiva ka°. tad bha° hiraṇyākhyāyatām adhunā mantharāyeti. asāv (v. l. athāsāv) aka°. SP 888, Hp 25.2, Hm 61.1 sa āha: mandaraka (H hiraṇyako 'vadat, SPα, H om man°): kathayāmi, śrūyatām. So 86 tato hiraṇyaḥ sa tayoṃ ubhayaṃ kākakūrmayor, śṛṇvatoṃ nijavṛttāntakathāṃ etām avarpayat. Kṣ 401(9)d hiraṇyaḥ provāca nijāgamanakāraṇam. Spl 14.17 vā° āha: prṣṭo mayā, param... 'kāraṇam. so 'bravit. Pp 134.21 vā° āha: prṣṭo mayāitat tatrāiva param, bahu°... (etat for asti) kathayisyāmi, ity uktvā mamānena na kathitam. tad bha° hiraṇya, idānīm āv° vāi° nivedaya. hiraṇyaḥ kathayati. Sy A 119.7, 120 Da sprach auch der Rabe: Eben das, was ich zu dir sagte, indem ich dich fragte: Warum kündigst du deinen Ort? und worauf du erwidertest, Die Geschichte ist hier zu lang, aber wenn wir gegangen sind, erzähle ich dir — das fragt jetzt auch die Schildkröte. Erzähl' uns nun, denn die Schildkröte ist meine Freundin, und wer mich liebt, liebt auch dich. Da begann die Maus zu erzählen. Ar 66 The crow said to the mouse: Where are the tales and stories which you said you would tell me? Tell them now that the tortoise asks you for them. For the tortoise in her relation to you is in the same position as I. The mouse began his story

KATHĀ 1 (STORY 1: MOUSE AND TWO MONKS)

(91) asti (*dākṣiṇātye janapade*) mahilāropyam nāma nagaram. tasya nā 'tidūre parivrājakāvasathah. tatra cūḍakarṇo nāma parivrāt prativasati sma. (92) sa ca bhikṣāvelāyān (*tasmān*) nagarāt (*sakhaṇḍagudādāḍimagarbhānām snigdhadravyapeśalānām*) annaviśeṣānām bhikṣābhōjanam paripūrṇam kṛtvā tam āvasatham avagamyā (*yathāvidhi*) prāṇayātrān kṛtvā tatra bhōjanaśeṣam (*bhikṣā*) nnam bhikṣāpātre (*ṣuguptam*) sthāpayitvā †pratyūṣikaparicārakārtham† (*tad bhikṣāpātram*) nāgadantake

and said. (91) T 74.4 text (ed. mihilā°, text β; parivrād before jūṭa-
karṇo for cūḍā°. Yaśodhira's Gujarati Pañc., which used the T here—see
Hertel, Pañc., p. 163 ff.—has the name chūṭakarṇa, which is closer to the
orig.) SP 889 asti mahilāropyānagarasamipe parivrājakavasatiḥ (α parivrā-
dāvasathah). tatra... Hp 25.3, Hm 61.2 asti campakābhidhānāyān (Hp
campā°) nagaryān (Hp puri) parivrājakāvasathah. tatra... prativasati. So [87,
88 aham mahābile tatra nagarāsanavartini, vasaṇ rājakulād dhāram āniyā-
stbhāpyam niśi, drśyamānena hāreṇa tena jātūjasam ca mām, samartham
annāharaṇe mūṣakāḥ paryavārayan.] 89abc atrāntare ca tatrāsīt kaścid as-
madbhāntike, parivrāṇ mathikān kṛtvā. Kṣ 402(10)ab parivrād guḍhakarṇo
'sti prakhyāto nagarāntike. Spl 14.22 asti... 'tidūre mathāyatanam bhaga-
vataḥ śrīmahādevasya (Hamburg mss., Hertel, HOS. 13, Spec. III, l. 3 'maheś-
varasyāsti). tatra ca tāmracūḍo nāma parivrājakah... Pp 134.25 asti...
pramadāropyam... 'tidūre maheśvarāyatanam. tatpratyāsanne maṭhe parivrād
būṭakarṇo nāma pra° sma. Sy p. 60.1 Es war einmal ein Magier, der wohnte
bei der Stadt Mhllūb, und mein Loch war von Anfang an im Hause dieses
Magiers. Sonst war niemand im Hause. Ar 67 The first place where I dwelt
was in a certain city [various corrupt names in mss.] in the house of an
ascetic. The ascetic had no family. (92) T 74.5 sa bhi°...nagarāt tīrtha-
puta (so mss. except P tīvra°; ed. em. °bhūta) iti brāhmaṇagrhebhyaḥ sakhaṇ°
snigdhadrava° (mss. °dravya°)...(mss. bhikṣābhōjanam)...yathāvidhi vratakālām
kṛtvā tatra (β om) śeṣam āpotake suguptam kṛtvā nāgadantake sthāpayati:
SP 890-sa ca bhōjanāviśeṣasahitabhikṣāpātram tatra sthāpya svapiti (α sa hi
bhōjanāviśeṣam bhikṣāpātram sārāṅgaśrūge sthāpayitvā svapiti). Hp 25.4,
Hm 61.3 sa ca bhōjanāviśeṣabhikṣānnasahitam bhikṣāpātram nāgadantake
'vasthāpya svapiti. So 89d, 90, 91a nānābhikṣānnavrttikah, sa bhuktaśeṣam
bhikṣānnam naktam sthāpayati sma tat, bhikṣābhāṇḍastham ullambya (B. alaū-
ghya-) śaṅkū prātarijighatsayā, suptasyātra ca tasyāham. Kṣ 403 (11ab), after
§ 93, nāgadantāgrasamsaktabhikṣābhājanasamsthitiḥ (so I em.; ŚP. °teḥ, Ma.
ms. °te, em. °tām; ŚP. °bhōjana°), [403c, see § 93] snigdhānnamṛdubhōjanāḥ
(the 2d line is not in Ma). Spl 15.1 sa ca nagare bhikṣānam kṛtvā prāṇayātrān
samācarati, bhikṣāśeṣam ca tatrāiva bhikṣāpātre nidhāya tadbhikṣāpātram nā-
gadante vilambya paścād rātrāu svapiti. pratyūse ca tad annam karmakarāṇām
dattvā samyak tatrāiva devatāyatane sammārjanopalepamaṇḍanādikam samā-
jūṣyati. Pp 134.27 sa...°peśalānām bhakṣyaviśeṣāṇām...sāmpūrṇam kṛtvā

vilambya (vātrāu) svapiti. (93) ahañ ca tad annam utplutya pratyahañ bhakṣayāmi, saparijanas tena (pra)varte. (94) evaṃ suprayatna(m ava)sthāpīte 'pi tasmin mayā bhakṣyamāṇe sa parivrāḍ nirviṇṇo matprati bhayāt sthānāt sthānam uccāistaram (prati)samkramayati. tathā 'pi tad ahañ anāyāsenāi 'va prāp-nomi bhakṣayāmi ca. (95) athāi ('vaṃ gacchati kālē) kadācit

maṭham āgātya yathā... kṛtvā taduddharitāśeṣam annam... (om su) guptaṃ kṛtvā prātyu^o nāgadante sthāpayati. Sy 60.3 Alltäglich ging er in die Stadt auf Nahrungsmittel aus und brachte, was er fand, nach Hause, aß es, und was davon übrig blieb, tat er in einen Korb und hing ihn an Nägeln auf, daß es für den morgigen Tag diene. Ar 68 Every day there was brought to him a basket of food, of which he ate as much as he needed. Then he put the rest of the food in it and hung it up in his house. [For sthāpayitvā and vilambya we should perhaps read kṛtvā and sthāpayitvā respectively, cf. T, P, and (?) SP, which however seems to compress the two into one. Our reading relies on Spl and So for vilambya; if this is right, the preceding gerund must have been sthāpayitvā.] (93) T 74.9 ahañ sapar^o tena varte. SP 890 ahañ ca taccheṣānena pravarta iti. Hp 25.5, Hm 61.5 ahañ... praty^o (Hp om) bhakṣ^o. So 91 bod ('hañ) bilēnāntaḥ pravīṣya tat, dattordhvajhampo niḥśeṣam anāṣaṃ prati-yāmini. Kṣ 402 (10) cd tadāśrame 'hañ satataḥ pūrṇaṃ vṛttim akalpayam.—403 c of SP., not in Ma., reads corruptly nāradapariśāraṃ, with lacuna for the first syllable; I conjecture vinā radapariśāraṃ. Spl (after insertion) 15.9 tad ākaryāhañ sakalayuthapariṣṭas tatkaṣṇād eva tatra gataḥ. utpatya ca tasmin bhikṣāpātre samāruḍhaḥ. tatra bhakṣyaviśeṣāpi sevakānāṃ dattvā paścāt svayam eva bhakṣayāmi, sarveṣāṃ tṛptāu jātūyāṃ bhūyaḥ svagrhaṃ gacchāmaḥ. evaṃ nityam eva tad annaṃ bhakṣayāmi. Pp 135.2 ahañ tu saparijanas tena jīvāmi. Sy 60.7 Ich aber kam bei Nacht und bei Tag, wenn der Magier nicht zu Hause war, heraus, aß und warf den Rest den andern Mäusen vor, die mit mir waren. Ar 69 I used to watch the ascetic until he went out. When he went out I would jump up into the basket; and I would leave no food in the basket, but I would eat it and throw it to the (versions add "other") mice (some versions add "which were in the house"). (94) T 74.9 evaṃ bhakṣyamāṇe tasmin suprayatnasthāpīte 'pi nirviṇṇaḥ sthānāt sthānam uccāistaram matprati bhayāt samkramayati. tadapy ahañ anāyāsenā prāpnomi bhakṣayāmi ca. Kṣ possibly of 403 c see prec.; note anāyāsenāiva. Spl 15.12 parivrāḍjako 'pi yathāśakti rakṣati, paraṃ yadāiva nidrāntarito bhavati, tadāhañ tatrāruhyātmakṛtyaṃ karomi. (Then insertion.) Pp 135.2 evaṃ ca kālō 'tivartate. suprayatnam... Sy 60.9 Der Magier versuchte alle möglichen Mittel, den Korb so zu postieren, daß ich nicht zu ihm gelangen könnte, aber vergeblich. Ar 70 The ascetic continually tried to hang up this basket in such a way (some versions "place") that I could not reach it, but he never succeeded in this. (95) T 74.12 athāi... tasya parivrāḍ bṛhat^o nā prāhuṇaka āgataḥ. SP 891 anantaram tasya priyasakho (α "suhṛt") bṛhasvin nāma parivrāḍjakaḥ samā^o. Hp 25.6, Hm 61.5 as SP α, but viṇākaro nāma. So 92ab kadācit tatra tasyāgāt suhṛt pravrajako 'paraḥ. Kṣ 404ab (11 cd) yāti

tasya (*priya*) suhrd brhatsphig nāma parivrājako (*prāghūrṇakaḥ*) samāyātaḥ. (96) *sa cūḍakarṇas tasya svāgatādyupacāraṁ kṛtvā †kṛtayathocitavratākālā†*, (97) (*tato*) rātrāu khaṭvāsinaḥ śaya-nagataṁ brhatsphijam aprcehat: bhavān yato mayā viyuktaḥ, tata ārabhya keṣu deśāntareṣu tapovaneṣu vā paribhrānta iti. (98) *asāv akathayat: atha kadācid ahaṁ mahākārttikyāṁ mahātīrthavare puṣkare snānaṁ kṛtvā mahato janasamūhadoṣād bhavatā viyuktaḥ. tato 'haṁ gaṅgādvāraprayāgavārāṇasyādiṣv anukūlapratikūlāṁ jāhnavīm anu paryaṭan, kiṁ bahunā, kṛtsnaṁ mahimaṇḍalaṁ samudraparyantam avalokitavān.* (99) *ardhā-*

(Ma. yāte) kāle tatas tasya parivrājā āyayāu paraḥ. Spl 15. 17 athānyasminn ahani tasya mathe brhatsphignām parivrājakas tasya suhr̥t tīrthayātrāpra-saṅgena pānthaḥ prā° samā°. Pp 135. 6 atha kadācit tatra brhatsphignām tāpasaḥ prā° samā°. Sy 60. 11 Später einmal kehrte zufällig ein Wanderer bei ihm ein. Ar 71 One night a guest came to the ascetic. (96) T 74. 13 sa jūṭakarṇas... °kālas tasminn āpotake (β adds tathāiva nāgadanteke; ed. em. wrongly śeṣaṁ suguptaṁ, see JAOS. 38. 278) kṛtvā. So 92c bhuktottaraṁ. Kṣ 404c (12a) sa bhuktvā. Spl 15. 19 taṁ dṛṣtvā pratyutthānavidhinā saṁbhāvyā pratipattipūrvakam abhyāgatakrīyā niyojitaḥ. Pp 135. 7 buṭakarṇo 'pi tasya... kṛtvā śramam apanītavān. Sy 60. 12 und er nahm ihn auf und die beiden hielten Mahlzeit. Ar 72 They ate the evening meal together.—Instead of kṛtayatho° we should perhaps read an expression for eating or giving to eat (Br, Pa), unless this is what T means, which Hertel thinks. (97) T 74. 14 khaṭvā°... (ed. ito; I em. to yato, JAOS. 38. 288; β keṣu-keṣu). SP, H, Br see § 98 (note So rātrāu, Kṣ nīṣi). Spl 15. 20, Pp 135. 8 tatas ca rātrāṁ ekatra srastare (Spl kuśasamstare, but Hamburg mss. as Pp) dvāṁ api suptāu (Spl prasu°) dharmakathāṁ kathayitum (Pp kartum) ārabdhāu. Sy 60. 13 Als es Nacht geworden, fragte der Magier den Gast: Aus welchem Lande bist du und woher kommst du jetzt? Ar 72 until when they engaged in conversation, the ascetic said to the guest: From what land are you, and what place is your present destination? (98) T 74. 16 text (perhaps longer than the orig., but all we have to go by in Sanskrit). SP 892, Hp 25. 7, Hm 61. 7 tena saha nānākathāpra-saṅgād avasthito (H °saṅgāvasthito). So 92cd samāṁ tena kathāṁ rātrāu sa cākarot. Kṣ 404cd (12ab) nīṣi viśrabdhāṁ provāca vividhāḥ kathāḥ. Jn see under § 97. Sy 60. 15 Der Gast war nun in viele Länder gekommen und hatte viele merkwürdige Dinge gesehen und gehört und er ergriff das Wort und schilderte, wie er in dieses und jenes Land gelangt sei und dieses und jenes Wunderbare gesehen und dieses und jenes Merkwürdige gehört habe. Ar 73 Now the guest was a man who had traveled the world and seen strange sights, and he began to tell the ascetic in what lands he had set foot and what things he had seen. (99) T 75. 3 ardhākhyāte ca tasmiṁ jūṭakarṇaḥ parivrājā nāgadantopasīṣṭo muhur-muhur jarjaram avādayat. SP 892 jharjharitaveṇu-daṇḍena (a jharjharavaṇṣaṁ) tādāyaṁ cū° māṁ atrāsayat. Hp 25. 7, Hm 61. 7 mama trāṣārtham jarjaraṇṣakhaṇḍena (v. l. °daṇḍam) cū° bhūmim (Hp om)

khyāte ca tasmiṃś cūḍākaraṇo mama trāsārtham muhur-muhur jarjaravaṇśena bhikṣāpātram tādayann avādayat. (100) *kathya-mānavighne ca kriyamāṇe kupito brhatsphig uvāca:* (101) *aham ādrto bhūtvā bhavataḥ kathayāmi, kim iti bhavān anādaro (garvita iva) mama kathāyām virakto 'nyāsaktaḥ.* (102) *cūḍākaraṇo (?lajjita) āha: bhadra, na manyuḥ karaṇīyaḥ, nā 'ham viraktaḥ; kim tu paśya, ayaṃ mūṣako mam(a mah)āpakārī sadā prona-tasthāne dhṛtam api bhikṣāpātram utplutyā 'rohati bhikṣāśeṣam ca tatrasthām bhakṣayati, (?na cā 'ham enam śakṇomi nivārayi-*

atādayat. So 93 tāvan netuṃ pravṛtte 'nnaṃ mayi jarjarakeṇa saḥ, pravṛtā avādayad dattakarṇas tad bhāṇḍakam muhuḥ. Kṣ 405abc (12cd, 13a) gūḍha-karṇas tu mām eva cintayaṃ jarjaram muhuḥ, avādayat. Spl 15. 21 aṭha brhat-sphikkathāgosthiṣu sa tāmracūḍo mūṣakatṛāśāḍ vyākṣiptamanā jarjaravaṇśena bhikṣāpātram tādayaṃ tasya śūnyam prativacanam prayacchati. tanmanā na kimcid udāharati. Pp 135. 9 aṭha bṛṭakarṇo mūṣakarakṣāṁṣiptamanā jarjara-vaṇśena bhikṣāpātram tādayan brhatsphigo (read 'jo) dharmakathām katha-yataḥ śūnyam prativacanam prayacchati. Sy 60. 20 Indem er so erzählte, klatschte der Magier von Zeit zu Zeit in die Hände, damit die Maus es hörte und die Eßwaren verließ. Ar 74 In the midst of this the ascetic clapt his hands from time to time to frighten away the mice (most versions, "to frighten me away from the basket" or the like). (100) T 75. 4 text (āha for uv°). SP 893 brhasvidābhīhitāḥ. Hp 25. 8, Hm 61. 8 vīṇākaraṇa uvāca. So 94 kathām āchidya [here § 101] sa tena cā, āgantunā parivṛjāḥ prṣṭaḥ. Kṣ 405cd (13ab) kathāvighne brhatsphik kupito 'bravīt. Spl 15. 23, Pp 135. 11 athāsāv abhyā-gataḥ paraṃ kopam upāgatas tam uvāca. Sy 60. 22 Da erzürnte der Gast und sprach zu ihm. Ar 74 The guest became angry and said. (101) T 75. 5 aham...kathayāmi, bhavatas tu kimartham (β katham) anā°. tathā ca (vs). SP 893 kim... (om anādaro...iva). Hp 25. 8, Hm 61. 8 sakhe kim etc. as SP, but kathāvirakto. So 94ab kim idaṃ karaṇīti. Kṣ 406 (13cd, 14ab) aho vidyāvayovṛddho niḥsaṅgo 'pi bhavān sakḥā, kathāsv anādaro darpān madāṇḍha iva lakṣyate. Spl 16. 1, Pp 135. 12 expansion;—parijñātas tvaṃ samyaṃ na suhṛt (Pp sam° mayā gatasāhṛdāḥ)—tvaṃ garvitas tyakta-(Spl °taḥ)suhṛtsneho—tvaṃ garvaṃ gataḥ (Pp garvitaḥ)—. Sy 60. 23 Da erzähle ich dir, was du mich gefragt hast, und du klatschest in die Hände und willst nicht zuhören. Da hättest du mich nicht zu bemühen brauchen. Ar 75 I am telling you my ad-ventures [Younger Syriac, "you have askt me to tell you my history, and now that I begin to tell it"], but you clap your hands as tho ridiculing my account. What made you ask me? (102) T 75. 11 so 'bravīt: bhadra...karaṇīyaḥ, paśya, ayaṃ me mūṣako mahato 'pakārān karoti bhikṣābhījanapradhvaṇśān (β 'dhvaṇśādīn) na cā... (cf. last phrase of Ar, and SP § 105). SP 894, Hp 25. 9; Hm 61. 9 cūḍākaraṇa āha (Hp °ṇo 'bravīt, Hm °ṇenoktam): bhadra nāham... mahāpakārī (H mamāpakārī; so SP: intends) sadā pātrasthām bhikṣām (Hp °stham annam, Hm °stham bhikṣānam utplutyā) bhakṣayati. So 94d, 95 pravṛt tam abravīt (B. abhyadhāt), iha me mūṣakaḥ śatruḥ utpanno 'yaṃ sadāiva yaḥ,

tum.) (103) *tanmūṣakatrāsārtham etena jarjareṇa bhikṣāpātram muhur-muhur tādayāmi; nā 'nyat kāraṇam iti.* (104) so 'bravit: kim eṣa ekako 'tra mūṣakaḥ, utā 'nye 'pi mūṣakaḥ. (105) so 'bravit: kim anyāir mūṣakāiḥ; eko 'yam mām duṣṭo yogi 'vā 'jasraṁ chalayati. (106) (tac chrutvā) 'sāv āha: na mūṣakamātrasye 'dṛṣṭi śaktir bhavati; (kim tarhi) kāraṇeṇā 'tra bhavitavyam. (uktam ca:)

api dūrastham utplutya nayaty annam ito mama. Kṣ 407, 408abc(14cd, 15, 16a) tac chrutvā lajjitāḥ kimcid guḍhakarṇo 'py abhāṣata, na darpaḍ anyacitto 'haṁ śrūyatām atra kāraṇam, satatam mūṣakaḥ pāpo bhikṣyapātrād alakṣitaḥ, samānāti. Spl 16. 17 aṭha tac chrutvā bhayatrastamanās tāmraeṇa tam uvāca: bho bhagavan, mā māvaṇa vada; na tvatsamo 'nyo mama subhṛt kaścid asti. paraṁ tac chrūyatām goṣṭhiśāhithilyakāraṇam. eṣa durātmā mūṣakaḥ pron°... bhakṣayati. tadabdhvād eva maṭhe mārjanakriyāpi na bhavati. Pq 136.5 essentially as Spl. Sy 60. 25 Der Magier sprach: Ich habe alles gehört, was du sprichst. Tadde mich nicht, daß ich in die Hände klatschte: jeden Tag nämlich, wo ich Eßwaren hinstelle, kommt eine Maus und frißt sie. Ar 76 The ascetic apologized to the guest and said: I have been paying attention to your account, but I clapt my hands to frighten away the mice (many versions, "a mouse"), for they annoy me. I cannot put food (anywhere) in the house that they do not eat it. (103) Not in T, SP, H. So 96ab tam trāsāyāmi calayaṁ jarjareṇānnabhājanam. Kṣ 408cd(16ab) bhiyā tasya jarjaram vādayāmy aham. Spl 16. 21 text (vaśeṇa for jar°). Pq 136.10 text ("ārthenāneṇa vaśeṇa muhur muhur bhik° tā°...). Pa see § 102. (104) T 75.13 text. SP 895 sa āha: eka evāyam (v. l. kim ekaḥ saparivāro vā). Sy 60. 28 Der Gast sprach zu ihm: Ist es eine Maus oder sind es viele? Ar 77 The guest said: Is it a single mouse or many? (105) T 75.13 text (om eko). SP 895 brhasvid (α sphig!) āha: eko 'yam anivāritaśaktir (cf. § 102, end?) mahāntam apakṣram karoti. Sy 60. 29 Der Magier sprach: Hier sind viele Mäuse, aber eine ist's, die so frech und verschlagen ist. Ar 78 The ascetic said: Truly, the mice [versions add, "of the house"] are many, but it is a single mouse among them that outwits me, and I cannot circumvent him with any device. (106) T 75.14 text (inserts jñtakarṇa after āha). SP 896 sa āha: tatra kāraṇeṇa bhavitavyam. Hp 26.10, Hm 62.2 vīṇākārṇo nāgadantakaṁ vilokyāha: katham mūṣakaḥ svalpabalo 'py etāvad dūram utpatati. tat kāraṇeṇātra bhavitavyam. So 96cd, 97ab ity uktavantaṁ pravrajāṁ parivrajāḥ so 'paro 'bravit, lobho nāmāṣa jantūṇāṁ doṣāyātra kathāṁ śṛṇu. Kṣ 409, 410ab(16cd, 17) brhatsphig guḍhakarṇasya śrutveti prāha sasmitaḥ, yat tavāvahitasyāpi (Ma. ativāva°) bhakṣayaty eṣa bhojanam, avāsyam kāro 'tra bhavo tapodhana. Spl 17. 2, Pq 136.16 (after insertion) sa āha (Pq so 'bravit): nūnam nidhānasyopari tasya bilam; nidhānoṣmaṇā (Pq adds niścitaṁ drāk) prakurdate (Pq kurdate 'sāṇ). uktam ca (va). Sy 60. 31 Der Gast sprach: Es scheint mir, es verhält sich hiemit ähnlich wie mit jenem Spruch. Ar 79 The guest said: This is not without a reason. Verily you bring to my mind

nā 'kasmāc chaṇḍilī mātā vikṛpāti tilais tilān
luñcitān luñcitāir eva kāryam atra bhaviṣyati. 27.
(107) cūḍākarna āha: katham cāi 'tat. sa āha:

the remark the man made to his wife. Vs 27=T 45, SP 27, N 24, Spl 64, Pp 53, cf. Kṣ 410cd (18ab), Sy 24, Ar 80. H omits vs and story following. a, SP caṇḍali, vv. ll. cha°, śā°, SPx chaṇḍali, N sāṇḍali (cf. Kṣ). b, SP, N vikṛpāte (SPx text). c, SP luñcitāś ca tilā (a hi tilāir) yena, N nirluñcitāir aghṛṣṭāns tat, Jn luñcitān itarāir yena (Pp yatra), one Spl ms. corruptly intends luñcitā(ān) luñcitāiḥ sārḍham, and similarly descendants of Spl (Hertel, *Tantr. Übers. Eul.* pp. 158, 28ff., and *Pañc.* p. 440). d, Pp hetur (so also T in vs 50, at end of story). N tatra. Kṣ karoti sāṇḍali (Ma. em. sāṇḍilī) mātā nākasmāt tilavikrayam. Sy Nicht ohne Grund vertauscht die Frau enthülsten Sesam mit unenthülstem. Ar similarly.—The reconstruction of this vs and of the following story, §§ 132 and 134, are interdependent. It seems clear, first, that in pāda c the readings ca tilā, hi tilāir, itarāir, and the reading of N are secondary; fairly clear also that the pāda began with luñcitān (or, conceivably, °tā), and that this was followed by an instrumental case-form. A cpd. luñcitāluñcitāiḥ seems to be impossible. Hence I can think of no possible Sanskrit reconstruction except the reading of T and the Spl versions agreeing therewith (which is quite as apt to be the original Spl reading as the uncritical editions of Kosegarten and Kielhorn-Bühler). Were it not for the following prose story, this T reading would be unquestionable (except, possibly, yena for eva). But the trouble is that in the prose story SP, Jn, and Pa all speak of “huskt for unhuskt” sesame (as do Pa and N in the verse). So and Kṣ are ambiguous (as are SP, Jn, Kṣ in the verse). Only T clearly speaks in the prose of “huskt for huskt”, in conformity with its reading of the verse; even the Spl ms. which reads with T in the vs inconsistently agrees with the others in the prose. It is not conceivable, I think, that the prose of the orig. should have been inconsistent with the vs. Either the prose of SP, Jn, Pa, or the vs of T (and Spl?), must have been changed. There is no real evidence for a specially intimate relation between SP, Jn, and Pa (cf. *AJP.* 36. 259 ff., and my Introduction, Vol. II, p. 106 ff.), so that, if they have been changed, the change was presumably made independently. While it may seem hard to suppose such an independent change in three different versions, such cases are not unknown. Hertel cannot consistently object to this assumption, since he is always assuming independent “glückliche Besserungen” in different versions, where they are superior to T. In favor of this assumption can be urged: 1. The difficulty of reconstructing a Skt. reading for the vs which should be consistent with the “huskt for unhuskt” feature. 2. The fact that this feature, offering apparently more valuable goods for less valuable, makes a better story (cf. the theme “new lamps for old” in the story of Aladdin in the “Arabian Nights”), in spite of Hertel ll. cc., and so might naturally have been introduced secondarily in various versions. 3. The fact that in SP, at least, the change seems to have been assisted by a purely verbal (phonetic)

KATHĀ 2 (STORY 2: HUSKT FOR HUSKT SESAME)

(108) ahañ kadācid abhyarṇāsu varṣāsu kasmīñścid adhiṣṭhāne
(sthitigrahaṇanimittam) kañcid brāhmaṇam āvāsārtham prārthi-
tavān, tasya ca grhe ('ham) sthitaḥ. (109) athā 'nyasminn ahañ

confusion between kṛṣṇa of the original and ghrṣṭa, "huskt" (see § 132).
4. The fact that apparently the orig. of the prose did not make it clear that
"huskt for huskt" was intended. The parts of T in which this is clearly
stated seem evidently secondary insertions (cf. § 133). The orig. seems to
have spoken of getting "black sesame for white" in the prose, but not of
"huskt for huskt", altho this was no doubt implied. It would therefore have
been easy for the later redactors to misunderstand this part of the prose
and give it a turn inconsistent with the original intention and with the vs,
but consistent with a very natural and simple, if secondary, construction of
the story. The next step would then have been (in most cases; but cf. Spl)
to eliminate the inconsistency between the catch-vs and the prose fable by
changing the vs in such a way as to make it not inconsistent with the prose.
Of *AJP.* 36. 266 ff., especially 268.—The matter cannot be considered certain,
in view of the agreement in sense (tho not, be it noted, in language)
between SP, Jn, and Pa. I have chosen the alternative which seems to me
the less improbable, without being blind to its difficulties. The only possible
other alternative, in my opinion, is that in both prose and verse the original
had "huskt for unhuskt" and that T has changed both secondarily. This
would be quite possible as far as the prose is concerned; but I cannot see
any likely reconstruction of the verse on that hypothesis. Practically
impossible, in my opinion, is Hertel's thesis that the readings of all versions
but T go back to a secondary archetype. I have criticized this theory in
my Introduction, Chapter V. (107) T 75. 19 juṭakarpa āha...so 'bravit.
SP 900 sa āha...brhasyid āha. Spl 17. 9, Pp 136. 22 tāmraśuḍa (Pp buṭakarpa)
āha: katham etat. sa āha (Pp so 'bravit). Sy 60. 35 Der Magier [lacuna]
sprach. Ar 81 The ascetic said: How was that? The guest said. (108)
T 75. 20 asti, ahañ...brāhmaṇāvāsam (so mss.; ed. em. brāhmaṇam āvāsam)
prārthitavān. SP 901 kasmīñścid brāhmaṇagrhe 'ham sthitaḥ. So 97cd, 98abc
tīrthāy ahañ bhraṇan prāpam ekañ nagaram ekadā, tatra cāikasya viprasya
nivāśyāvāsam grham, sthite mayi. Kṣ 411ab (18cd) purāpaśyam ahañ
pāthāḥ sthito brāhmaṇaveśmani. Spl 17. 11 yad ahañ kasmīñścit sthāne
prāvṛṭkāle vṛatagrahaṇa°...vāsārtham prā°. tatas ca tadvacanāt tenāpi
śuśrūṣitaḥ sukhena devārcanāparas tiṣṭhāmi. Pp 137. 2 kadācid ahañ
kasmīñścid adhi° ṛtugrahaṇa° kamapi br° āv° prārthitavān. tato mama
brāhmaṇenāvāso dattaḥ. tatrāhañ devatārcanāḍiparas tiṣṭhāmi. Sy 61. 1 Ich
kam einmal in eine Stadt, in der hatte ich keinen Bekannten; und als ich
um Unterkunft bat, brachte mich ein Mann in sein Haus und wir hielten
zusammen Mahlzeit. Ar 82 I once stayed with a man in such and such a
city. We ate the evening meal together. (109) T 75. 21 varṣāv atitāsu

pratyūṣe prabuddho ('ham) *jālakāntaritatayor brāhmaṇabrahma-
ṇyoḥ saṁvādaṁ dattāvadhānaḥ śṛṇomi. tatra brāhmaṇaḥ prāha:*
(110) (*brāhmaṇi*,) *śvaḥ parvakālo bhavitā; tatra (tvayā) yathā-
śakti brāhmaṇabhojanam kartavyam iti. (111) asāv āha (bahu-
parūṣākṣarayā girā): kutas te brāhmaṇabhojanasya śaktir
atyantadaridrasye 'ti. (112) evam ukto 'sāu (kūpe prakṣipta iva
na vacaḥ kimcid avocat. punar api cirād) abravīt: brāhmaṇi,*

(β cāti°) punar viharārthaṁ praharaśeṣāyāṁ śarvāyāṁ pratibuddho 'cintayam:
katamena digbhāgenāvagantavyam. atha yugapad asāv api brāhmaṇas tasyāṁ
velāyāṁ pratibuddho jālakāntaritatāṁ bhāryāṁ aprcchat. SP 901 tatra kadācid
brāhmaṇi brāhmaṇeṣubhiḥ. So 98cd sa vipraś ca vadati sma svagehinim.
Spl 17. 14, Pp 137. 4 text (Pp pratyūṣa-; Pp om 'ham; both om jāla°; Spl
°maṇisamvāde; Pp om tatra; Spl āha). Sy 61. 3 Als ich auf meinem Lager
schief — indessen er auf seinem Lager war und sich zwischen mir und ihm
eine Rohrwand befand — begann er mit seiner Frau zu reden, und ich
erwachte und lauschte. Und er begann zu ihr zu sprechen. Ar 83 Then he
spread a carpet for me, and the man retired to his own carpet and to his
wife. Between me and them was a lattice of reeds, and once during the
night [several versions "toward the end of the night"] I heard the man
and his wife talking, and I listened to their conversation. Then the man said.
(110) T 76. 3 brā°, śrūyatām. śvaḥ. . (β brāhmaṇasya bho°) SP 901 śvaḥ. . . tatra
brāhmaṇān bhojayitum ucitām. So 99ab kṣaram (B. kṣārān) brāhmaṇakṛte par-
vaṇy adya pacer iti. Spl 17. 15, Pp 137. 6 brā°, prabhāte dakṣiṇāyanasamkrāntir
anantadānaphaladā (Pp om dāna) bhaviṣyati. tad ahaṁ pratigrahārthaṁ
(Pp after grā°) grāmāntaram yāsyāmi. tvayā brāhmaṇāḥ bhagavataḥ
sūryasyoddeśena kimcid (Pp brāhmaṇasyāḥ bhagavataḥ sūryoddeśena yathāśakti)
bhojanam dātavyam (Pp adds iti). Sy 61. 7 Ich habe Lust, wenn mir der
eine und andere Magier ins Haus kommt, ihnen womöglich ein Mahl zu geben.
Ar 84 I wish to invite a company to take a meal with us tomorrow.
(111) T 76. 4 text. SP 902 sāvavit (α sāha): na kimcid asti. So 99cd
kutas te nirdhanasyāntat ity avocac ca sāpi tam. Kṣ 411cd (19ab) brāhmaṇi
kupitā patyuh sarvānnavyayakāraṇāt. Spl 17. 18, Pp 137. 9 aha tac chrutvā
brāhmaṇi parūṣataravacanāis (Pp om tara) taṁ bhartsayamānā prāha: kutas
te daridryopahataṣya (Pp daridrasya brāhmaṇasya) bhojanaprāptiḥ. tat kim
na lajjasa evam bruvāṇaḥ (Pp bruvan). (Then insertion.) Sy 61. 9 Spricht
sie: Du weißt wohl, daß dir schon so nichts von deinem Haushalt übrigbrigt,
wie kannst du die Leute einladen? Du verzehrest ja alles, was du dir
verdienst, und verschenkst das Übrige und legst nichts auf die Seite. Ar 85
His wife said: How can you invite people to your table when there is no
more (food) in your house than is necessary for your family? For you are
a man who never saves anything and lays it by for the future. (112)
T 76. 5 evam. . . brāhmaṇi. SP 903 brāhmaṇaḥ sakopam (is this a mistake
based on kūpe?) āha: katham strīṇāṁ saṁcayo na bhavati. (α om katham etc.)
ayi kṛpāṇe. So 100a tataḥ sa vipro 'vādit tāṁ. Kṣ 412a (19c) lubdhām

nāi 'tad yujyate vaktum. (?daridrāir api svalpalpetaram api samaye pātre deyam. uktaṁ ca:)

kartavyaḥ saṁcayo nityaṁ na tu kāryo 'tisaṁcayaḥ
atisaṁcayaśilo 'yaṁ dhanuṣā jambuko hataḥ. 28.

(113) *sā 'bravit: katham (cāi) 'tat. so 'bravit:*

KATHĀ 3 (STORY 3: TOO GREEDY JACKAL)

(114) *asti kasmiṁścid adhiṣṭhāne māṁsavṛttir vyādhaḥ. sa cāi
'kadā pratyūṣasy utthāya tyantritasāyakoṭ vane pāparddhin*

avocat tām bhartā. Spl 17. 21, Pp 137. 14 tac elrutvā bhayatrasto (Spl adds 'pi) vipro (Pp dvijo) mandam-mandam prāha: brāhmaṇi...vaktum (vss inserted). evaṁ jñātvā daridrāir... (Spl dāridryābhibhūtāir api svalpāt svalpataram kāle pātre ca deyam). (vs inserted.) Sy 61. 13 Spricht er zu ihm: Was wir verschenkt und verzehrt haben, laß' dich nicht gereuen, denn es heißt. Ar 86 The man said: Have no regret for what we have given away and eaten up. Vs 28=T 46, SP 28, N 25, Hp 123, Hm 159, Spl 72, Pp 59, Sy 25, Ar 87; So 100bc, Kṣ 412bcd (19d, 20ab). H has this and the story in a diff. place. In very diff., thus: atitṛṣṇā na kartavyā tṛṣṇām nāiva parityajet, atitṛṣṇābhibhūtasya śikhā (Spl cūḍā) bhavati mastake. b, H kartavyo nātisaṁc. c, SP, N, H paśya for ati. Hm śilo 'sāu, Hp śilena. SP, N saṁcayalubdhena. d, SP, N, Hp dhanuṣātmā nipātitaḥ (SP vināśitāḥ), Hm text. Yaśodhīra's Gujarati version (Hertel, *Pañc.*, p. 165), which mainly follows T at this place, agrees partly with SP, N, H in ed (paśya saṁcayaśilena, d as N); but note that Hm supports T in d. So priye kāryo 'pi saṁcaye, nātisaṁcayadhīḥ kāryā. Kṣ bhadre nāśo 'tisaṁcaye, saṁcayenāttilubdho hi nihato jambukaḥ purā. Sy Man soll aufsparen und Vorrat sammeln, aber mit Maß. Wer ohne Maß Vorrat sammelt und aufspart,

kann durch den Vorrat leicht das Ende nehmen, das einem Wolfe zuteil wurde, der seinen Sinn auf große Vorräte stellte. Ar For saving and laying up—often the end of him who practises them is like the end of the wolf. (113) T 76. 9 asāv a°...brāhmaṇo 'br°. SP 906 text (a sāha, ka° etat, brāhmaṇa āha). So 100d śṛṇu cātra kathām imām. Spl 18. 21, Pp 138. 8 brāhmaṇy āha: katham etat. sa āha (Pp brāhmaṇaḥ kathayati). Sy 61. 21, Ar 88. (114) T 76. 10 asti...sa praty° ut° kiṁcid vanam anupraviśya. SP 907 asti ka° vane (a adhiṣṭhāne) mā°...kadā (a sa kadācid vane). Hp 83. 10, Hm 75. 9: asti kalyāṇakatake vāstavyo bhāiravo nāma vyā°...kadā pāpabuddhir lubdho bhrāmyan vindhyājavimadhyam gataḥ (so Hp; Hm 'kadā mrgam anvīyamāṇo vindhyājavim gataḥ). So 101ab vane kvāpi kṛtākheṇo vyādho yantritasāyakaḥ (cf. Pa). Kṣ cf. under § 120. Spl 18. 23, Pp 138. 10 a° ka° vanoddeśe (Pp pradēśe kaścit). pulindah. sa ca (Pp om ca) pāpa°...Sy 61. 23 Es war einmal ein Jäger, der nahm Pfeil und Bogen und ging aus, um Jagdbente zu holen. Ar 89 [Most versions begin "They say that"] a hunter went out one morning with his bow and arrows, desiring to hunt and to

kartum prasthitah. (115) śighram eva mṛgam (ekam) vyāpādyā (māṁsam) ādāya pratyāgacchan, (116) (mahati tīrthavatāre 'vataran) mahiṣasāvātulyam uddhṛtavīṣṇam (kardamapiṇḍavaliptagātram) sūkaram apaśyat. (117) tam dr̥ṣtvā ('subhanimittapracodito) bhayam āgataḥ, pratinivṛtya ca pratibaddhagatīḥ sūkareṇa (mṛga)māṁsam (samkocitakam) bhūmāu prakṣipyā, (118) dhanur ākr̥ṣya tasmāi (viśadigdham) iṣum prāhiṇoj (jatrūsthāne viddhvā) parapārśvagataḥ ca kṛtavān. (119) sūkareṇā 'pi prahāramūrchiteno 'ttamaḥ javam āsthāyā 'vaskara-

indulge in the chase. (115) T 76. 11 text (om ekam; mss. intend vyāpādyā, R hatvā, see my Introduction, Vol. II, p. 259; kṛtamāṁsasamcayaḥ for māṁ ādāya). SP 907 mṛgam ekam vyāpādyā (α hatvā) gacchan. Hp 33. 11, Hm 75. 11 tatas tena vyāpāditam mṛgam ādāya gacchataḥ. So 101c ādhāya (DP. prādhāya) māṁsam dhanuṣi. Spl 19. 1, Pq 138. 11 atha tena gacchataḥ (Spl prasarpatā). Sy 61. 24 Als er noch nicht weit gekommen, erblickte er eine Gazelle, erlegte sie, nahm sie an sich, und ging heimwärts. Indem er des Weges zog. Ar 90 He had not gone far before he shot a gazelle and struck it down. He carried it off, returning homeward with it. (116) T 76. 11 text. SP 907 mahāvarāham apaśyat, āha ca: mamādyāparam api dāivenopapāditam (α vidhinopa) māṁsam iti. (The last seems a doublet of part of § 121.) Hp 33. 12, Hm 75. 12 ghorākṛtīḥ sūkaro dr̥ṣṭāḥ. So 101d prādhavat sūkaram prati. Spl 19. 1, Pq 138. 11 mahān añjanaparvataśikharākṛaḥ kroḍaḥ samāsāditāḥ (Pq mahāñja). Sy 61. 26 erblickte er einen Wildeber, einen großen und starken, der ihm direkt entgegenlief (cf. uddhṛtavīṣṇam). Ar 91 A boar met him on the way; and the boar came on against the man when he saw him. (117) T 76. 13 tam (β adds ca)... (om mṛga; β pratibaddharitīḥ). SP 908 pūrvamṛgam avasthāpya. Hp 33. 12, Hm 75. 12 tena vyādhena mṛgam bhūmāu nidhāya. Spl 19. 2, Pq 138. 12 tam (Pq adds cāsū) dr̥ṣtvā. Sy 61. 28 Als der Jäger den großen Eber auf sich zukommen sah, verlor er den Mut und floh eilends; und als er sich umschauend gewahrte, daß der Eber ihn einholte, ermannte er sich. Ar 92 The man threw down the gazelle. (118) T 76. 14 dhanuḥ saśaram ca kṛtyedam uvāca: (vs 49=Pq vs 60). ity uktvā tasmāi... SP 909 dha° āk° (α dhanuṣā) tam varāham jaghāna. Hp 33. 13, Hm 75. 13 sūkaraḥ śareṇa hataḥ (Hm °ghataḥ). So 102a tenāiva kṣāḍhavidbhena. Spl 19. 2 karṇāntākṛṣṭanīṣitasāyakena samāhataḥ. Pq 138. 12 ākarṇāntam bāṇam ākr̥ṣyemaḥ ślokaḥ apāṭhat: (vs 60=T vs 49). athāsū tksṇasāyakena samāhataḥ. Sy 61. 31 und erlegte den Eber. Ar 92 took his bow, and shot the boar so that (the arrow) past thru his middle. (119) T 77. 1 sūkareṇā... °śarīro nipatitāḥ. SP 909 su° 'py athābaddharoṣeṇa mukhapradeśe gṛhītva vyāpāditāḥ, svayam ca patitāḥ. Hp 33. 13, Hm 75. 13 su° 'pi (Hp adds āgatyā) ghanaghōragarjanaḥ kṛtvā sa vyādhō muṣkadeśe hataś chinnaṁuladrumavad bhūmāu (Hp om bhū) nipapāta (Hp om ni). So 102bc nihataḥ (B. ca ha) potravikṣataḥ, sa vyapadyata. Spl 19. 2, Pq 138. 18 tenāpi (Pq sūkareṇāpi) kopāviṣṭena (Spl adds cetasa) bālendudyutinā daḥṣṭrāgreṇa

pradeśe tathā 'bhyāhataḥ, yena gatāsus (tridhāgataśarīro bhūtale) nipatitaḥ. (atha lubdhakam vyāpādyā sūkarō 'pi śaraprahāra-vedanayā pañcatvaṁ gataḥ.) (120) athā 'nantaram kṣutkṣāma-kuṅṁsīr dīrgharāvo nāma jambuka āhārārthi paribhramaṁs tam (ud)deśam āgatas (tān mṛtān) mṛgavyādhasūkarān apaśyat. (121) tāṁs ca dr̥ṣtvā (pra)hr̥ṣto (vy)acintayat: (bhoḥ,) anukūlo me vidhiḥ; tenāi 'tad acintitam bhojanam (sam)upasthitam. (122) tad aham tathā bhakṣayāmi, yathā bahūny ahāni me prāṇayātrā bhavati.

pāṭitodaraḥ pulindo gatāsur bhūtale 'patat (Pṇ bhuvi papāta). atha... (Pṇ upāgataḥ). Sy 61. 31 aber der schlug seinerseits seine Hauer in den Jäger und alsbald fiel sein Bogen zur Erde, und er starb auf derselben Stelle wie die Gazelle und der Eber. Ar 93 The boar [some versions add "maddened by the pain of the wound" or "mortally wounded"] charged the man, and struck him a blow with his tusk that knocked the bow and arrows from his hand [some versions add "and ript open his belly" or "breast"], and they (both) fell down together dead. (120) T 77. 2 atha tasmin mahati viśame (β viśasane) vṛtte mṛgalubdhakasūkaraprastare kṣut^o dardurako nāma gomāyur āhā^o tam... āgato 'paśyan mṛgasūkaralubdhakān (v. l. mṛgalubdhakasūkarān). SP 910 atha kṣutkṣāmo dīrghadāṁṣtro nāma nirbuddhir eko (α om nir^o eko) ja^o tam deśam āhā^o pari^o tān apa^o. Hp 33. 18, Hm 76. 5 athā-nantaram (Hp atrāntare) dīrgha^o... ja^o pari^o āhā^o tān (Hm adds mṛtān) mṛga^o ap^o (Hp avalokayām āsa). So 102cd, 103a tac cātra dūrād ākṣata jambukaḥ, sa cāgatya kṣudhārto 'pi. Kṣ 413 (20cd, 21ab) arāṇye prāpa gomāyuh parasparahatān purā, lubdhakakroḍhabariṇān yatrārūḍham (Ma. em. yantrā^o) ca karmukam. Spl 19. 5, Pṇ 138. 21 etasminn antare kaścid āsannamṛtyuh śṛṅgā itas tataḥ (Pṇ cetāś ca) paribhramann amuḥ (Spl tam) deśam (Spl pradeśam) ājagāma. yāvad varābapulindāu dvāv api paśyati (Pṇ yā^o pa^o varā^o dvāv api pañcatvaṁ upāgatāu). Sy 62. 1 Inzwischen war von ungefähr ein hungriger Wolf gekommen, der sah die drei tot. Ar 94 A hungry wolf came upon them, and when he saw the man, the gazelle, and the boar [versions add "dead"]. (121) T 77. 4 tāṁs ca dr̥^o param paritoṣam upāgataḥ. āha ca. SP 911 dāivenopapāditam mamedam iti bahusāmpanno hr̥ṣtamanā abhūt. tatas tena dinaparyāyepa cintitam. [So ed., but α: idam dāivopapāditam māṁsam iti bahu sāmpannam me.] Hp 33. 19, Hm 76. 7 avalokya (Hm om) acintayat (Hm adds ca): aho adya (Hp om) mahad bhojyam me samupa^o. Kṣ 414ab (21cd) ayatnopanataṁ prāpya harṣpūrṇo 'tha jambukaḥ. Spl 19. 6, Pṇ 138. 23 tāvat (Pṇ tataḥ) pra^o... (Pṇ om bhoḥ; Spl ānukūlo; Spl 'tad apy a^o; Jn upasthitam, Pṇ before bhoḥ). Sy 62. 2 und freute sich und dachte in seinem Sinn: Schau einer, da habe ich viel Speise gefunden. Ar 94 he felt assured within himself of an abundance of food, and said. (122) T nothing. SP 912 ed. has corrupt text, intended for vs similar to vs found in α, which reads: vyādha ekadinam yāti dvidinam mṛgasūkarāu, bahusāncayam etan me sūtrpratam cāpabhakṣaṇam. Hp 34. 4, Hm 76. 11 (Hm tad) bhavatu, eṣāṁ māṁsīr māṁsam ekam

nā 'nnapānāni satatam utpadyante hi dehinām,

labdhvā prabhūtam annādyam kramaśas tū 'payojayet. 29.

(123) *tat tāvan (mṛgasūkaravyādhān kūṭikṛtyāi) 'nañ snāyu-*
pāśaṁ dhanuṣkoṭigatam bhakṣayāmi. (124) *evam uktvā dhanuṣ-*
pratibandhaṁ mukhe prakṣipyā (snāyūṁ) bhakṣ(ay)itum ārab-
dhaḥ. (125) *(tataś ca) chinne pratibandhe (dhanuṣā) tālu(pra)-*
deśe (nir)bhinnāḥ pañcatvam upagataḥ.

(End of Story 3)

samadhikam yāvaj jīvanam me bhaviṣyati (Hm māsatrayam me sukhena gamiṣyati). Hm then has vs 162, similar to the vs found in SP. So 103b cikīrṣuḥ samcayāya tat. Kṣ 414c(22a) tām samcayam vidhāyāiva. Spl 19.14, Pp 139.8 text (Pp tr me before bahūny). Sy 62.4 Ich muß es aber für lange Zeit aufheben. Ar 94 It is fitting that I lay by what I can for the future.

Vs 29, as vs only T 48; may have been prose in orig. Pādas ab have no correspondents in Sanskrit versions; but cf. Sy 62.5 denn man kann nicht leicht immer einsammeln und erwerben. Ar 95 For that man is without will-power who neglects to save and to lay by.—With the thot of pādas cd cf. in general the preceding and following §§ in SP, H, Br (note kramaśo in SP under § 123): but Pa is closer here too: Sy Drum will auch ich das, was mir beschert worden ist, zusammenhalten und aufheben und mich mit Vorbehalt davon ernähren. (The following "Und er beschloß" perhaps indicates that this passage was orig. a verse. Possibly the last phrase of Pa has mingled the end of the vs with the prose of § 123, cf. there mṛgasu° kuṭi°.) Ar I propose to save and heap up what I have found (cf. on next).

(123) T nothing. SP 913 (iti nīscitya, om α) mṛga° rāśikṛtya (α kuṭi°) kramaśo bhakṣayisyāmi (cintām hṛdi, om α) nīdhāya. Hp 34.5, Hm 77.1 tataḥ (Hp tad atra) prathamabubbhukṣyām idam (Hp ca for idam) niḥsvādu kodaṇḍalagnaṁ snāyubandhanam khādayāmi. So 103cd kroḍavyādhāmiṣāt kiñcin na cakḥādātibhūyasaḥ. Kṣ cf. §§ 122, 124. Spl 19.15, Pp 139.9 text (om mṛ° ku°; Spl evam for enam; Pp, end, adds pādābhyām ādāya śānāḥ-śānāḥ). Sy 62.10 (cf. note on vs 29) Und er beschloß: Zuerst esse ich die Sehne des Bogens. Ar 95 and content myself for today with this bow-string (so Cheikho; but DeSacy and Khalil, "This man, the deer, and the boar—the eating of them will suffice me for a long while. But I shall begin with this bow-string and eat it, for it will be nourishment for today; [Khalil, with AnSu] and I shall save the rest for tomorrow and the following [days]). (124) T 77.8 text (om mukhe...snāyūṁ). SP 914 dhanuḥ° bhakṣayāñś. Hp 34.6, Hm 77.2 ity uktvā tathā karoti (Hm tathā kṛte sati). So 104ab 'bhoktum pravavṛte yat (DP. tat) tu gatvā dhanuṣi yat sthitam. Kṣ 414d, 415ab(22bod) karmukam bhoktum udyataḥ, cāpacarvaṇasaktasya tasya. Spl 19.18 evam manasā nīscitya cāpacatitakoṭim mukhe prakṣipyā snāyūṁ bhakṣitum pravṛttaḥ. Pp 139.13 iti vicintya cāpacatitakoṭim mukhamadhye kṣiptvā snāyūṁ bhakṣayitum ārabdhaḥ. Sy 62.11 Und er packte diesen mit seinem Maul und kaute daran. Ar 96 Then he approacht the bow to eat its string. (125) T 77.8 katham

(126) ato 'hañ bravīmi: kartavyaḥ saṁcayo nityam iti. (127) (tac ca śrutvā) brāhmaṇy āha: (yady evam, tad) asti me tila(stokaṁ) taṇḍulastokaṁ (ca). (128) †sa tvañ pratyusasy utthāya samitkuśādyānayanārthañ vanam gaccha;† aham api (sahā 'nena śiṣyeṇa kāmāndakinā) brāhmaṇatrayasya sūdhayiṣyāmi kṣaram iti. (129) tataḥ prabhāte taya te tila luñcitvā kāmāndakinā 'dhiṣṭhitāḥ (†paripālaye† 'ti) sūryātapa (ā)stha-

api dāivāc (β om) chi° pra° vakṣahpradeśe bhinnāḥ...°gata iti. SP 914 chinna-pratibandhena dhanuṣāḥ hr̥di nirbhinnāḥ... Hp 34. 6, Hm 77. 2 (Hp tatas) chi° sn̥yubandhana utpatitena (Hp °bandho drutam utpatite) dha° hr̥di nirbhinnāḥ sa (Hp om) dīrgharāvaḥ pañcatvam āgataḥ (Hp gataḥ). So 104cd tat kṣaṇaṁ coccaladyantraśaraviddho mamāra saḥ. Kṣ 415bc (22d, 23a) yantreṣuṇā dr̥ḍham, dāritasya yāyuh prāṇās. Spl 19. 19, Pq 139. 14 tatas ca trūṭitapāśe (Spl kartite pāśe) tāludesaṁ (Pq °pradeśaṁ) vidārya cāpakotir mastakamādhyaena (Pq adds śikhāvan) niṣkrāntā. so 'pi mṛtaḥ (Pq so 'pi tadvedanayā nirgatayā parāsur abhut). Sy 62. 11 da zerriß die Bogensehne und schlug ihm heftig auf das Maul und er starb auf der Stelle. Ar 97 When he cut the string, the bow unbent and rebounded and struck the mortal spot in his neck [?texts vary; some simply "vital part," others "heart," "head" etc.], and he died. (126) T 77. 10, SP, H, Jn text (Spl quotes whole vs). So 105a tan nātisamcayaḥ kṛya(h). Kṣ 415d (23b) tasmān nāśo 'tisamcayaḥ. Pa similarly. (127) T 77. 10 tat, brāhmaṇi; spūṣṭyāḥ jīvyate. tac...āha: asti... SP 916 (tatas ca, α om) brāhmaṇyābhīhitam: asti tilataṇḍulastokam asmākam (α om as°). So 105bc iti tena dvijena sā, bhāryoktā pratipadyāntat. Kṣ 416a (23c) patyuh śrutveti vacanam. Spl 19. 23 athāivam sā tena prabodhitā brāhmaṇy āha: yady evam, tad asti me gr̥he stokatilarāśiḥ. Pq 139. 17 punar apy āha: brāhmaṇi, na śrutam bhavatyā. (vs.) athāivam pratibodhitā brā° prāha: yady evam, tarhi santi me gr̥he stokās tilāḥ. Sy 62. 17 Darauf sprach sie: Du hast Recht, es ist noch Reis und Sesam da, und sonst noch etwas, was für fünf bis sechs Leute reicht. Ar 99 The woman said: What you have said is right. We have some rice and sesame which will be food (enuf) for a company of six or seven. (128) T 77. 12 text. SP 917 tanāham kṣaram karisyāmi. Kṣ 416bc (23d, 24a) parvayāḥgnukāriṇi (Ma. °yogā°), sn̥n̥kya tam visrjyāsu. Spl 20. 1, Pq 139. 22 tās cūṇṇayitvā (Spl tatas tilāḥ luñcitvā) tilacūṇṇena brāhmaṇaṁ bhojayisyāmi (Spl °mīti). tatas (Pq tasyā) tadvacanam śrutvā (Pq ākarṇya) brāhmaṇo grāmaṁ (Pq gr̥hāntaram) gataḥ. Sy 62. 19 und morgen früh will ich es rechtzeitig zurüsten, und du hole und lade zur bestimmten Zeit ein, wen du willst. Ar 100 I shall prepare the food tomorrow, and do you invite whom you wish for dinner. (129) T 77. 13 tathā cānuṣṭhite tilaprastham kāmāndakinā dhiṣṭhitam luñcayety āsthāpitam. SP 917 tataḥ prabhāte tilān udghṛṣya brāhmaṇi (α °ḥyā) śoṣayitum pravṛtta (α °tāḥ). So 105d tilān prākṣipad ātape. Kṣ 416d, 417ab (24bcd) pṛkṣakābhavāt (Ma. diff.) kṣaṇāt, tat tilān kṣārāhetoh śiṣyeṇa sthāpitān purāḥ. Spl 20. 2 s̥pi tilān uṣṇodakena sahmārdya kuṭitvā

pitāh. (130) atrāntare tasyā gṛhakarmavyagrātṛvāt (2†tasminn anavahite) te tilāh śunā 'gatya prāśya 'vīṭvālitāh. (131) tad dṛṣṭvā sā 'bravit: kāmāndake, na śobhanam āpatitam; vighnam utpannam brāhmaṇatarpaṇasya. (132) tatāh 'pi gaccha, imāis tilāh (luñcitān api) kṛṣṇatilāh parāvartayitvā (śighram) āgaccha;

sūryātape dattavati. Pp 139. 24 tayāpi te tilā uṣṇodakena saha sahmardya luñcitvā sūryātape dattāh. Sy 62. 21 Darauf nahm sie den Sesam vor, enthielte ihn und breitete ihn in der Sonne aus. Und sie sprach zu ihres Mannes Lehrling: Achte auf den Sesam, daß nichts an ihn kommt und ihn verunreinigt. Ar 101 The woman arose at dawn, took the sesame, and huskt it. Then she spread it out in the sun to dry, and said to her husband [*s* boy, or slave, most versions]: Drive away the birds and the dogs from this sesame.

(130) T 77. 14 tathā cātivyagrātṛvāt te tilāh katham api dāivāc chunā vīṭvālitāh (em.; mss. vīṭhālitās; ṭhīṭhā°).—Hertel, *ZDMG.* 67. 612 ff., argues plausibly for his em. as the orig. reading, and I have adopted it with some hesitation. But I think it means not "eine Mischung auseinanderbringen," but rather "bring into utter confusion." SP 918 te ca kenacit kurkureṇāgatya vīplutāh (α [vi-]drāvitāh, vīgalitāh, vīcalitāh; see Hertel, *ZDMG.* 67. 614 f.). So 106 ab praviṣṭāyām gṛhaṁ tasyām prāśya śvā tām adūṣayat. Kṣ 417 cd (25 ab) abhyetya śvā kriyāyogyāś cakre jihvāvaleha-nāh. Spl 20. 3, Pp 140. 1 atrāntare (Pp etasminn antare) tasyā gṛhakarmavyagrāyās (Pp gṛhe karmavyagrātayā teṣām) tilānām madhye kaścit sārameyo mūtrotsargaḥ cakāra. Sy 62. 24 und ging einem andern Geschäfte nach. Der Knabe aber war unachtsam und es kam ein Hund und fraß davon. Ar 102 The woman went away on some business and work of her own. The man [versions, "boy"] was negligent and a dog came to the sesame and began to eat it [some versions add "and staled upon it"].—The correspondence between Jn and some secondary Ar versions is undoubtedly accidental.

(131) T 77. 15 tayā, cābhyantarasthayaḥ dṛṣṭāh. tato 'śv abravīt... SP 918 tām dṛṣṭvā... kāmāndake, tilā vīplutāh (α pluṣṭāh). So has, for the rest of the story, only 106 cd tato na kṛsārām etām kaścin mulyādinaḥgrahīt. Spl 20. 5; Pp 140. 2 tam (Pp tad) dṛṣṭvā sā cintitavati (Pp vyacintayat): sho nāipuṇyam paśya (Pp pa° nāi°) parāṁmukhibhūtasya vidher yad ete tilā abhojyāh kṛtāh (Pp etām api, tilān abhojyān kṛtavān). Sy 62. 26 und sie gewährte es und sprach: Jetzt ist er besudelt und darf nicht mehr genossen werden. Ar 103 The woman saw this, considered it defiled, and was loath that any of her guests should eat it. (132) T 77. 17 text. (See on vs 27 above.) SP 919 tatās tvam gatvā gṛṣṭatilāis (α pluṣṭa°) tilān (α apluṣṭatilān) parighṭivāgaccha (α om pari). (Note confusion, seemingly phonetic: kṛṣṇa°, gṛṣṭa°.) Kṣ 418 ab (25 cd) tilānām vikrayaṁ kartum udyatām aparāis tilāh. Spl 20. 6, Pp 140. 4 tad aham etām samāḍāya kasyacid gṛhaṁ gatvā luñcitān aluñcitān ānyāmi. sarvo 'pi jano 'nena vidhinā dāsyatiti (Spl pradā°). Sy 62. 27 so will ich ihn auf dem Markte verkaufen und dafür [lacuna]. Ar 104 She took it to the market and exchanged it.

(*kṛṣṇakṛsaram eva kariṣyāmi.*) (133) *tathā cā 'nuṣṭhite yasminn* (eva) *grhe 'haṁ bhikṣārtham upagataḥ, tasminn eva grhe kāmāndakir* (api) *tilavikrayārtham* (*anu*)*praviṣṭo* (*'kathayati: grhyantām ime tilāḥ*). (134) *parivartamāne vyavahāre grhapatīḥ* (sam)āyataḥ. *tenā 'bhihitam: katham tilāḥ parivartyante. sā tam āha: samārgḥas tilā mayā labdhāḥ, śuklāḥ kṛṣṇāḥ. tato 'sau* (*vihasyā*) *'bravī: kāraṇenā 'tra bhavitavyam. ato 'haṁ bravīmi: nā 'kasmāc chāṇḍilī mātā. iti.*

(End of Story 2)

(135) *evam ākhyāyā 'bravīt parivrāt: cūḍākaraṇa, atrā 'py ani-*

for unhuskt sesame, measure for measure. (133) T 77.18 text [om 1st eva; veśmany for 1st grhe, om 2nd grhe; upāgataḥ, v. l. upa°; at end adds brāhmaṇyābhihitāḥ: katham tilāḥ diyanta iti. kāmāndakir āha: (vs 49, emphasizing demand for huskt sesame; this I think is certainly a secondary insertion)]. SP 920 tatheti kṛtvā (α gatvā) gatvāṁ tasyāṁ yasminn... kāmāndakī (v. l. °ke) tilavinimayārtham upagatā(!). Spl 20.8 atha yasmin grhe 'haṁ bhi° praviṣṭas tatra grhe s'pi tilān ādāya praviṣṭa vikrayaṁ kartum, āha ca: grhṇātu kascid aluñcitāir luñcitāns tilān. atha tadgrhagrhiṇī grhaṁ praviṣṭā yāvād aluñcitāir luñcitān grhṇāti. Pp 140.6 atha tāṁ śūrpe nidhāya grhād grhaṁ praviśantīdam āha: aho grhṇātu kascid aluñcitāis tilāir luñcitāns tilān. atha etc. as Spl to tatra sā tilān ād° pra° pūrvoktam evāha. atha tadgrhiṇyā prahrṣṭayāluñcitāir luñcitāns tilā grhitāḥ. Sy [lacuna] 62.29 und gab ihn für unenthülsten Sesam hin. Ar 105 (cf. prec.) This she did while I was in the market seeing what she did.

(134) T 78.5 tathā ca vṛtte bhartṛasyāḥ samāgataḥ (β bh° tasyāḥ samāyātāḥ). tenābhihitam: bhadre kim etad iti. s'ā... 'bravīt (vs 50=45, our vs 27). SP 921 pari°... 'patir āyātāḥ. tenoktam: katham tilāḥ prativartyante (α pari°). bhāryayābhihitam: aghṛṣṭatilāir grhṛṣṭā grhyante. sa āha: kṛā°... °tavyam. tena vyavahāro vinaṣṭo 'bhūt (α om°this sentence). ato... Kṣ 418cd, 419ab(26) dṛṣṭvā paro grhasvāmī vicintya kṣaṇam abravīt, karoti brāhmaṇavadhūr nāksamūt tilavikrayam. Spl 20.11 tāvād āsyāḥ putreṇa kāmāndakīśāstrāṁ dṛṣṭvā vyūhṛtam: mātāḥ, agrāhyāḥ khalv ime tilāḥ. nāsyā aluñcitāir luñcitā grāhyāḥ. kāraṇaṁ kiñcid bhaviṣyati; tenāluñcitāir luñcitān prayacchati. tac chrutvā tayā parityaktā te tilāḥ. ato... Pp 140.11 (cf. T) tathā ca pravṛtte tasyā bhartā samāyātāḥ. tena s'abhihitā: bhadre, kim idam. iti. sā kathayati: samārgḥa mayā tilā labdhā luñcitā aluñcitāḥ. iti. tataḥ sa vitarkyābravīt: kasya saṁbandhina ime tilāḥ. tatra tatsutaḥ kāmāndakir āha: śūṇḍilīmātūḥ. so 'bravīt: bhadre, s'āṭivanipuṇā vyavahārakusālā ca, tatas tyājyā ete tilāḥ. yataḥ. (2 pādas of catch-vs). Sy 62.29 Da sah sie ein Mann und sprach: Was bedeutet das, daß diese da zugestuteten Sesam gegen unenthülsten umtauscht? Und ich war gerade zur Stelle und sprach: Nicht ohne Grund tauscht sie enthülsten Sesam um. Ar 106 I heard a man say: There is surely a reason why she gives this huskt sesame for unhuskt sesame.

(135) T 78.10 *evam...parivrāt.* SP 924 bṛhasvid (α °sphig) āha: cūḍākaraṇa... Hp 28.4,

vāritasakter mūṣakasya bhikṣābhakṣaṇe kenāpi kāraṇena bhavitavyam. (136) *asti kiñcit khanitra(ka)m (iti). sa āha: bādham asti; (eṣā suhastikā sarvalohamayī.)* (137) *upanīte ca tasmin (kākṣyām baddhvā saṁdaṣṭāuṣṭhapuṭaḥ) prṣṭavān: kataras tasya saṁcaraanamārga iti. ākhyāte ca tasmins (tena khanitreṇa) madvivaram khanitum ārabdhaḥ.* (138) *aham cā 'dāv eva tayor*

Hm 66.9 mūṣakabalopastambhena kenāpi kāraṇenātra bhavitavyam. kṣaṇaḥ vicintya (Hm adds parivrājakenoktam) kāraṇaṁ cātra dhanabāhulyam eva bhaviṣyati. So 107 tad evaṁ nopabhogāya lobhaḥ kleśāya kevalam, ity uktvā punar āha sma pravrajāḥ āgantuko 'tha sah. Kṣ 419cd (27ab) tasmād ākhus tathāivāṣa na śaktaḥ kāraṇaṁ vinā. Spl 20.17, Pp 140.18 (Pp begins: tan nīcitam nidhānoṣmajanitātra kurdanaśaktir asya) etad (Pp evam) uktvā sa bhūyo 'pi prāha (Pp āha). [Here Jn put § 137.] Sy 62.34 So handelt aber auch diese Maus nicht aus Naivität, daß sie so leicht da hinaufspringen kann, wo du deine Speisen hingelegt hast. Ar 107 Just such is my opinion of this mouse, which you tell me jumps to the basket wherever you place it. There is surely a reason why he is able to do this, but not his companions.

(136) T 78.10 asti...khanitram iti. jūṭakarṇa āha...asti. SP, H cf. next. So 108, 109abc khanitram asti cet tan me diyatāṁ yāvad adya vaḥ, yuktyā nivārayāmy etaṁ mūṣakottham upadravam. tac chrutvā tan nivāṣi sa pravrajāḥ tasmāi khanitrakam, dadāv [here § 138]. Spl 20.20 text (om iti; svahastikā, after 'mayī). Pp 140.21 text (bhoḥ samasti; om iti; so 'bravit). Here Jn add: abhyāgata āha: tarhi pratyūṣe tvayā mayā sāha (Pp pra-)boddhavyam yena dvāv api (Spl jana-)caraanamalitāyāḥ (Spl 'āmalināyāḥ) bhūmāu tatpādānusāreṇa (Spl 'padā, Pp 'sāriṇāu) gacchvāḥ. Sy 62.36 Wenn du daher eine Axt hast, mit der ich die Wand aufreißen kann, so bring sie mir, und ich will dir beweisen, daß diese Maus nicht ohne guten Grund so kühn springt. Da brachte der Magier eine Axt und gab sie ihm. Ar 108 Get me an ax [most texts add: that I may dig out his hole and investigate his circumstances to some extent. The ascetic borrowed an ax from one of his neighbors] and he brought it to the guest. — Orig. may have been longer, but the longer versions of So, Jn, and Pa do not agree with each other.

(137) T 78.11 upanīte...ākhyāte ca tasmin khāṭa-karma kartum ārabdhaḥ. SP 925, Hp 28.9, Hm 67.4 tataḥ khanitram ādāya madvivaram (H tena vivaram) khanitvā. So 110 (after § 138) tatas tena khanitreṇa pravrajāḥ āgantuko 'tha sah, matsamcārabilaṁ vīkṣya prārebhe khanitum śaṭhaḥ. Kṣ 420ab (27cd) ity uktvā madbiladāraṁ sa vidāryātiko-vidaḥ. Spl 20.17 (before § 136) atha jñāyate tasya kramapaṁārgaḥ. Ām-racūḍa āha: bhagavan, jñāyate, yata ekāki na samāgacchati, kiṁ tv aśm-akhyayūthaparivṛtaḥ paśyato me paribhramann itas tataḥ sarvajanena sañ-jacchati yāti ca. abhyāgata āha. Pp 140.19 (before § 136) atha jñāyate tasya kramapaṁ. būṭakarṇa āha: bhagavan, jñāyate, yato na sa ekāki samabhyeti, kiṁ tu yūthaparivṛtaḥ. brhatsphig āha. — After § 138 Spl 21.21, Pp 142.1 tatas ca suhastikāyā (Spl sva^o) khanitum ārabdhaḥ. Sy 63.1 und er begann meine Stätte aufzureißen. Ar nothing. (138) T 78.13 text.

ātmagatam ālāpam śrutvā ('hāram utsrjya) kāutukaparo 'vasthita
 āsam. (139) yadā tv asāu durgānveṣaṇam kartum ārabdhaḥ,
 tadā mayā jñātam: upalabdham anena durātmanā madhyavi-
 varadvāram iti. (140) mayā ('pi kenāpi sādhnā) pūrvasthāpitam
 suvarṇam āptam āsit; tatprādhānyāc cā 'haṁ śaktimantam
 ātmānam manye. (141) asāv api duṣṭo vivarānusārāt tad upa-
 labhya grhītvā ca dhanam punar āvasatham prāpto cūḍākarnam
 abravīt: idam tasya tad brahman suvarṇam, (hṛda)yasyā ('py)
 asāu sāmārthyād aśakyam api sthānam utpatati. ardhārdham

So 109cd ahaṁ ca channasthas tad dṛṣṭvā prāviśam bilam. Spl 20. 23, Pṇ 141.1 mayāpi tadvacanam ākarṇya cintitam (Pṇ mayāpi tasya durātmanas tad vajrapāṭasadrśam vacaḥ samākarnya cintitam), followed by long insertion. Sy 63.2 Während der Gast und der Magier dies redeten, war ich [ed. em. inserts "nicht"] in meinem Loch, aber ich war nahe und hörte, was sie sprachen. Ar 109 At that time I was in a hole that was not mine, listening to their conversation. (139) T 78.14 text. So 111ab kramāc ca tāvad

akhanat palāyanapare mayi. Sy 63.6 (after § 140) Als er nun aufzureißen begann, fürchtete ich, er könnte sie finden. Ar nothing. (140) T 78.15 text. SP 926 mayā ciraśthāp° nidhānam (α dhanam). Hp 28.9, Hm 67.4 mama ciraśmaitam dhanam. So 111cd yāvat tam prāpa tatrasatham hāram me cān-yasamcayam. Kṣ 420c(28a) yenāham abhavaṁ draṣṭā. Spl 21.21, Pṇ 142.1 atha tena khanatā prāptam tan nidhānam, yasyopari sadāivāham kṛtavasatir yasyoṣmaṇā mahādurgam (Pṇ ca durgam) api gacchāmi (Pṇ adds iti). Sy 63.4 In meinem Loch aber befanden sich tausend Dinare, die, ich weiß nicht wie, dort niedergelegt worden waren. Ar 110 Now my hole was in a place in which were a thousand dinars—I do not know who put them (there). I used to spread them out and exult over them, and wax strong thru their strength whenever I thot of them. (141) T 78.16 text (jūṭa-karṇam), as mss. (parenthesized syllables only in β); ed. em. °tasya tad brahmahṛdayam, yasyāśāu°. No em. is needed; the α reading is better than β. SP 926 (cf. § 140) grhītavān. Hp 28.10, Hm 67.5 (cf. § 140) grhītam. Here SP, H insert § 151. So 112, 113 (cf. § 140) tejasaṇena (B. °tena) tasyābhūd ākḥos tat tādṛśam balam, ity āha sthāyinam (DP. sthāninam) tam ca pravrajām mayi āgṛvati. nītvā ca tam me sarvasvaṁ hāram mūrḍhni nidhāya ca, āgantusthāyināu hr̥ṣṭāu pravrajāu svapataḥ sma (B. ca) tān. Kṣ 420d (28b) tat suvarṇam jahāra me. Spl 21.23, Pṇ 142.3 (cf. § 140) tato hr̥ṣṭamanā abhyāgata idam ūce (Spl tāmraṇḍam idam ūce 'bhyā°): bho bhagavan (Pṇ būṭakarna), idānīm svapihi (Pṇ tr svapihīdānīm) nīṣṣākaḥ. asyoṣmaṇā mūṣakas te jāgarāṇam karoti (Pṇ tvām jāgaritavān). evam uktvā (Pṇ adds tam) nidhānam ādāya mathābhimukhaḥ (Pṇ °khaṁ) prasthitāu dvāv api: (Pṇ pratasthāte). Sy 63.7 und als er fertig aufgerissen hatte, sah er die Denare und nahm sie fort und sie teilten sie miteinander. Und er sprach zu ihm: Diese listige Maus war deshalb so stark und flink und konnte so springen;

ca vibhajya sukhāsīnāu sthitāu. (142) tam cā 'ham ātmano 'vasādam prāpyā 'cintayam: †kadācid ihasthasya me pradīpam ujjvālyā 'saṁśayam āśādyā mām hanyuh.† iti tasmāt sthānād anyad durgasthānaṁ kṛtavān. (143) anye ca ye mām 'nucarās ta āgatya mām abruvan: bhādra hiraṇy(ak)a tvatsamīpavartino vāyam atyantakṣudhārtāḥ; grāsamūtram apy asmākaṁ nā 'sti; astamgate 'pi divase na kiṁcid asmābhir āśāditam. tad arhasy adyā 'pi tāvad asmān saṁtarpayitum iti. (144) tathā nāme 'ty uktvā 'ham āvasathanāṁ tāḥ samān gataḥ. (145) athā 'samatpari-grahaśabdān ākarṇya cūḍākarnṇo 'pi bhūyo bhikṣāpātraṁ jar-jaravaṁśena tādayitum pravṛttaḥ. (146) tenā 'bhīhitaḥ: kim adyā 'pi nirākṛte tasmin muhur-muhuḥ cālayasi vaṁśam. (sthīyatām,

weil sie auf die Denare schaute und sich so stärkte. Denn es heißt: [here in Pa vs 30 and §§ 150, 151]. Ar 111 The guest dug out my hole until he reached the dinars. Then he took them and said to the ascetic: This it was that empowered that mouse to jump where he did. (142) T 79.3 text.

Spl 22. 3, Pq 142. 7 alam api yāvan nidhānam (Pq tat sthānam) āgacchāmi, tāvad aramāṇyam udvegakārakaṁ (Pq 'jananān; Spl adds tat sthānam) vīkṣitum api na śaknōmi. acintayam ca (Pq adds aho) kiṁ karōmi, kva gacchāmi, kathān me syān manasaḥ prāśūtiḥ. evaṁ cintayato mahākāṣṭhena (Pq me mahatā ka) sa divaso vyatikrāntaḥ (Pq jagāma). Sy 63. 21 (after § 151) Daraufhin suchte ich mir ein anderes Loch in dem Hause und ging in dasselbe hinein. Ar 115 (position as Sy) I went from my hole to another hole. (143) T 79. 5 text (hiraṇya). Jn cf. astamite 'rke, saparivārah,

in § 144. Sy 63. 23 Tags darauf kamen die Mäuse, die von mir ihre Speise empfangen, und sprachen: Wir sind hungrig; schon eine ganze Zeitlang haben wir nichts von dir erhalten. Tue für uns, was dir gut scheint. Ar 116 [Khalil with most versions; Cheikho diff. and secondary] When it was the next day the mice that were with me assembled (versions add "according to their custom") and said: Hunger has come upon us, and you are our hope (versions add "do what you are accustomed to do"). (144) T 79. 8 text, adding: ekāntāvasthitaḥ ca tayo durātmanoḥ pūrvākhyāte śeṣam (better with β 'tam aśeṣam) ālāpam aśṇavam. SP 927 kathān katham api bhikṣāpātre punar mayā calite. Spl 22. 6, Pq 142. 11 athāstamite 'rke (Pq sahasrakarṇe) sodvego nirutsāhas tasmin (Pq adds eva) mathe saparivārah praviṣṭaḥ. Sy 63. 26 Da ging ich mit ihnen dorthin, wo ich früher allemal hinauf-gesprungen war. Ar 116 [with Khalil etc.] And I went with the mice to the place from which I used to jump up to the bag. (145) T 79. 9 atha jñātakarṇas tathāivākhyāne (read with mss. 'te) vaṁśam cālayati sma. Spl 22. 7, Pq 142. 12 text (Spl tāmracūḍo, Pq butākarnṇo bhūyo bhūyo 'pi; Pq ārabdhah). (146) T 79. 10 text. SP 928 (changed in sense) cūḍākarnṇabhīhitam (α 'tah): hrte 'py arthe kathān (α kim) punaḥ cālayasi (α 'ti). Spl 22. 8, Pq 142. 14 athāśv abhyāgataḥ prāha (Pq 'bravī): sakhe,

alam iti. (147) (tato) 'sāv āha: bhadra, eṣa mamā 'pakārī mūṣakaḥ punaḥ-punar āyāti. (148) (tadbhayaḍ etat karomi.) tato vihasyā ('bhyāgataḥ) provāca: (sakhe) mā bhāṣiḥ, vittena saha gato 'sya kūrdaṇotsāhaḥ. (yataḥ) sarveṣāṃ api jantūnāṃ iyaṃ eva sthitiḥ. (149) athā 'haṃ tac chrutvā (kopāviṣṭo) bhikṣāpātram uddiśya viśeṣād utkūrdito 'prāpta eva bhūmāu (nī)pat-itāś (ca). tato māṃ dṛṣṭvā sa me śatrur (vihasya) cūḍākaraṇam uvāca: (sakhe paśya paśya kautūhalam. uktaṃ ca yataḥ:)

arthena balavān sarvo 'py arthād bhavati paṇḍitaḥ

paśye 'maṃ mūṣakaṃ pāpaṃ svajātisamatāṃ gatam. 30.

(150) (tat svapihi tvaṃ gataśaṅkaḥ.) yad asyo 'tpatane śakti-kāraṇam, tad āvayor (eva) hastagataṃ (jātam). (151) tac chrutvā

kim adyāpi na niḥśaṅko (Spl tr ni° na) nidrāṃ gacchasi. (147) T 79. 11 text (ed. yato for tato of a; R ato). Spl 22. 9, Pp 142. 15 sa āha: bhagavan, (Spl adds bhūyo 'pi) samāyātāḥ (Pp āyāto nūnaḥ) saparivārah sa duṣṭātmā mūṣakaḥ (Pp saparijano duṣṭamūṣakaḥ). (148) T 79. 12 sa vihasyābravit: mā bhāṣiḥ, na kiṃcid asty (β apy) etat. yataḥ. Spl 22. 11 tadbhayaḥ jarjaravaṇ-śena bhikṣāpātram tādayāmi. tato... (prāha for provāca; om yataḥ). Pp 142. 16 text (eṣā gatiḥ for iyaṃ°). (149) T nothing. SP 929 tato 'haṃ mandam-mandam upasṛtaḥ (v. l. apa°). tenoktam. Hp 28. 11, Hm 67. 6 satrāsah mandam-mandam upasarpaṇś cūḍākaraṇaivalokitaḥ. tatas tenoktam. Spl 22. 16, Pp 142. 21 text (Pp om ni; Spl om ca; Spl tac chrutvāsaṃ for tato... sa; Pp om vihasya; Spl tāmracūdam, Pp bṛṭṭakaraṇam; Spl bhoḥ for sakhe, āha ca for uktaṃ ca yataḥ). Sy 63. 27 Sie feuerten mich an, aber als ich sprang, hatte ich keine Kraft und fiel böse zu Boden. Ar 117 [Khalil and versions begin "I tried this often, but"] I was too weak for this. Vs 30=T 51, SP 29, N 26, Hp 93, Hm 122, Spl 82, Pp 69, So 116, Sy 27 and 63. 16, Ar 112. In Pa before § 142. a, Tβ bhavaty for sarvo 'py, ed. with a bhavaty ar° ba°. SP, H hy for 'py (SP v. l. 'py), Spl omits. b, Jn arthayuktaḥ sa (Pp °taś ca) pa°. c, Jn, H paśyāṇaṃ (Hm °taṃ). Jn vyartham for pāpaṃ. Spl svajāteḥ sa°. So artho hi yāvanam puṃsāṃ tadabdhāvaś (B. °vāc) ca vārdhakam, tenāsyājuḥ balaṃ rūpam utsāhaś cāpi hiyate. Sy Die Einsicht desjenigen ist vorzüglich, der in vorzüglichen Vermögensverhältnissen ist, und die Kraft desjenigen [ist stark — not in ms.], der durch seinen Reichtum stark ist. Und nun wirst du sehen, daß sie, wenn ihr die Denare weggenommen sind, ebensowenig auf jene Stelle springen kann [this=§ 150] wie die andern. Ar For wealth brings increase of power and intelligence. [See § 150.] (150) T 79. 16 api ca, yad...hastagatam. Spl 22. 21 text ('tpatanakāraṇam, om eva). Sy cf. under vs 30. Ar 113 And you will see that after today the mouse will never regain the power and daring for (accomplishing) that which used to be possible for him in times past [DeSacy and Khalil: You will see that hereafter he will not be able to spring up to the place to which he used to spring; so OSp, KF; JCap—nec habebit prerogativam ceteris muribus]. (151) T 79. 16 ahaṃ tu

'hañ (manasā vi)cintitavān: satyam āhā 'yam; (yato) mamā ('dya nija)śaktihīnasya (sattvotsāharahitasyā) 'hāram apy utpādayitum (aṅgulamātram apy) utpatane śaktir nā 'sti. (152) śṛṇomi cā 'nucarāṇāṃ parasparālāpam: āgacchata, gacchāmaḥ; ayam ātmano 'py udarabharāṇe na samarthaḥ, kiṃ punar anyeṣāṃ. (tat kim anenā 'rādhitena.) (153) (tato 'hañ paricintyāi 'tāvad iti svam ālayaṃ gataḥ. prabhātasamaye) sarva eva sapatnasakāśaṃ gatāḥ, (daridro 'sāv iti vadantaḥ.) tathā pravṛttānām anucarāṇāṃ eko 'pi na matsakāśaṃ āgacchat. paśyāmi ca: māñ dṛṣṭvā saṃmukhaṃ ta eva matsapatnāḥ saha parasparaṃ kilakīlāyanto hastāspḥalanāḥ mamā 'nucarāḥ saṃkriḍanti. cintitaṃ ca mayā, yathā: evam etat.

tathāiva samarthitavān: satyam āhāyam; na mamādyāṅgulakasyotpatane (read so with α; β corrupt; see Introduction, Vol. II, page 262) śaktir astīti. SP 926, Hp 28.10, Hm 67.5 (after § 141) tataḥ prabhṛty ahañ nijaśaktipariakṣaṇaḥ (H 'śaktihīnaḥ) sattvotsāharahita āhāram (H svā° or cā°) apy utpādayitum (so H and SPα, SP ed. upapā°) āsaktaḥ. So 115cd bhūyāś ca śaktir nābhūn me tadaunāharaṇaplaṇe. Kṣ 421ab(28cd) tato me śaktihīnasya kṣaṇavṛtter gataviṣaḥ. Spl 23.2 tac...vicintitavān: yato 'ṅgulimātram api kūrḍanaśaktir nāsti. Pq 143.6 tac chrutvāhañ cintitavān: aho, satyam āha mamāṣa śatruḥ, yato mamādyāṅgulamātram api na kūrḍane śaktir asti. Sy 63.19 Da sprach ich bei mir selbst: Der Gast hat Wahres gesprochen. Denn sobald er die Denare weggenommen hatte, fühlte ich meine Kraft verringert. Ar 114 I heard the guest's remark and recognized [some versions add "that it was true (and I felt)"] in my soul despondency and a diminution of the pride in myself. (152) T 80.1 śṛṇomi...gacchāmaḥ; nāyam adya tṛṇasyāpi kubjikaṇe samarthaḥ. evam uktvā pañcāśanmātrā gatāḥ. punar api pañcaviṃśatiḥ, daśa pañca ceti. athānye dvādaśāṣṭāṇ; athāviṃśāṣṭāṇ dvā; tatrāpy eko 'bravīt: ayam..(β. 'py asamartha udarapūraṇe)..anyeṣāṃ. So 117ab athātmamātrabharāṇe yatnavantam avekṣya māṃ. Spl 23.21, Pq 143.23 tataś ca (Pq adds te) madbhṛtyā (Spl adds prabhāte) gacchanto mitho jalpanti: aho, asamartho 'yam udarapūraṇe 'smākam; kevalam asya pṛṣṭhalagnāṃ biḍāḍi- (Pq 'dibhyo) vipattayaḥ. tat... Sy 63.29 Als die Mäuse das sahen, flüsterten sie einander zu: Wir wollen uns von dem da abwenden, denn er kann sich jetzt nicht einmal mehr selbst ernähren. Ar 118 [Most versions begin "The weakness of my state became apparent to the mice"] and they avoided me and began to say among themselves: The brother of luck has come to nought. [Most versions add "Leave him and covet no more what he has to offer, for we see that"] he is rapidly approaching a state in which he will have need that some of you feed him. (153) T 80.5 ity uktvā nirapekṣo 'sāv api prāyāt. tato...(β kalakālyanto) So 117cd, 118 parityajya gataḥ śarvaḥ sa mūṣakaparichadaḥ, avṛttikaṃ prabhuṃ bhṛtyā apuṣaṃ bhramarāś taruṃ, ajalaṃ ca saro haṇṣā muñcanty api ciroṣitam (B. °tāḥ). [This unknown elsewhere.] Kṣ 421cd(29ab) tyaktaśya bhṛtya-

yasyā 'rthās tasya mitrāṇi yasyā 'rthās tasya bāndhavāḥ
yasyā 'rthāḥ sa pumān loka yasyā 'rthāḥ sa ca paṇḍitaḥ. 31.
(api ca:)

arthena hi vihināsya puruṣasyā 'lpamedhasaḥ
vichidyante kriyāḥ sarvā grīṣme kusarito yathā. 32.
tyajanti mitrāṇi dhanena hīnaḥ

putrās ca dārās ca sahodarās ca
tam arthavantaḥ punar eva yānti hy
artho 'tra loka puruṣasya bandhuḥ. 33.

śūnyam aputrasya grāmaḥ hṛc chūnyam yasya nā 'sti sanmitram
mūrkhasya diśaḥ śūnyaḥ sarvaḥ śūnyam daridrasya. 34.

svajanāir idam āsīn manogatam. Spl 24.3 evaṁ teṣāṁ vacānsi śrutvā svadurgam praviṣṭo 'ham; yāvan na kaścin mama samūmukho 'bhyeti, tāvan mayā cintitam: dhig iyaṁ daridrāṭī. (Then inserted vs.) evaṁ me cintayatas te bhṛtyā mama śatruṇāṁ sevakā jātāḥ. te ca mām ekākinam dṛṣṭvā viḍambanāḥ kurvanti. Pp 144.5 evaṁ teṣāṁ vaco mārge śṛṇvan durgam praviṣṭaḥ. yāvan nirdhanatvāt ko 'pi parijanamadhyāt saha na praviṣṭaḥ, tāvad ahaṁ vitarkayitum ārabdhaḥ: aho dhig iyaṁ daridrāṭī. (Then inserted vs.) Sy 63.31 und sie gingen zu meinen Gegnern und Feinden über und sprachen alle möglichen schlimmen Beschuldigungen gegen mich aus. Und ich bedachte, daß es mit Recht heißt. Ar 119 So they all repudiated me and attach themselves to my enemies and they began [to divulge] my faults and defects to everyone to whom they spoke of me [several versions, "to my haters and enviers"]. I said to myself. Vs 31=T 52, SP 31, N 28, Hp 95, Hm 124, Sy 28, Ar 120. d, Hm hi for ca. Pa close. Ks 422(29cd, 30ab) is close in general sense to this and the following vss. T adds api ca. Vs 32=T 53, SP 30, N 27, Hp 94, Hm 123, Spl 84, Pp 71, Sy 29, Ar 121. a, Spl ca, Pp, Hm tu for hi. c, Jn ucchid°; H kriyāḥ sarvā vinaśyanti. Pa close. Vs 33=T 54, Pp 106, Sy 31, Ar 123. In Pp farther on; in Pa after next vs (perhaps so orig.?). a, T dhanāir vihinam. b, T suhṛjanāś for saho°. c, T punar āśrayante hy (ed. with β om hy). d, T hi for 'tra. In b Pp is supported by Pa (Verwandten, relatives), and in cd Pp is preferable to T on internal grounds. Sy Wenn einer in Armut gerät, muß er mit Frau und Kindern hart durchs Leben, und seine Verwandten verleugnen ihn und seine Freunde wenden sich von ihm ab. Ar For a man—when need afflicts him, his friends desert him and he is despised among his relatives. Often he lacks the means of subsistence and (lacks) those things which he needs for himself and his family. Here Pa has what must have been a Sanskrit (?) verse, not found elsewhere: the first part of Sy 32 (only the second part thereof = T 66, our vs 39), and Ar 124. Sy Um der Dürftigkeit willen wird er gottlos und sundigt und lebt weder in dieser Welt gut noch in jener. Ar Until he seeks that which will make him despair of his religion, and he is lost; and then he loses this world and the next.—T vss 55—58, nowhere else. Vs 34=T 59, SP 32, N 29,

tāni 'driyāny avikalāni tad eva nāma

sā buddhir apratihatā vacanāni tad eva

arthoṣmaṇā virahitaḥ puruṣaḥ sa eva

cā 'nyaḥ kṣaṇena bhavati 'ty aticitram etat. 35.

(154) (*tan mādrśānāṁ kiṁ nāma tad varam syāt. yasye 'drśaḥ phalavipākāḥ*) *tat sarvathā dhanahīnasya mamā 'dhunā ne 'ha śreyāḥ. (uktaṁ ca:)*

vasen mānādhikaṁ vāsaṁ bhagnamānāni na saṁśrayet

mānahīnāni surāiḥ sārddhaṁ vimānam api varjayet. 36.

(155) (*evam uktvā 'py ahaṁ punar apy evam acintayam:*) *kiṁ arthitāṁ kasyacit karomi. tad etad yācñājīvanāni kaṣṭataram. yataḥ:*

Hp 96, Hm 125, Pp 80, Sy 30, Ar 122. b, T ciraśūnyam for hṛc chu°. The T, Pp form of the vs is supported by Pa; in SP, N, H it is a śloka, thus: aputrasya grhaṁ śūnyam sanmitram nāsti yasya ca (so N; H sanmitrarahitasya ca; SP deśaḥ śūnyo 'py abāndhavaḥ), mūrkhasya ca deśaḥ śūnyāḥ (so N, Hm, v. l. of Hp; SP and Hp ed. mūrkhasya hṛdayam śūnyam) sarvaśūnyā daridrātā. Sy Und wer keine Freunde hat, hat kein Haus und keine Wohnung. Und wer nicht Reichtum hat, hat gar nichts. Wer keine Kinder hat, hat nicht Name und Nachkommenschaft, und wer keinen Verstand hat, dem gehört weder diese noch jene Welt. Ar [most orig. version reads] And I found that whoever has no friends has no family; whoever has no child has no memorial; whoever has no intelligence has nothing in this world or in the next world; and whoever has no wealth has nothing at all. [Cheikh corrupt.] T inserts vs 60 (only in a) and prose 81. 11. Vs 35=T 61, SP 33, N 30, Hp 97, Hm 126, Pp 81. d, SPα ko 'nyaḥ, N cānma, H anyāḥ, Tβ śūnyāḥ (for so 'nyaḥ); Tx for line, śete hakāra iva saṁkucitākḥilāṅgaḥ, followed in next line by our text minus the first word. See Introduction, Vol. II, p. 110f., JAOS. 38. 289. SP ed. kṣaṇe prabhavati, but a text. SP, N, H 'ti vicitram. T has prose insertion, and (in β only) vs 62. (154) T 82. 3 tan...syāt. yasya syād idrśaḥ phalavipākāḥ, yaḥ (so with mss.; ed. em. yat, see JAOS. 38. 278) satatam dehīti vakti, tat (β tasya)...ca. SP 942 tasmān mayā sthānāntaram gantavyam ity ālocitam. Hp 29. 9, Hm 68.10 etat sarvam ākarṇya mayālocitam: mānātrāvasthānam ayuktam idānim. yac ca: anyasmā etadvṛttāntakathanam, tad apy anucitam. Pp 145. 1 yad vā mādrśānāṁ kiṁ dhanena. yasye... sarvathā vibhavaḥīnasya mānādhunā vanavāsa eva śreyāṁ, yata uktam. Pa nothing. Vs 36=T 63, SP 34, N 31, Pp 82. a, Pp śrayen. T sthānāni. b, T mānahīnāni. T, SP saṁvaset (SPα, N, Pp text). d, N pari for api. (155) T 82. 7 text (om yācñājīvanāni; yatkāraṇam for yataḥ). SP 945 atha kaścit prārthate; avamānena (better with a alam anena). Hp 29. 23, Hm 69. 11 yac cātrīva yācñā(Hm °ayā)-jīvanāni tad atīva garhitam. yataḥ. Pp 145. 7 punar apy acintayam: yācñākaṣṭam api maraṇopamam. yataḥ. Sy ?(Nothing unless first clause under our vs 39 belongs here.) Ar 125 [Several

kubjasya kṛtakhātasya dāvaniṣkuṣitatvacacā
 taror apy ūsarasthasya varāṁ janma na cā 'rthinaḥ. 37.
kaṇṭhe gadgadatā svedo mukhe vāivarṇyavepathū
mriyamāṇasya yāny eva tāni cihnāni yācataḥ. 38.
dāurbhāgyāyatanaṁ dhiyo 'paharapaṁ mithyāvikalpāspadaṁ
paryāyo maraṇasya dānyavasatiḥ śaṅkānidhānaṁ param
mūrtaṁ lāghavam āśrayaś ca vipadaṁ tejoharaṁ māninaṁ
arthitvaṁ hi manasvināṁ na narakāt paśyāmi vastv anta-
ram. 39.

api ca:

nirdravyo hriyam eti hrīparigataḥ prabhraśyate tejaso
nistejāḥ paribhūyate paribhavān nirvedam āgacchati
nirvinṇaḥ śucam eti śokamanaso buddhiḥ paribhraśyate
nirbuddhiḥ kṣayam ety aho nidhanatā sarvāpadam āspa-
dam. 40.

versions, not Ch:] There is nothing worse than poverty. Vs 37=T 64, Spl 88, Pq 84, Ar 126 (not in Sy). a, Spl śuṣkasya for ku°. b, Spl vahnidagdhasya sarvataḥ. d, Pq bhadrāṁ for varāṁ. Ar [not in Ch] The tree growing in a salt marsh [KF adds, "and the interior of which is consumed by rottenness, and its fruit more bitter than aloes of Socotra"], eaten from every side, is (in a state) better than the state of the poor man who is in want of human possessions. Vs 38=T 65, SP 35, N 32. ab, SP, N gātir mandā (N gate bhaṅgaḥ) svaro hīno (N dīno) gātrasvedo (SP gātrabhaṅgo, or v. l. vākyabhaṅgo) mahad bhayam. cd, Tṣ text; Tα mri° cihnāni yāni tāny eva yā°; SP, N maraṇe yāni cihnāni tā° ci° yācāke. Here T adds tad arthitvam api jaghanyam; Pq kiṁ ca. Vs 39=T 66, Pq 85, Sy vs 32, l. 3, Ar 127; cf. Spl 98 mūrtaṁ lāghavam evāitad apāyānāṁ idaṁ gṛham, paryāyo maraṇasyāyaṁ nirdhanatvaṁ śarīriṇām. a, T vāirāgyāharaṇaṁ for dāur° (which Ar supports). c, T āspadaṁ (used already in a) for āśrayaś. Sy (cf. vs 33, and § 155) Keiner ist geringer geschätzt als der Arme, und er ist die Herberge der Drangsäle. Ar Poverty is the source of every trial, and brings unto him who suffers it the hatred of men. And besides he is robbed of intelligence and valor, and is deprived of wisdom and refinement, and is subject to suspicion [some versions "slander"; some add "and is become the gathering-place of evils"]. Here Pq adds tathā ca, SP kiṁ ca, Hp aparāṁ ca, T api ca. Vs 40=T 67, SP 37, N 34, Hp 103, Hm 133, Pq 86, Sy 33, Ar 128. In SP, N, H after vs 42. a, SP, N, H dāridryād for nir°. SP ed. bhayam, but α (d)hriyam. SP, N tat for hrī. SPα, N, H sattvāt paribhraśyate for pra° te° (SP ed. pra° tejasā); Pq pronmucyate tejasā. b, SPα, N, H niḥsattvaḥ (N °vāt). SP āyāti ca, but α with Hp āgacchati, and so N intends; Hm āpadyate. c, SPα, N śokavihito, H and v. l. of SP °nihato, Pq °vidhuro. SPα, N, H, Pq buddhyā. H, Pq

(api ca:)

varam ahimukhe krodhāviṣṭe karāu vinivēṣitāu
 viṣam api varāṁ pītṛvā suptāṁ kṛtāntanivēśane
 girivarataṭṭad ātmā mukto varāṁ śatadhā gato
 na tu khalajanāvēptāir arthaiḥ priyaṁ kṛtam ātmanāḥ. 41.
 varāṁ vibhavaḥṇena prāṇaiḥ saṁtarpito 'nalaḥ
 no 'pacāraparibhraṣṭaḥ kṛpaṇo 'bhyarthito janaḥ. 42.
 (156) *atha (cāi) 'vaṁ gate kena (nāmā 'nyo)pāyena jīvitaṁ syāt.*
kiṁ cāuryeṇa. tad api paravādānāt kaṣṭataram. yat kāraṇam:
 varāṁ kāryaṁ mānuṣāṁ na ca vacanam uktaṁ yad anṛtaṁ
 varāṁ klābyaṁ puṁsāṁ na ca parakalatrabhigamanam
 varāṁ prāṇatyāgo na ca piṣunavākyeṣv abhiratir
 varāṁ bhikṣāśitvaṁ na ca paradhanāsvādanasukham. 43.

parityajyate, SP₂, N na saṁyujyate, SP ed. parāṁ bhra° (otherwise SP ed.=T in c); T °yati, v. l. text. d, T nirdhikaḥ for nirbu°. Hm vidhanatā. Sy, Ar fairly close. Schulthess includes in Sy 33, at the end, what is clearly another vs, found in Ar but in no Skt. version; and wer mit ihm zu tun bekommt, glaubt seinem Verdacht auf ihn. Similarly Ar 129. Then Ar (alone) adds another vs, 130, not found in any other known Pañc. version at this point, but otherwise known in Skt. literature (e. g. Vikramacarita JR 12. 4, ālasyaṁ sthiraṭm upāiti etc.). T api ca, P₂ anyac ca. Vs 41=T 68, P₂ 87, Sy 34, Ar 132 (after next vs). b, mss. parāṁ; T yamasya niveśane. c, P₂ girigurutaṭṭan muktaḥ kāyo varāṁ. (Perhaps read para for vara? JAOS. 38. 289.) d, P₂ na hi khalajanāt prāptāir. Pa close. Vs 42=T 69, SP 36, N 33, Hp 102, Hm 132, P₂ 88, Ar 131 (not in Sy). c, SP, P₂ 'pakāra, but SP v. l., N, H with T text. d, SP, N, H kṛpaṇaḥ; SP, N prārthako, SP₂ prārthivo, v. l. with H prārthito. N naraḥ. Ar Death is better than poverty, which drives him who is subject to it to begging—more especially begging from the stingy and niggardly. (156) T 83. 10 text (om ca and nāmā 'nya-; paravādānaṁ for °kt). P₂ 146. 6 text. Ar 184 Often a man has an aversion to begging and (yet) has need, which brings him to stealing and robbing; and stealing and robbing are worse than (the misfortune) that he was avoiding. For it is said. Vs 43=T 70, SP 38, N 35, Hp 104, Hm 134, P₂ 90, Sy 36, Ar 135. a, T yuktāḥ for kāryaḥ, P₂ varāṁ mānuṣāṁ nityaḥ; Hm tr mānuṣāṁ kāryaḥ. b, T varāṁ mṛtyuḥ śāghyo na°. c, SP ed. piṣunatyāḥ a°, Hm text, Hp, N, SP₂ piṣunavākyeṣv. Hm abhirucir. d, T, P₂ bhikṣārthitvaṁ. For -nasukham (N, Hm), Hp -nabalam, v. l. n-ratiḥ; SP -paratā, but α -naphalam; P₂ -namatiḥ; T -m asakṛt (making āsvāda neuter). Sy (proves T wrong in b) Besser ein Stammler als ein Lügenredner, und besser ein Kastrat als ein Ehebrecher, und besser ein bedrücktes und kümmerliches Leben, als von fremdem Eigentum zu leben.

(157) *atha kim (aham) parapiṇḍenā 'tmānaṁ yāpayāmi. kaṣṭaṁ bhoḥ. tad api dvitīyaṁ mṛtyudvāram. (yataḥ):*

rogi cirapravāsi parānnabhoji parāvasathasāyī

yaj jīvati tan maraṇaṁ yaṁ maraṇaṁ so 'sya viśrāmaḥ. 44. (158) *tat sarvathā tad eva (brhatsphigapakṛtaṁ) dhanam ātmikaromi. mayā hi tayor durātmanor upadhānikṛtā dhanapeṭikā dṛṣṭā 'sti. tad vittaṁ svadurga ānayāmi, yena bhūyo 'pi me vittaprabhāvenā 'dhipatyāṁ pūrvavad bhavati. (159) evaṁ (ca) saṁpradhārya rātrān tatra gatvā nidrāvaśam upagatasya tasya*

Ar less close. T has here prose insertion and vs 71. (157) T 83. 19 text (om aham and yataḥ). SP 961 tat kim aham para°... (yojayāmi; om yataḥ). Hp 30. 17, Hm 71. 2 as SP (prefixing iti vimṛśya, adding yataḥ; Hm poṣayāmi). Pp 146. 12 athavā kim para°... 'tmānaṁ poṣayāmi. tad api kaṣṭaṁ bhoḥ kaṣṭam. etad api... uktam ca (for yataḥ). Vs 44=T 72, SP 40, N 37, Hp 107, Hm 138, Pp 91, Sy 35, Ar 133 (in Pa before § 156). b, N para° vasathasāyān; H, T, Pp text; SP ed. paragravāsi ca (some mss. om ca, one °pravāsi, one α mss. parivasathavāsi). Pa close. Here T vss 73—76. (158) T 84. 19 tan niḥsvateyam anekaprakāraṁ maraṇam. atha cet tad eva dhanam ātmikaromi. mayā tu tayor... 'kṛtā dṛṣṭapūrvās te dīnārāḥ sthagitāḥ (mss. sthāpitāḥ sthagitāḥ). Spl (before § 152) 23. 20 evaṁ vilapyāhaṁ bhagotsāhas tan nidhānaṁ gaṇḍopadhāniyakṛtaṁ dṛṣṭvā—(after § 153) 24. 9 atha māyānikākinā yoganidrāṁ gatena bhūyo vicintitam: yat, tasya kutapasvinaḥ samāśrayaṁ gatvā tad gaṇḍopadhānavartikṛtāṁ vittapeṭāṁ śanāḥ śanāḥ vidārya tasya nidrāvaśam gatasya svadurge tad vittaṁ ānayāmi... (end, add vss, and then 25. 7 ato vittāpabhāraṁ vidadhato yadi me mṛtyuḥ syāt, tathāpi śobhanam.—vss.) Pp 146. 16 tat... durātmanor ucchīṣakasāṁ nidhāne dhana°... 'sti. tadvittāpabhāraṁ kurvato me mṛtyur api śreyān. Sy 65. 16 Ich sah nun, wie der Gast die ihm zugefallenen Denare nahm, in seine Reisetasche steckte und diese unter seine Kopfstelle legte, und dachte bei mir: Ich will gehen, vielleicht kann ich etwas davon in meine jetzige Wohnung bringen und kommt mir ein Teil der alten Kraft wieder und wenden sich mir dann auch meine Freunde wieder zu. Ar 136 Now I had seen the guest when he took out my dinars and divided them with the ascetic. The ascetic put his share in a wallet and placed it at his head for the night. I desired to get some of the dinars and return them to my hole, for I hoped that thru this some of my strength would return to me and some of my friends would come back to me. (159) T 85. 1 evaṁ ca saṁ° gato 'haṁ tam uddeśam. atha tāv anyamanaskāu matvā saṁjighṛkṣur aham upaśliṣṭaḥ. SP 964 ity ākalayyāhaṁ dravyapralobhāt punar api dīnārān grahitum āgraham akaravam. Hp 30. 25, Hm 71. 8 ity ālocya lobhāt punar apy arthaṁ grahituṁ graham akaravam. So 114ab (just after § 141) prasup-tayos tayos (B. tatas) taṁ ca hartuṁ mām punar āgatam. Spl 25. 14 evaṁ nīc-citya rātrān... upagatasya peṭīyāṁ mayā chidraṁ kṛtaṁ yāvat. Pp 146. 21 evaṁ saṁ°... mayā peṭikāyāṁ... Sy 65. 21 Und als der Gast schlief, stand ich auf und giug; aber als ich bei seiner Tasche angelangt war. Ar 137 I crept

mayo ('paśliṣṭena) peṭikāyāṃ yāvac chidraṃ kṛtam, (160) tāvat prabuddho 'sau tāpasah. tataś (ca jarjaravaṇśa)laguḍena (tenā 'haṃ) śirasi tāḍitaḥ. (161) kathamcid āyujśeṣatayā nirgatō 'haṃ (bilam āviśam) na mṛtaś (ca). (162) punar api cirād baddhāśaḥ samāśvasya dinārāntikam upaśliṣṭas tena nirdayenāi 'vaṃ yaṣṭyā śirasy abhikhataḥ, yenā 'dyā 'pi svapnagatānām api tādrśānām udvije. paśya ce 'maṃ tatkalakṛtaṃ śirasi me vranam. sādhu ce 'dam ucyate.

sarvaprāṇavināśasamśayakarīṃ prāpyā 'padaṃ dustarāṃ
 pratyāsannabhayo na vetti vidhuraṃ svam jivitaṃ kāṅkṣati
 uttiraṇas tu tato dhanārtham aparāṃ bhūyo viśaty āpadaṃ
 prāṇānāṃ ca dhanasya sādhanadhīyām anyonyahetuḥ paṇaḥ.

45.

up while the ascetic was asleep until I was at his head. (160) T 85. 2 dṛṣṭvā ca mām brhatsphig laguḍenātāḍayat. SP 964 tato brhasvidā (α sphigā) 'pi laguḍena jharjharikṛto 'smi. Hp 31. 4, Hm 71. 11 tato 'haṃ (Hm adds mandam-mandam upasarpas) tena viṅṅkaraṇena jarjaravaṇśena (Hm 'śakhaḍena, Hp v. l. 'śadaḍena) tāḍitaḥ. So 114e d prabudhyātāḍayat yaṣṭyā pravṛtī sthāyī sa mūrdhani. Spl 25. 15, Pp 146. 22 text (Spl duṣṭa- for 'sau; Pp om ca; both 'vaṇśaprahāreṇa; Spl om tenāhaṃ). Sy 65. 23 war der Magier wach und hielt einen Stock in der Hand und schlug mich schmerzhaft auf den Kopf. Ar 138 I found the guest awake with a stick by him, and he struck me a painful blow on the head with it. (161) T 85. 2 ahaṃ api mumūṣuḥ katham api nivṛttaḥ. So 115ab tenāhaṃ vrapito dāivān na mṛto bilam āviśam. Spl 25. 16 text (om bi° āv°). Pp 146. 23 kathamcid āyujśeṣatayā na mṛto 'smi. iti. Sy 65. 25 und ich suchte schleunigst mein Loch auf und legte mich nieder. Ar 139 And I hurried back to my hole. (162) T 85. 3 text (ed. with α om yaṣṭyā). Other Skt. texts nothing. Sy 65. 26 Nachdem mein Schmerz etwas nachgelassen hatte, lockte mich die Gier, und die Bedürftigkeit trieb mich und ließ mich nicht mehr los. So ging ich in derselben Nacht mit derselben Hoffnung, aber als ich an die bestimmte Stelle kam, rückte mir der Magier neuerdings auf den Leib und hieb mich mit jenem Stock auf den Kopf, und alsbald sickerte mir Blut aus der Nase, und mich wühlend und überschlagend gelangte ich in mein Loch, und mein Kopf tat mir so weh und es machte mir solche Schmerzen, daß ich seither, so oft ich gerüchtweise vom Reichtum höre, erbebe. Ar 140 When my pain had subsided, greed and cupidity again gained control of me and overcame my discretion, and I went out moved by a desire similar to my former desire, until I was near, while the guest was watching me. Then he brought down the stick upon my head again with a blow that drew blood from it; and I rolled over upon my back and my belly until I reached my hole. And there I fell down in a faint. And there befell me so great a pain on account of wealth that I cannot to this day (bear to) hear mention of wealth; for terror seizes me thereat. Vs 45=T 77, Sy 37, Ar 142.

(163) *so 'ham bahu vicintyā 'stān dhanam etan mame 'ti nivṛttas tṛṣṇātaḥ. suṣṭhu ce 'dam ucyate:*

jñānaṁ cakṣur na tu dṛk śīlaṁ sukūlinatā na kulajanma
saṁtoṣaś ca samṛddhiḥ pāṇḍityam akāryavinivṛttiḥ. 46.
sarvāḥ saṁpattayas tasya saṁtuṣṭaṁ yasya mānasam
upānadgūḍhapādasya nanu carmāvṛtai 'va bhūḥ. 47.
saṁtoṣāṁṛtatṛptānāṁ yat sukhaṁ śāntacetasām
kutas tad dhanalubdhānām itaś ce 'taś ca dhāvatām. 48.

In Pa after § 163; the T order seems more natural. c, T_a aparo, one β ms. °re, for °rām. Sy Schwer ist's für einen, sich aus den Nöten zu erretten, und schwer auch, die Gier zu lassen. Der Gier aber ist es leicht, den Gierigen in viele Versuchungen in der Wüste zu versetzen und ihm alle möglichen Leiden aufzuladen. Ar The man of the world never ceases falling into troubles and difficulties, for greed and cupidity never cease frequenting him. (163) T 85.10 text (α corrupt). SP 965, Hp 31.4 tato (Hp tadā) 'ham acintayam: aham (SP_a ayam, Hp lubdho hy) asaṁtuṣṭo niyatam ātmadrohi. tathā ca. Hm 71.12 (only) cācintayam. P_a 151.19 so 'ham evaṁ vicintya dhanavyātmohāt pratīnivṛttaḥ. suṣṭhu khalv idam ucyate. Sy 65.35 (before vs 45) Sodann kam ich wieder zu Verstand und überlegte: Alle Nöte kommen von der Gier und Bedürftigkeit her. [The last clause printed in Schulthess as part of vs 45.] Ar 141 Then I recovered consciousness; and I found that the troubles of this world—only greed and cupidity bring them upon the people who suffer them. Vs 46=T 78, P_a 96, Sy 38, Ar 146. a, T nedam for na tu dṛk. b, T kulaputrataḥ for suk°. d, T avāryavinivṛttiḥ (perhaps read so in orig.?). In Pa this vs is confused in order, by attraction to the similar vs 50. Sy divides this vs, putting part here, and part after vs 50; Ar puts all of this vs before vs 50. The last part of this vs is further confused by being mixt up with § 164, which see. Sy Darum ist es einem förderlich, sich zu bescheiden und stille zu sitzen, und es geziemt einem, sich mit dem zu bescheiden, was nicht anders sein kann. (After vs 50) Und kein Wissen geht vor dem, daß man erkennt, welches Unternehmen ausführbar ist, und sich bemüht, es auszuführen, sich aber fernhält von dem, was sich nicht ausführen läßt. Ar I have heard that wise men have said, There is no wisdom like deliberation, no piety [versions add "like restraint from doing what is forbidden, no lineage"] like beauty of character, and no wealth like contentment. It is fitting to endure that which there is no means of altering. [The "Buch der Beispiele" is here remarkably close to orig.] Vs 47=T 79, SP 42, N 38, Hp 109, Hm 141, P_a 97, Ar 145. a, SP sarvās ca (α tu) saṁpadas. d, T sarvā for nanu. Hm carma; SP °strāḥiva (α °eva), N, H °vṛteva (Hp v. l. °strteva). Ar (after next two vs) I have never seen anything equal to contentment [some versions add: "and I have found satisfaction and contentment both are the true riches"]. Vs 48=SP 43, N 39, Hp 110, Hm 142, Spl 149, P_a 161, Ar 143. No var. in Skt. Ar I saw that the difference between generosity

- na yojanaśataṁ dūraṁ vāhyamānasya tṛṣṇayā
 saṁtuṣṭasya karaprāpte 'py arthe bhavati nā 'daraḥ. 49.
 (164) tat sarvathā 'sādhye 'rthe paricheda (eva) śreyān. uktaṁ ca:
 ko dharmo bhūtaḍayā kiṁ sāukhyam arogatā jagati jantoh
 kaḥ snehaḥ sadbhāvaḥ kiṁ paṇḍityaṁ parichedaḥ. 50.
 (165) (iti.) *evam avadhāryā 'haṁ nirjanavanam āgato †'paśyaṁ
 citragrīvaṁ pāśabaddham, iti ca taṁ mokṣayitvā† ('smatpūṇyod-
 ayād) anena laghupatanakenā 'haṁ snehānīrvṛtyā 'nugrṛhātā.
 tāvad atrāntara eṣa (laghupatanako) mamā 'ntikam āgatya
 prṣṭavān ihā 'gamanāya. so 'ham anenāi ('va sārḍham) bhavadanti-
 kam āgataḥ. (tad etan mama nirvedakāraṇam. api ca:)*

and niggardliness is great. Vs 49=T 80, SP 44, N 40, Hp 113, Hm 145, Pp 98, Ar 144. b, Hm bādhyamānasya. Ar For I have found that it is easier for the greedy to encounter terrors and to endure distant journeys in search of wealth than it is for the generous to extend his hand to grasp wealth. T adds its vs 81. (164) T 86.3 text (ed. with α om uktaṁ ca). SP 975, α text (om eva); ed. 'sādhyārthapari°. Hp 31.21, Hm 72.12 tat sarvathāyasthociṭaḥ kāryaparichedaḥ śreyān. Pa, cf. last part of vs 46 above (partly a reflex of this). T adds its vs 82. Vs 50=T 83, SP 45, N 41, Hp 114, Hm 146, Sy 39, Ar 147. b, H arogitā. T ed. with α and SP mss. except one (but this the best) om jagati. d, N vichedaḥ. Sy Keine Gerechtigkeit geht vor dem Mitleid, und kein Genuß vor der Gesundheit, und keine Liebe ist größer als das Vertrauen. Ar For it has been said: The most excellent of good works is mercy; the summit of love is confidence; the summit of intelligence is discrimination between what may be and what may not be, and peace of mind and beauty [some versions add "of character"] and abstinence from that which there is no means of accomplishing. T adds its vs 84. (165) T 86.11 iti... 'haṁ svabhavanam āgato... mokṣayitvānena laghu° 'haṁ bhavad° prāpitaḥ (β taṁ ca mokṣ° lagh° sahāhaṁ tvadant° āgataḥ). tad...api ca, na kathamcana jīvyate. SP 978 ato 'haṁ nirvedād yuṣmadantikam praty (α om) āgataḥ. Hp 32.7, Hm 73.9 ity ālocyāhaṁ nirj° āg° tato 'smat° an° mitreṇāhaṁ sneh° 'nu°. adhunā ca puṇyaparamparayā bhavadāśrayaḥ svarga evāyaṁ (Hm eva) mayā prāptaḥ. So 119 itthaṁ tatra cirodvignaḥ subhḍam laghupātinam, prāpyāitāḥ kacchapaśreṣṭha tvatpāśvam aham āgataḥ. Ks 423(30cd, 31ab) iti cintāparito 'ham anena laghupātinā, saṁgato jāhnavikule prāpto bhadrā tvadantikam. Spl 30.1 tad etat sakalaṁ sukhaduḥkham anubhūya param viśādam āgato 'nena mitreṇa tvatsakāśam ānitaḥ. tad etan me vāirāgyakāraṇam. Pp 153.5 evam avadhārya svabhavanam aham gato yāvat, tavad atrāntara eṣa laghupatanako mamāntikam āgatya prṣṭavān ihāgamanāya. so 'ham anenāiva sārḍham bhavatsakāśam āgataḥ. tad etad bhavatām nirvedakāraṇam ākhyātam. sādhu cedam ucyate. Sy 66.20 and A122 Und indem ich mich beschied, ging ich aus dem Hause des Magiers ins Feld hinaus und lebte ruhig in der Stille. Und da war jene Taube, und sie befreundete sich sehr mit mir. Dann begab es sich zufällig,

samygoragasāraṅgaṁ śadevāsuraṁānuṣaṁ
 ā madhyāhnāt kṛtāhāraṁ bhavati 'ha jagattrayam. 51.
 kṛtsnām api mahīm jtvā nīkṛtām prāpya vā daśam
 velāyām bhoktūkāmēna labhyā taṇḍulaśetikā. 52.
 tasya kṛte budhaḥ ko nu kuryāt karma vigarhitam
 yasyā 'nubandhaḥ pāpīyān adhoniṣṭho vipadyate. 53.

(End of Story 1)

daß sie mit diesem Raben, meinem Freund, zu mir kam, und durch ihre Vermittlung gewann ich auch ihn zum Freund. Nach einiger Zeit nun kam der zu mir und sprach zu mir: Gib deine Einwilligung. Ich habe nämlich eine Schildkröte, die mir mit Herz und Sinn freundschaftlich verbunden ist, zu der will ich gehen. Darauf sprach ich: Auch ich komme mit dir, denn. (vs 40, not in Skt:) Kein größeres Übel gibt's für einen, als wenn er nicht mit seinen Freunden lebt, und kein größeres Vergnügen, als wenn er bei seinen Freunden lebt und in Freund' und Leid mit ihnen ist. [After our vs 52:] Und nun also habe ich mich aufgemacht und bin hiehergekommen mit diesem Raben, und du, die du eine Schildkröte bist, nimm, wenn's dir gefällt, um deiner Freundschaft mit diesem Raben willen auch mich in deine Freundschaft auf. Ar 148, 152 And my state became such that I was content and satisfied, and I removed from the house of the ascetic into the desert. [Only Cheikho: The mouse, the friend of the crow, said to the tortoise:] I had a friend among the doves, whose friendship for me antedated the friendship of the crow. [Versions add "thru his friendship the friendship of the crow was procured for me."] Then the crow informed me of that (friendship) which existed between you and him, and told me that he desired to come to you; and I was eager to come to you with him. [149, = Sy 40] For I hate solitude. For truly there is no earthly joy that compares with the companionship of friends, and no sorrow equal to separation from friends. [152, after our vs 52] It is in this frame of mind that I have come here with the crow, for I am a brother to you; and of this sort let my place also be in your heart. Vs 51 = T 85, SP 46, N 42, Pq 107, Sy 41, Ar 150. a, Pq mātāṅgaṁ for sārāṅgaṁ. b, SPα, N śadevanarakimnaram; Pq "mānavam. c, SP, N āmadhyāhnaḥ" (SPα text). Sy Hat er einmal sein Herz beruhigt und gefestigt, so wird er leicht alle Nöte los. [This seems to be an addition in Sy.] Denn wo immer einer sich befinden mag, findet er seinen leiblichen Bedarf und eine Stätte zum Sichniederlegen und Ausruhn. Ar I have made trial and I know that it is not fitting for an intelligent man to seek from the world more than the daily bread with which he fends off want and distress from himself; and that which easily fends off these from him is merely food and shelter, so long as (sufficient) expanse of land is provided, and nobility of soul. Vs 52 = T 86, Pq 108, Sy 42, Ar 151. a, Pq dharām for mahīm. b, T mss. vāpya, vyā°. Pq kaṣṭhām prāpyābhavā daśam. c, Pq "kāmasya. Sy Selbst wer alles Geld der Welt sein Eigen nannte, würde davon doch nur so viel genießen können, als er für seinen Unterhalt braucht. Ar, expanded. Vs 53 = T 87, SP

(166) tac (ca) śrutvā manthara(ka)s tañ samāśvāsitaṅ: bhadra,
nā 'dhr̥tīh karāṇīyā (yat) svadeśaparitṛyāgo mayā kṛta iti; (bud-
dhimañś cā 'si; kiñ vimuhyase. api ca:)

śāstrāṇy adhityā 'pi bhavanti mūrkhā

yas tu kriyāvān puruṣaḥ sa vidvān

sañcintitañ tv āṣadham āturañ hi

kiñ nāmamātreṇa karoty arogam. 54.

47, N 43, Pp 109. T has c d before ab. a, Pp tasyāḥ; SPx tathā kṛte or
tatkṛteva, SP ed. kṛtī kaś ca; T tasyārthe ko nu vibudhāḥ; SP, N 'tra for
nu. b, N vīgarhaṇam. c, Pp, T ed. by em. 'nubandhāt. Pp pāpīṣṭhām, SP
sarvārthāḥ, SPx parārthāḥ, N pārārthyaḥ. d, Pp naro niṣṭhām prapad°; SP,
N sa evāikaḥ kṛtī pumān (N sudhīḥ). (166) T A 164 text (om ca; mantharas;
om yat; α om mayā; β om vi). SP 987 tac chr° mandarako 'pi hiraṇyakaṁ
bahumānapurāḥsaram samāś°. Hp 32. 13, Hm 74. 3, 7 manthara uvāca: yuṣmā-
bhīr atisañcayaḥ kṛtāḥ, tatkṛto 'yañ doṣaḥ (so Hp; Hm diff.). (Story of
Too Greedy Jackal here in H.) Hp 34. 12 (diff.), Hm 77. 9 yātu, kim idānīm
atīkrāntopavarṇanena. So 120abd evaṁ hiraṇyakenokte kūrmo mantharako
'bhyadhāt, (here § 174) tan mā mitrādhr̥tīm kṛthāḥ. Kṣ 424ab (31cd) tac
chrutvāśvāsayām āsa hiraṇyaṁ kacchapādhipaḥ. Spl 30. 2 mantharaḥ āha:
[then expansion] 30. 17 tat svāgataṁ bhavataḥ, svagr̥havad āsyatām atra
sarastīre. [With this cf. § 174; with the following cf. also §§ 168—172.] yac
ca vittañśo videsāvāśaś ca te sañjātas tatra viṣaye sañtāpo na kartavyaḥ.
[Here our vs 67.] ata eva vivekino jītmāno dhanasphṛhām na kurvanti.
Pp 153. 16 tac... (om tañ; 'śvāsayitum ārabdhāḥ; kāryā; om mayā) iti. tad
budhyamāno 'py akārye kiñ muhyasi. api ca. Sy A 123 Als die Schildkröte
die Worte der Maus gehört hatte, begrüßte sie dieselbe und hieß sie Ver-
trauen fassen und sprach zu ihr: Du hast gut und brav gesprochen. Aber
du erscheinst mir bei deiner Ankunft betrübt. Ar 153 When the mouse
finisht his speech, the tortoise answered him in gentle, sweet words, saying:
I have heard your speech, and O what a delightful speech!—were it not
that I see you do not take account of the rest of the things which are
within you and of your exile among us. It should not be thus. Vs 54=
T 88, SP 50, N 46, Hp 128, Hm 166, Pp 110, Sy 43, Ar 154. a, SP muḍhā.
b, SP yaś ca. c, for sañ- (Pp, SPx), N, H su (Hp v. l. sva), SP sa. SP
cintayaty āu°, SPx -cintya mātrāu°, N cintayāyyāu°, Hp cintyam apy āu°,
Hm cintitāñ cāu°, SP best ms. cintitañ tv āu°. N, H āturaññām (om hi),
SP āturaṅgo (α °gañ). T for pāda: ullāghayaty āturam āṣadham hi. d, SP,
N, H na for kiñ. T bhavaty arogaḥ, so one SPβ ms., and Hp v. l. bhavaty
arogam. Sy Und dasjenige Wort ist ein wahrhaftiges und förderliches, das
in die Tat umgesetzt wird. Denn auch der Kranke wird, wenn er das
Mittel, das ihn heilen kann, zwar kennt, aber nicht gebraucht, dadurch,
daß er es kennt, noch nicht gesund. Ar Know that beauty of speech is not
complete without [versions add "beauty of"] deeds. The sick man who
knows a remedy for his disease—if he does not treat himself with it, his

- na svalpam apy adhyavasāyabhīroḥ
karoti vijñānavidhir guṇaṁ hi
andhasya kiṁ hastatalasthito 'pi
nivartayaty artham iha pradīpaḥ. 55.
dattvā yācanti puruṣā hatvā hanyanta eva hi
yātayitvā ca yātyante narā bhāgyaviparyaye. 56.
(167) (*tad atra vayasya daśāviśeṣeṇa vṛttiḥ karaṇīyā.*) na cāi
'tad (*api*) mantavyam:
sthānabhraṣṭā na śobhante dantāḥ keśā nakhā narāḥ
etaḥ jñātvā tu matimān na svasthānaṁ parityajet. 57.
(168) (*tat*) kāpuruṣavṛttam etat. (*na hi satam kaścit svadeśavi-*
deśayor viśeṣaḥ.) yataḥ:
ko dhīrasya manasvinaḥ svaviśayaḥ ko vā videśaḥ smṛto
yaṁ deśaṁ śrayate tam eva kurute bāhupratāpārjitam
yad daṇṣṭrānakhalāṅgalapraharaṇāiḥ siṅho vanam gāhate
tasminn eva hatadvipendrarudhirāis tṛṣṇām chinatty
ātmanaḥ. 58.

knowledge is of no value to him, and he obtains no relief or ease. T adds its vs 89. Vs 55=T 90, SP 41 (correctly placed in SP_α), N 47, Hp 129, Hm 167, P_q 116. a, T avyavasāya° (SP v. l. svalpam eva vyavasāyaroḥ). b, SP °nidhir guṇo (α text). d, P_q nivartayed, SP saṁdarsayaty (one ms. nirvattayaty), N, H prakāśayaty. T āndhyam for artham. Vs 56=T 91, SP 51, N 48, P_q 117. a, P_q dātāro 'py atra yācante. b, P_q hantāro 'py abalāḥ hatāḥ; T bādhyanta (ed. om. va°). SP, N ca for hi, but SP_α hi. c, SP pātayitvā tu pātyante, N nipātītivā ni[pā]tyante, P_q yācitāro na yācante. d, P_q karmavi°; SP, P_q °yayāt, but SP_α with N, T text. (167) T A 165 na cātan mantavyam. SP 992 text (ed. adds dvayor after vayasya, but α om this). Hp 35. 6, Hm 78.8 text (sakhe; Hm °viśeṣe śāntiḥ; Hp prītiḥ for vr°; etad api [Hm adds atikaṣṭam tvayā] na man°). Cf. Spl in § 166? P_q 154. 15 as T, adding bhavatā. In Pa this is preceded by § 170 and vs 63. Sy A 124 Mach dir keine Sorgen. Ar 157 Be not distrust in your soul. Vs 57=T 92, SP 52, N 49, Hp 130, Hm 168, P_q 118, Sy A 124, Ar 157. T prefixes a duplicate of ab: sthānasthitā hi puruṣāḥ pūjyante na padacyutāḥ. Hm prefixes two different pādas. a, T, SP ed. pūjyante, but SP_α with N, H, P_q śo°. b, T ed. with α tr keśā dantā. c, lacking in P_q. SP, N, H iti vijñāya ma°. d, placed in P_q in § 168; P_q svam sthānaṁ na pa°, N, H svasth° na pa°, SP nāsu sthā° pa°. Sy (not recognized in Schulthess) weil du nicht in deiner Heimat bist. Ar because of your exile. (168) T A 166 text (ed. with α om kaścit; om yataḥ). SP 995, Hp 35. 10, Hm 78. 12 kāpuruṣavacanam etat (H adds yataḥ). Spl 31. 13 aparaṁ videśavāsa-jam api vāirāgyam tvayā na kāryam. yataḥ. P_q 154. 17 idaṁ hi kāpuruṣa-vratam. yat (here pāda d of prec. vs). na hi śaktimatīm svadeśapradeśayoh kaścid viśeṣaḥ. uktam ca, yataḥ. Vs 58=T 93, SP 54, N 51, Hp 132,

(169) tat, *bhadra*, nityam udyogapareṇa bhavitavyam: udyuktānāṃ dhanāṃ bhogāḥ kva yāsyanti 'ti. (api ca:)

nipānam iva maṇḍūkāḥ saraḥ pūrṇam iva 'ṇḍajāḥ
sodyogaṃ svayam āyānti sahāyās ca dhanāni ca. 59.
utsāhasaṃpannam adirghasūtram

kriyāvidhijñāṃ vyaśaneṣv asaktam
sūram kṛtājñāṃ dṛghasāuhrdaṃ ca

lakṣmīḥ svayaṃ vāñchati vāsahetoḥ. 60.

avyavasāyinam alasaṃ daivaparaṃ sāhasāc ca parihīṇam
pramade 'va hi vṛddhapatiṃ ne 'cchaty avagūhitaṃ lakṣmīḥ. 61.
(paṭur iha puruṣaḥ parākrame *kumatiḥ* api prabhur arthasamācaye
na hi sadṛśamatiḥ br̥haspateḥ śīthilaparākramam eti satkriyā. 62.)

Hm 170, Spl 118, Pp 111, Sy 45, Ar 158. Cf. So 121a guṇino na videṣo 'sti. a, H vīrasya, SP vā tasya (α text). Spl vāi for vā. T sato for smṛto, SPα tato and sthito, Hm tathā, Hp smṛto, v. l. satām. c, SP yad diṣṭyā°. N rāvali for lāṅgala, Hm lāṅgula. SP, N, H, Pp °praharaṇaḥ, but SPα text. d, Pp arthīnām for ātmanaḥ. Pa close. (169) T A 167, 168 text [so β mss.; α udyo° kva yānti dhanabhogāḥ iti. tathā ca; ed. em. (without reason) hy ā for kva]. Before udyuktānām T inserts its vs 94, found elsewhere in Jn, but in no other version. SP 1003 tat sarvathā nityam udyogaḥ kartavyaḥ. Hp 34. 16, Hm 77. 12 (before vs 54) tat sakhe (Hp vayasya) sarvathā (Hm °dā) tvayā (Hp om) sotsāhena bhavi° yataḥ. Kṣ 424cd (32ab) udyogaśīlo vibhavaṃ prāpsyasīti punaḥ punaḥ. Spl cf. 31. 18 and vs 119; see § 170. Pp 153. 26 tat...nityam udyamaparāir bhāvyaṃ. kva dhanāṃ bhogāḥ vā yāsyanti. yataḥ. Sy cf. next vs? Ar 159 So turn your helpful suggestions to advantage for yourself [DeSacy and Khalil "So take good care of yourself"], since you deserve good. And if you do this, good will seek you out. Vs 59=T 95, SP 55, N 52, Hp 133, Hm 171, Pp 112, Sy 46, Ar 160. c, T śubhakarmāṇām ā°; N, H naram for svayam. d, N, H vivaśāḥ (Hp pravaśāḥ) sarvasaṃpadaḥ. Sy So kann auch der tüchtige Mann, wohin immer er geht, seinen Eifer verwenden, und das Glück sucht ihn auf, wie die Wasservogel das Wasser und das Wasser die Tiefe. Ar just as water seeks the level, and water-birds the water. Vs 60=T 96, SP 59, N 55, Hp 135, Hm 173, Pp 113, Ar 161. d, Pp mārgati for vāñchati; N, H, and v. l. of SP yāti nivāsahetoḥ. Ar For distinction is obtained only by the perspicuous man, the resolute, who seeks (it). Vs 61=T 97, SP 60, N 56, H II. 4, Pp 115, Ar 162. b, T ed. em. pūruṣāc ca pari°; read with α pūruṣavihīnam (β puraṣapari°). SP, N, Hp parihīnam. c, T vṛddham iva patiṃ pramadā. d, SP, H upagūhitaḥ. Ar But as for the lazy, vacillating man, the irresolute, who trusts (to others)—distinction never befriends him, just as a young woman finds no profit in the company of an old man [better versions, "as to a young woman the company of a decrepit old man gives no pleasure"]. Vs 62=T 98, Pp 120. Pp: b, bhavati sadā prabhur

(170) artharāhito 'pi bhavān prajñotsāha(śakti)sampanno ('sā-mānyamanuṣyasadrśaḥ). katham:

vinā 'py arthāir dhīraḥ spṛśati bahumānonnatipadaṁ
pariṣvāko 'py arthāiḥ paribhavadapadaṁ yāti kṛpaṇaḥ
svabhāvād udbhūtaṁ guṇasamudayāvāptivipulāṁ
dyutiṁ sāññīm na śvā kṛtakanakamālo 'pi labhate. 63.
utsāhasaktiyutavikramadhāiryarāśir

yo veti goṣṭhpadam ivā 'lpataṛaṁ samudram
valmikaśṛṅgasadrśaṁ ca sadā nagendraṁ

lakṣmīḥ svayaṁ tam upayāti na dīnasattvam. 64.

nā 'tyuccaśikharo merur nā 'tinīcam rasātalam
vyavasāyadvitīyānāṁ nā 'tyapāro mahodadhīḥ. 65.

sadhana iti kiṁ madas te gatavibhavaḥ kiṁ viṣādam upayāsi
karanihatakandukasamāḥ pātotpātā manuṣyāṇāṁ. 66.

arthasādhane; c, °matir; d, °krama eṣa niścayaḥ. (170) T A 169 text. SP 1017 bhavān apy artha° prajñotsāhasampanno 'si (α arth° 'pi prajñō° bhavān). tathā hi (α ca). So 121cd dhīrasya ca vipaṇ nāsti nāsādhyaṁ vyavasāyinaḥ. Spl 31.18 arthahīnaḥ pare deśe gato 'pi yaḥ prajñāṁ bhavati sa kathānoid api na sīdati. (vs.) tat prajñānidhir bhavān na prākṛtapuruṣatulyaḥ. Pq 154.26 tad yady artharāhito bhavān, tathāpi prajñotsāhasampanno na sāmānyapuruṣatulyaḥ. yataḥ. Sy A 123a (cf. on § 167 for position) Du nun sei deiner Tüchtigkeit eingedenk und laß dich dadurch nicht betrüben, denn. Ar 155 Make use of your knowledge and act according to your intelligence. Do not grieve over the paucity of your possessions. Vs 63=T 99, SP 61, N 57, Hp 136, Hm 174, Pq 121, Sy 44, Ar 156. a, T prājñāḥ, H (and SP v. l.) vīraḥ, for dhīraḥ. b, Hm samāyukto for pari°. T mss. anyāiḥ and kṛpayā for arthāiḥ and kṛpaṇaḥ (ed. em.). T ed. with α paribhavadapaṇaḥ. c, H viṣayāṁ for vipulāṁ. d, SP, N, H kiṁ for na (best ms. of SP na). SP, N, H dhṛta for kṛta (SPα text). Pa close. T adds na (ed. om) tat, bhadrā Pq kiṁ ca. Vs 64=T 100, SP 62, N 58, Pq 122. a, Pq text, T gata for yuta; SP °śaktir aparīkrama, SPα °śaktir api vikrama, N and SP best ms. °śaktir aparīkrama. b, N jñāti yas tanunipāṭasamaṁ sam°. T goṣṭhpadamu-khāyatanaṁ, SPα goṣṭhadasukhālpataṛaṁ or °sukhaprataṛaṁ. c, T °śṛṅgaśikharāṁ. SP, N mahā for sadā. d, T sadā for svayaṁ. N anuyāti. SP, N hīna°. Vs 65=T 101, SP 63, N 59, Pq 123. a, SP °uccaḥ śikharāṁ meror (SPα text), Pq °uccaḥ meruśikharāṁ. b, SP nātinimnaḥ, N °nimno rasātalaḥ. c, SP, N vyavasāyasahāyānāṁ. d, T 'py for 'ty; N 'tipāro, SP 'tiduro, SPα 'tibhāro. T inserts a line of prose and its vss 102—106. Vs 66=T 107, SP 64, N 60, Hp 137, Hm 175, Pq 124, Sy 47, Ar 163. a, SP, N, H dhanavān iti hi n°. Pq ko for kiṁ. SP, Hm mado me; SPα matis te, SP best ms., N, Hp text. b, SP, N, H tr kiṁ gata°. T cyutavibhavaḥ. Hm upayāmi, SP āyāti (best ms. upayāti). c, nihata only two mss. of SP and one ms. of Tβ as correction; Pq kalita; others nihita. Sy Laß dich auch dadurch nicht

(171) (*tat sarvathā jalabudbuda ivā 'sthiraṇi yāuvanāni dhanāni ca. yataḥ:*)

*abhrachāyā khalapritir navasasyāni yoṣitaḥ
kiñcitkalopabhogyāni yāuvanāni dhanāni ca. 67.*

(172) *tad bhadra (hiranyaka) evaṃ jñātvā hr̥te 'py arthe tvayā
saṃtāpo nā karaṇīyaḥ. (uktaḥ ca:)*

*yad abhāvi na tad bhāvi bhāvi yaṇ na tad anyathā
iti cintāviṣaghno 'yam agadaḥ kiṃ na piyate. 68.*

(173) *tat sarvathā vṛtticintākulatām paribhūya sthīyatām.*

*yena śuklikṛtā haṃsāḥ śukāś ca haritūkṛtāḥ
mayūrāś citritā yena sa te vṛttiṃ vidhāsyati. 69.
nāi 'vā 'rtho vyasanagatena śocitavyo*

*harṣo vā sukhā upalabhya na prayojyaḥ
prākkarma prati janito hi yo vipākāḥ*

so 'vaśyaṇ bhavati nṛṇāṃ śubho 'śubho vā. 70.

deprimieren, daß du früher Güter besessen hast und jetzt nicht mehr, denn Reichtum und Vermögen geht und kommt im Handumdrehen. Ar Let it not grieve you to say, I was wealthy and I have become needy. For wealth and the rest of the goods of the world—their coming is quick when they come, and their departure is sudden when they depart, like a ball, which is swift in rising and quick in falling. (171) T A 172 tena hi jalabud-

budavad asthirāṇi dhanāni. katham. Pq 155.7 text. Vs 67=T 108, SP 65, N 61, Hp 138, Hm 176, Spl 112, Pq 125, Sy 48, Ar 164. a, T, Pq meghachāyā. b, Spl siddham annaṃ ca yo': H 'śasyāni. Pa quite close. Here follows a passage mostly found only in T and Pq, partly also in Spl, with story of Somilaka (T Story II. 4), found only in T and Jn, and certainly not orig. In this story T includes the original vs 68 (yad abhāvi etc.).

(172) T nothing. SP 1032 text (om hir̥ e° jñā°, om tvayā, om uktaḥ ca). H only in Hp 37.20, placed before § 175: iti matvā saṃtāpo 'rthanāśo 'yam (em.; ms. ya[t]) tvayā na kartavyaḥ. Jn after Somilaka story; Spl 39.6, Pq 163.1 text (Pq hiraṇya; Jn dhanaviṣaye for hr̥te 'py a°; Spl om tvayā; Pq tvayāsaṃtoṣo; Jn kāryaḥ; Spl before uktaḥ ca adds atha vidyamānam api dhanam bhojyabandhyatayā tad avidyamānam mantavyam). Vs 68=T

113 (in the Somilaka story), SP 66, N 62; elsewhere in Hp IV.9, Hm IV.8. b, T ed. with a yat tad ananyathā; SP yad bhāvi na tad anyathā, best ms. with N, H bhāvi cen na tad°. c, SP cintāviṣaṇṇo, a cintāṇṛtaḥ bhadra, best ms. with N, H text. d, SP hiyate (a text). (173) T nothing. SP 1035 text. Spl 39.17 evaṃ jñātvā vivekinā na sthityartham vittopārjanaṃ kartavyam yato duḥkhāya tat. Pq 163.26 tad iti matvā śreya eva cintaniyam. (vs 160=our vs 71.) tasmāt sadāiva saṃtoṣa eva śreyān. Vs 69=SP 67, N 63, Hp 140, Hm 178, Pq 158 (before § 173). ab, SP ed. śukāḥ piñjaritā yena haṃsāś ca dhavalūkṛtāḥ (a text). d, Pq no for te, Hp me. Vs 70=T 132, Sy 49, Ar 165. c, T ed. with § prāk karmāyati°;

kartavyaḥ pratidivaśaṁ prasannacittaiḥ
 svalpo 'pi vrataniyamopavāsadharmāḥ
 prāpeṣu praharati nityam 'eva mṛtyur
 bhūtānaṁ mahati kṛte 'pi hi prayatne. 71.
 dānena tulyo nidhir asti nā 'nyaḥ .
 saṁtoṣatulyaṁ sukham asti kiṁ vā
 vibhūṣaṇaṁ śīlasamaṁ kuto 'sti
 lābho 'sti nā 'rogyasamaḥ pṛthivyām. 72.

(174) (*tat*) kiṁ bahunā, *svaveśme* 'dāṁ bhavataḥ; (*nirvṛtenā*
 'nudvignena ca bhūtvā tvayā) mayāi 'va saha pṛtipūrvam (*atra*)
 kālo nīyatām. (175) *tac cā* 'nekaśāstrārthānugataṁ manthara-
 kokaṁ śrutvā laghupatanako vikasitavadanaḥ paritoṣam upagato

we with a. Pa quite close. Vs 71=T 133, Pp 160, Sy 50, Ar 166.
 c, Pp dāvaṁ for mṛtyur. Pa quite close. Here T vss 134—140, with
 A 179, 180. Vs 72 = T 141, SP 69, N 65, Spl 155, Pp 131; cf. So 121 b, na
 saṁtoṣasya cāsukham? a, SP, N na dānatulyo... asti kaścit; SP a 'yaṁ
 dhanam asti kiṁcit. T vidhir for nidhir. Spl transposes b and d. b, Jn
 dhanam for sukham. Spl asti nānyat. c, T kuto vā, Spl na cānyat. d, Spl
 lobbho ca nānyo 'sti paraḥ pṛthivyām. T adds A 181 and vs 142. At this
 point T is confused in order. Hertel's A 176 begins with a duplication of
 the end of his A 182 and belongs with it; A 182 should precede A 176 and
 the vss (our vss 73—76) which in T follow thereupon. (174) T A 182
 tat...bhavataḥ, nirvṛto bhūtvā mayāiva saha kālaṁ nayeti. A 176. 1 tan
 mayāiva sahnudvignaḥ kālaṁ ativābhayaśveti. SP 1044 kiṁ bahunā, mayāiva
 saha vasann (a mamāiva snehena) atra kālo nī°. Hp 37.16, Hm 82.5 kiṁ
 bahunā, mama pakṣapātṛn (Hm 'tena) mayāiva sahātra kālo nī°. So 120 c
 svam eva 'sthānam etat te. Spl (cf. also under § 166) 40.14 evaṁ jñātvā
 bhadrā tvayā saṁtoṣaḥ kṛya iti. Pp 164.3 kiṁ ba° pralapitena. sva°...
 (mayā, om eva) 'pūrvam kālo 'tivāhyaḥ. Sy A 125 Was braucht es aber
 viele Zusicherungen, da (dir) doch dein Verstand offenbart, was recht ist.
 Wisse also, ich lade dich zu Folgendem ein: Meine Stätte und meine Habe
 gehören dir und du nimm mich zum Freunde an. Ar 167 But you have no
 need of my admonitions, because you are well aware of what is good for
 you. However, I thot to pay you your due of respect, for you are our
 brother and whatever we have is at your service. (175) T A 176. 1 tac
 śrutvā hiraṇyo(!) 'bravit. [Hertel assumes lacuna; but the truth certainly
 is that T accidentally says hiraṇyo for laghupatanako. The mouse says
 nothing here in any version.] SP 1044 laghupatanakaḥ (a adds āha). Hp 37.21,
 Hm 82.9 iti śrutvā laghupatanako brūte. Spl 40.14 mantharakavacanam
 Ekarṇya vāyasa āha. Pp 164.4 text (mantharoktaṁ). Sy A 126.1 Als der
 Rabe die Versprechungen der Schildkröte an die Maus hörte, und die Zu-
 sicherungen und Einladungen, die sie vortrug, da sprach er zur Schildkröte.
 Ar 168 When the crow heard the tortoise's reply to the mouse, and her

'bravīt: (176) *bhadra mantharaka, sādhu āsrayaṇiyaguṇopeto*
'si; *bhavatā hy evaṁ kṛtahirāṇy(ak)ābhyaupapattāu mama ma-*
nasah paramatuṣṭir utpādita. (ko 'tra vismayaḥ. uktam ca:)

sukhasya maṇḍaḥ paripīyate tair

jivanti te satpuruṣās ta eva

hr̥ṣṭaḥ suhr̥ṣṭāḥ suhr̥daḥ suhr̥dbhiḥ

priyāḥ priyāir ye sahita ramante. 73.

āśvavyavanto 'pi hi nirdhanās te

vyarthaśramā jīvitamātrasārāḥ

kṛtā na lobhopahṛtātmaḥ bhīr yaḥ

subṛtsvayamgrāhavibhūṣaṇā śrīḥ. 74.

santa eva satām nityam āpattaraṇahetavaḥ

gajānām paṅkamagnānām gajā eva dhuraṇḍharāḥ. 75.

graciousness toward him, and the beauty of her speech to him, this pleased him, and delighted with it he said. (176) T A 176. 2 bha° ma°, evam etat; sādhu... 'si. sutarām me hiranyābhyavapattāu manastuṣṭir utpannā. ko 'tra vismayaḥ. SP 1044 (α inserts mandara) sarvāśrayaguṇo (α samāśrayaṇiyaguṇo) 'si. Hp 37. 21, Hm 82. 9 dhanyo 'si manthara (Hp sakhe), sarvathā (Hp adds tvam) āśra° 'si. Spl 40. 15 bhadra, mantharako yad evaṁ vadati, tat tvayā citte kartavyam. Pp 164. 5 text (sādhu āsrayaṇiyaguṇo 'si tvam; 'hiranyā°; om ko 'tra vis°). Sy A 126. 3 Du hast mich sehr erfreut, meine Liebe, aber auch du darfst dich füglich deiner Taten und deiner Rechtschaffenheit freuen, denn. Ar 169 You have pleased and gratified me, for you are justified in rejoicing over your heart just as I rejoice over it. Vs 73=T 123, Pp 163, Sy 51 a, Ar 170. a, Pp sārāḥ paribhujate. b, T ed. with α jivanti nityam puruṣās; text with β and Pp. Sy gutes Leben, Ruhm und Freude gehören dem, der eine Menge Freunde in seinem Hause versammelt hat und zu dem seine Freunde vertrauensvoll kommen, wie zu dir. Ar Now of the people of the world the chief in the matter of intensity of happiness and nobility of life and fairness of fame is he whose dwelling does not cease to be well trodden on the part of his brothers and friends of good character, and with whom there never fails to be a throng of people whom he delights and who delight him, and whose necessities and concerns he supports. Vs 74=T 124, Pp 164, Sy 53, Ar 174 (after vs 77). c, T ed. with α lobhena hr̥t°; β text; Pp lobhopahat°. Sy Wer aber den Geringen und Schwachen nicht unterstützt, ist kein Tüchtiger und Tatkräftiger. Und wer von dem, was er besitzt, dem Besitzlosen nicht Erleichterung gewährt, ist kein Trefflicher. Ar But he who does not share his wealth is not considered rich. Vs 75=SP 70, N 66, Hp 150, Hm 188, Pp 165, Sy 52, Ar 171. b, Hm āpaduddharaṇakṣamāḥ. c, SP v. l., N, Hp paṅkalagnānām. Sy Die Guten nämlich reichen den Guten die Hand, gleichwie (nur) der Elefant den Elefanten aus dem Schlamm heraufholen kann. Ar similarly.

sahrakṣaṇaṁ sādhujanasya nityaṁ
kāryaṁ tvayā jvitasamśaye 'pi
mahodayānāṁ hi śarīralābhe
phalaṁ parānugrahamātram eva. 76.
ślaghyaḥ sa eko bhuvi mānavānāṁ
so 'ntaṁ gataḥ satpuruṣavratasya
yasyā 'rthino vā śaraṇāgatā vā
nā 'śavibhaṅgād vimukhāḥ prayānti. 77.

(177) athāi 'vaṁ jalpatāṁ teṣāṁ citrāṅgo nāma mṛgo lubdhakatrāsitas tṛṣṭas taṁ (vipulā)hṛadaṁ (sam)āgataḥ. (178) taṁ (cā) 'yāntaṁ dr̥ṣṭvā te bhayacakitahrdayāḥ palāyitum ārabdhāḥ. tasyā 'bhidrutam udakābhilāṣiṇo 'vasarato vārisamghaṭṭasrava-

Before next vs T yena hi. Vs 76=T 125, Sy 51b, first clause, Ar 172. b, T ed. with a vā for (ṣ) 'pi. Sy (regarded by Schulthess wrongly as part of next vs) Ein Weiser opfert sich für jemandes Wohl. Ar The intelligent man does not look at (take thot about) a kindness he performs, however great it may be. Even tho he risks his life or exposes it for (performing) some sort of kindness, he does not consider this a fault. Rather he knows that he risks only the perishable for the eternal, and buys the great with the small. T here inserts A 177, vs 126—129, A 178, vs 130, 131. Vs 77=SP 72, N 68, Hp 151, Hm 189, Pp 166, Sy 51b, Ar 173. b, SP ed. yo 'ntargataḥ, N, H sa uttamaḥ; SPa sottuṅga ekaḥ pu°. SP 'vrajasya, Hp 'vratas ca, Hm 'puruṣaḥ sa dhanyaḥ. c, Hp 'gato vā. d, Hm 'vibhaṅgā. Sy und er ist unter allen berühmt, und der Elende und Schutzsuchende kehrt nicht mit getäuschter Hoffnung an seiner Tür um. Ar The most fortunate of men is he who most frequently causes to prosper (the suit) of one who seeks protection or begs. (177) T A 183.1 evam ardhāvasite ca vākye lu° ci° nā° mṛ° tr° taṁ vi° āgataḥ. SP 1058 ity eṣu vadatsu satsu (for all this a atha or asminn avasare) lu° mṛ° tatra samāgataḥ Hp 38.8, Hm 83.5 atha (Hm adds kadācic) citrāṅganāmā mṛ° kenāpi trāsitas tatrāgatya militaḥ. So 122 iti tasmin vadaty eva kūrme citrāṅgasamjñakāḥ, dūrato vyādhavitrasto mṛgas tad vanam āyayāu. Kṣ 425abc (32cd, 33a) evaṁ prabruvatāṁ teṣāṁ lubdhakatrasta (ŚP. and Ma. ms. °kas tatra) āyayāu, citrāṅgo nāma sārāṅgaḥ (ŚP. and Ma. ms. °gaṁ). Spl 40.21 athāi... nāma hariṇo lu° tasminn eva sarasi praviṣṭaḥ. Pp 164.27 athāi... nāma kuraṅgo lubdhakabāpātacakitacittas tr° tam uddeśam āgataḥ. Sy A 127.1 Inzwischen, während der Rabe noch redete, erschien eine Gazelle in der Ferne, die vor Jägern floh, laufend, durstig und abgehetzt, und sie kam und stürzte sich in die Quelle. Ar 175 While the crow was talking a gazelle approacht them running. (178) T A 183.1 taṁ ca dr̥ṣṭvā... SP 1058 taṁ dr̥ṣṭvā bhīyā sarva eva yathāyathaṁ prayātāḥ. Hp 38.9, Hm 83.6 tataḥ (Hp om) pāścād āyāntaṁ mṛgam avalokya (Hp om mṛ° a°) bhayaṁ samcintya (Hp bhayahetum ālokya). Spl 40.22 athāyāntaṁ sasambhramam avalokya. Pp

nān—(179) *manthar(ak)aḥ* (*pulināt tvaritam*) *ambhasi nimagnah*. (180) *hirany(ak)o 'py* (*āvignamanās tarustambha*) *vivaram (anu)praviṣṭaḥ*. (181) *laghupatanako 'pi* (*kim etad iti jijñāsurdḍīya vipula*) *vṛkṣam ārūḍhaḥ*. (182) *citrāṅgo 'py ātmaśankayā taṭanikaṭa eva sthitaḥ*. (183) *atha laghupatanako viyad utpatya yojana(pra)māṇam (bhū)maṇḍalam avalokya (punar) vṛkṣam avalīno*—(184) *manthara(ka)m abravīt: ehy ehi na te kutaścid bhayam iti; (dr̥ṣṭam mayā, kevalam śaṣpabhug mṛgo hradam*

164. 28 *āyāntam ca tam avalokya*. Sy A 127. 3 Infolge der Aufregung des Wassers gerieten die Schildkröte, der Rabe und die Maus in Aufregung. Ar 176 The crow was afraid of him; likewise the mouse and the tortoise. (179) T A 183. 3 text (*mantharaḥ*). SP cf. § 178. Hp 38. 9, Hm 83. 7 *mantharo jalam praviṣṭaḥ*. Spl 40. 23, Pp 164. 29 (after § 181) *mantharakāḥ salilāśayam āsthitāḥ*. Sy A 127. 5 und die Schildkröte ließ sich ins Wasser hinunter. Ar 177 The tortoise jumped into the water. (180) T A 183. 4 (after § 181) text (*hiranyo*). SP cf. § 178. Hp 38. 9, Hm 83. 7 *mūṣakāś ca vi° praviṣṭaḥ* (Hm *gataḥ*). Spl 40. 23, Pp 164. 28 (after § 181 but before § 179) *hiranyakāḥ* (Pp °*yaḥ*) *śarastambam praviṣṭaḥ*. Sy A 127. 6 die Maus flüchtete in ein Loch. Ar 177 the mouse entered a hole. (181) T A 183. 3 *taṁ cākulīkṛtaṁ dr̥ṣṭvā la°...* (om *udḍīya; adhirūḍhaḥ*). SP, cf. § 178. Hp 38. 10 (diff.), Hm 83. 7 *kāko 'py udḍīya vi° ā°*. Spl 40. 22, Pp 164. 28 *la° vi° ā°*. Sy A 127. 6 und der Rabe flog auf einen Baum. Ar 177 and the crow flew up and alighted upon a tree. (182) T A 183. 4 *ci° 'py āt° taṭam āstitaḥ*. Pp 164. 29 text. Sy A 127. 7 Die Gazelle ihrerseits stieg aus dem Wasser herauf, ging aber nicht von der Stelle, sondern blieb ruhig bei der Quelle stehen. Ar 178 The deer drew near the water and drank a little of it. Then he stood up in fear to look (around). (183) T A 183. 5 text (om *bhū*). SP 1059 *laghupatanakena vṛkṣāgram adhiṣṭhāyāvalokitam*. Hp 38. 10, Hm 83. 8 *tato laghupatanakena sudṛam nirūpya*. So 123a *taṁ dr̥ṣṭvā*. Spl 41. 1 *atha la° mṛgaṁ samyak pariṣāṅgya*. Pp 164. 30 text (om *viyad; om pra; ālokya; vṛkṣam adhirubhya*). Sy A 127. 9 Da flog der Rabe hoch in die Luft empor und schaute überall hin, warum die Gazelle in solcher Angst gekommen sei. Ar 179 Then the crow hovered in the sky to see if he could observe anyone seeking the deer. He looked in every direction. (184) T A 183. 6 text. SP 1059 *tena ca na kaścid bhayaḥetur upalabdha iti mandarakahiranyakāu samāhūtāu*. Hp 38. 11, Hm 83. 9 *bhayaḥetur na ko'py āyātīty ālocitam* (Hp °*ko'py avalokitaḥ*). So 123ab *tasya dr̥ṣṭvā ca paścād vyādhām anāgatam*. Spl 41. 1 *mantharakam uvāca: ehy ehi sakhe mantharaka, mṛgo 'yam tṛṣṭāto 'tra samāyātaḥ sarasi praviṣṭaḥ. tasya śabdo 'yam na mānuṣasambhava iti*. [Here Spl departs from the others and is wholly peculiar to § 191.] Pp 164. 31 *mantharakam āhūtavān: bhadra mantharaka, ehy ehi, na te kaścid ihāvasthitasyāpāyo vidyate. suvikṣitam etad vanam mayā kṛtam, kevalam mṛgo 'yam udakārthi hradam upagataḥ*. Sy A 127. 11 Als er bei seiner Umschau niemand erblickte, erhob er seine Stimme und

udakārthi samāgataḥ.) (185) *tac chrutvā* (?dirghadarśi mantharakāḥ samuttirṇaḥ.) *trayo 'pi te* (viśvastacittāḥ punaḥ) *tatrāi 'va samāgataḥ.* (186) *athā* ('bhyāgatavatsalataya) *manthar(ak)as taṁ mrgam āha:* bhadra, *piyatām* (avagāhyatām co) 'dakam prakāmataḥ. †*kṛtārtho bhavān ihā 'gantum arhati†* ('ti). (187) (*tadvacanam adhāya*) *citrāṅgaś cintayām āsa:* na mamāi 'tebhyāḥ sakāśāt svalpam *api bhayam asti, kasmāt, kacchapas tāvad udakagata eva śaktimān,* mūṣakavāyasāv *api mṛtaṁ kṣudra-jantum cāi 'va bhakṣayataḥ; tad etān anusarāmi.* (188) *iti matvā tāiḥ* (saha) *saṁgataḥ. manthar(ak)eṇa* (ca) *svāgatādyupacārapurāḥsaram* (sam) *abhihitaś citrāṅgaḥ: api śivam bhavataḥ; (kathiyatām asmākam,) katham idaṁ vanagahanam āgato*

rief der Schildkröte und der Maus: Fürchtet euch nicht. Ar 179 but saw nothing. Then he called to the tortoise to come out of the water, and said to the mouse: Come out, for there is nothing to fear here. (185) T A 183. 7 text (mantharaḥ; om tatrāiva). Hp 38. 11, Hm 83. 9 paścāt tadvacanād āgata punaḥ sarve militvā (Hm adds tatrāiva) upaviṣṭāḥ. Pq 164. 33 ity ukte trayo 'pi tathāiva samāgataḥ. Sy A 127. 13 So kamen sie alle drei an den Ort. Ar 180 The crow, the mouse, and the tortoise assembled at their place. (186) T A 184. 1 athābhyupāgataṁ vatsalatayā man° mrgam... (β om iti). SP 1060 mandarakeṇa sa mrgaś citrāṅganāmābhihitāḥ: bhadra, svāgataṁ bhavataḥ, svecchayodakādyāhāro 'nuṣṭhiyatām. atrāvasthānena vanam idaṁ sanāthikriyatām. Hp 38. 12, Hm 83. 10 mantharepaktam: bhadraṁ mrga svāgatam (Hp adds te); svecchayodakādyāhāro 'nubhūyatām. atrā° etc. as SP. Cf. So on § 190? Pq 164. 33 athā... °tām ca, pradhānam udakam śītalam ca. Sy A 128. 1 Die Schildkröte sah nun, wie die Gazelle auf das Wasser schaute, und sprach zu ihr: Wenn du Lust hast, so trink' getrost Wasser und fürchte dich nicht. Ar 181 On seeing the gazelle looking at the water and not drinking, the tortoise said to him: Drink if you are thirsty, and fear not, for there is nothing to frighten you. (187) T A 184. 2 tathā cānuṣṭhite citrāṅgaś cintayām āsa: kaścīd ebhyo me viṇāśo nāstīti (β na mamāibhyāḥ kaścīd apāyo 'stīti); kacchapas tāvac chaktimān udakagata eva; unduravāyasāv *api mrgasya kāv anyatra kṣudrajantoh. tad upaśli-ṣyāmy eṣā.* Pq 165. 2 text (om kṣudrajantum ca; but this seems called for by Pa, and is apparently corruptly represented in T by kṣudrajantoh). Sy A 128. 3 Und nachdem die Gazelle überlegt hat: Der Rabe und die Maus können nur kleine Äser (Pq mṛtaṁ) fressen und die Schildkröte kenne ich als ein Wassertier; ich fürchte mich nicht vor ihnen, sondern gehe zu ihnen. Ar nothing. (188) T A 185. 1 text (om saha; manthareṇa; om ca; citrāṅga, em. to °gaḥ in ed.; tr bha° śivam, om ka° as°; katham cedam gahanam [β om gah°] vanam ā° 'si; om iti). SP 1063 (after § 190) iti svāgatādyupacāram kṛtavān. Pq 165. 4 text (svāgatābhyu° abhihitaś, om sam). Sy A 128. 7, 129. 1 kam sie hinzu. Die Schildkröte hieß sie willkommen und fragte sie: Geht's

'si. (iti.) (189) (athā) 'sāv abravīt: nirviṇṇo 'smy anenā 'kāma-vihāritvena; (āsvavārāḥ sārameyāir) lubdhakāir itas ce 'taś ca saṁnirudhyamāno bhayān (mahatā javenā 'tikramya sarvān) āgato 'trā 'ham (udakārthi). tad icchāmi bhavadbhiḥ sārdaṁ māitriṁ kartum. (190) (taś ca śrutvā) manthar(ak)eṇā 'bhihitam: bhadra, mā bhāṣiḥ, svaveśme 'daṁ bhavataḥ, nirvighnam atra yathepsitam usyatām iti. (191) tatas teṣāṁ sarveṣāṁ svecch(ay)ā kṛtāhārāṇāṁ ajasraṁ vipulavṛkṣachāyāyāṁ (madhyahnavelāyāṁ) kṛtasamāgamānāṁ anekasāstravivaraṇavyā-

dir wohl? Und woher bist du gekommen? Ar 182 The gazelle drew near them, and the tortoise welcomed him and greeted him, and said to him: Whence have you come? (189) T A 185. 2 so 'bravīt... 'smity anena mahatā bhayenānekaprakāreṇa; sārōhāir lubdhakāis cetaś cetaś ca parighaṭṭyamāno 'haṁ mahad idaṁ vijānam āgato 'smi. SP 1062 citrāṅga āha: lubdhakatrāsita iheṁāṁ avasthāṁ samāgataḥ. Hp 38. 14, Hm 83. 12 citrāṅgo brūte: lubdhakatrāsito 'haṁ bhavatāṁ śaraṇam āgataḥ; bhavadbhiḥ saha mitratvam (Hm, Hp v. l. sakhyam) icchāmi. Kṣ 425 d (33 b) praśaṁsann iva mitratām. Pp 165. 6 text. Here Pp adds long insertion, with an unoriginal story. Sy A 129. 3 Die Gazelle sprach: Schon lange Zeit gehe ich in diesem Zustand herum und bin aus Furcht vor den Jägern von Ort zu Ort gewechselt. Und so bin ich auch jetzt aus Furcht hiehergekommen, weil ich in der Ferne etwas gesehen und geglaubt habe, es seien Jäger. Ar 183 He said: I have been [versions, "grazed"] in these plains [literally, "deserts"; some versions add "a long time"] and hunters have never cease pursuing me from place to place. Today I saw an old man [better with some versions "a figure"], and I feared that he might be a hunter. So I came (here) in terror. (190) T A 185. 3 text (manthareṇā). SP 1063 mandaraka (a sa) āha: svagṛhanirviṣeṣeṇa sthīyatām. Hp 38. 15, Hm 84. 1 hiraṇyako(!) 'vadat: mitratvam tāvad asmābhiḥ saha bhavatāyatnena militam (so Hm; Hp diff.). (vs) tad atra bhavatā svagṛhanirviṣeṣaṁ sthīyatām iti (Hp om). So 123 c śāśvāsitenā tenāpi (B. tenāiva). Kṣ cf. § 191. Pp 167. 6 taś chru... bhadra bhavaty evam, mā... bhavataḥ, taṁ nirudvegamanasā yatheṣṭam atropyatām. Sy A 129. 7 Sprach zu ihr die Schildkröte: Fürchte dich nicht, denn die Jäger kommen nicht bis hieher; und dieser Ort gehört dir, und auch uns betrachte als die Deinen, und in der Nähe findest du Weide. Ar 184 The tortoise said: Fear not, for we have never seen any hunters here at all. We will grant you our love and our dwelling-place, and pasturage is near us. (191) T A 185. 4 tatas teṣāṁ evaṁ prityā kīlo 'tivartate. sarveṣāṁ ca kṛtāḥ... °velāyāṁ samāgamāḥ, anekā° kīlo 'tivartate. SP 1064 tena snehenānyonyapritiyā ca kīlo 'tivartate. Hp 38. 19, Hm 84. 6 taś chrutvā mṛgaḥ śānandaḥ (Hm adds bhūtvā) kṛtasvecchāhārāḥ (Hm sve°raṁ kṛtvā) pāṇiyāḥ pitvā jalāsannataruchāyāṁ upaviṣṭaḥ. [From this point H is different from the others to § 232.] So 123 d, 124 sakhyāṁ kūrṁādayo vyadhuḥ, nyavasāṁ te tatas tatra kākakūrṁamṛgākhavaḥ, parasparopacāreṇa sukhitāḥ suhṛdaḥ

pārasaktacittānām paraspāraṃ prītyā kālo 'tivartate. (192) atha kadācit (sam)ucitavelāyām citrāṅgo nā 'yātaḥ. (193) (taṃ cā 'paśyantas) te (tatkalasamupajātaviparītanimitta)vyākulitacittās tasyā 'kuśalam manyamānā dhṛtīm na lebhire. (194) tadā laghupatanakam manthar(ak)a āha: (tvam abhijño 'sy asya karmaṇaḥ śaktiyuktatvāt; tad) upalabhasvo 'tplutya yathāvasthitām citrāṅ-

samam. Kṣ 426ab (33cd) teṣām viśrambhasūhārde vardhamāne paraspāraṃ. Spl 41.19 tatas te catvāro 'pi mitrabhāvam āśritās tasmin sarasi madhyāhna-samaye vṛkṣachāyādhastāt subhāṣitagopthāsukham anubhavantaḥ sukhena kālām nayanti. Pp 167.8 tatas teṣām 'sve° kṛtāhāravihārāṅgām madhyāhna-samaye vipulahradasamīpe babalavṛkṣachāyādhastāt kṛtasamā° vividhadhar-mārthādīśtravicāreṇa paraspāraṃ prītipūrvakam kālo 'ti°. Sy A 129.10 Und es war dort ein schattiger Baum, und sie fanden sich alltäglich, nachdem sie ihr Essen verzehrt hatten, zu vieren in dem Schatten zusammen, setzten sich hin und gaben allerlei Geschichten zum besten und diskutierten dieses und jenes. Ar 185 The gazelle desired their friendship and remained with them. They had a shelter of trees to which they used to come every day, and where they assembled and diverted themselves with stories and conversed. (192) T A 186.1 atha ka° ucitāyām ve° ci° na dṛśyate sma. SP 1065 atha ka° āhārārthī ci° gataḥ, samucitodakavelāyām nāgata iti (α nāgacchatiti). So 125ab ekadā kvāpi citrāṅgam ciryātaḥ (B. °yantaḥ). Kṣ 426cd (34ab) mrgaḥ ka° saṃketavelāyām na vyadrśyata (ŚP. vyalambata, v. l. hy-adṛśyata). Spl 42.4 athāikasmīn ahani goṣṭhīsamaye mrgo nāyātaḥ. Pp 167.15 atha ka° tasyām niyatavelāyām ci° nāyātaḥ. Sy A 130.1 Eines Tages kamen die Schildkröte, die Maus und der Rabe in den Schatten, aber die Gazelle kam nicht. Als sie lange Zeit ausblieb. Ar 186 Now one day the crow, the mouse, and the tortoise were waiting at the shelter at their appointed time, but the gazelle was absent. They waited for him a while [some versions add "but he did not come"]. (193) T A 186.1 taṃ cāpaśyanto 'tivavyākulitacittāḥ saṃpannāḥ. viparītācittā nimittapracoditākuśalā dhṛtīm na lebhire yadā. SP 1066 mandarākādayaḥ saviśādam āsthitāḥ (α avasthitāḥ). Kṣ 427a (34c) tatas te śāntikā. Spl 42.4 atha te vyākulibhūtāḥ paraspāraṃ jalpitum ārabdhāḥ: aho kim adya suhṛn na samyātaḥ. kim sīnhādibhiḥ kvacid vyāpṛdita uta lubdhakīr athavānale prapatito gartāviṣame vā navatṛṇāśūlyād iti. Pp 167.15 text (°nimittasāntikahṛdayaḥ). Sy A 130.3 wurden sie besorgt, es möchte sie ein Schaden betroffen haben. Ar 187 When a long time had elapsed, they feared that harm had befallen him. (194) T A 186.2 tadā... (ed. manthara; read with most mss. text)... °yuktatvāt, tad upalabhasvot-plutya (so read with β, cf. JAOS. 38.285)... SP 1066 anantaram vāyāsenok-tam: ahaṃ citrāṅgam anveṣayāmi. So 125bcd tam iṅgitum, āruhya tarum iṅgiṣṭa laghuplūti sa tad vanam. Spl 42.10 atha man° vāyasam āha: bho laghupatanaka, ahaṃ hiraṇyakaś ca tāvad dvāp apy āśaktīu tasyānveṣaṇam kartum mandagatitvāt; tad gatvā tvam arāṇyam śodhaya yadi kutracit tam jīvantam paśyasi. Pp 167.17 tato mantharakahiraṇyāu laghupatanakam praty uktavantiū: bhadra, āśaktīv āvām mandagatitayā tam priyasuhṛdam

gavārttām (iti). (195) tac chrutvā laghupatanaka utpatya nā
'tidūre gatvo 'dukāvātāre kilakāvalambitadr̥dhacarmapās(āv)a-
baddham citrāṅgam apaśyat. (196) taṁ ca (sametya saviṣādam)
abravīt: (bhadra,) katham imām āpadam prāptas tvam (iti).
(197) citrāṅga āha: (bhadra,) nā 'yam ākṣepasya kālāḥ;
(?saṁjāto 'yam tāvan mama mṛtyuḥ. tan mā vilambasva, yat
kāraṇam, bhavāṁ chaktiyuktaḥ, bhavān anabhiḥjñāḥ pāsacheda-
nakarmaṇaḥ.) tad āśu gaccha, hiraṇy(ak)am ānaya, so ('py

anveṣṭum. tad bhavān evānviṣya jñātu, kim āśu sin̥hena bhakṣitaḥ, athavā
dāvanālenāvaliḍhaḥ, uta lubdhakādigocare patitaḥ, iti. (Cf. Spl on § 193.
Here insertion; then) tat sarvathā gatvā citrāḥ yathāvasthitaṁ anviṣya
śiḡhram āgaccha. Sy A 130. 4 und sprachen zum Raben: Flieg' in die Luft
und sieh, ob sich die Gazelle blicken läßt. Ar 188 They [most versions add
"the mouse and the tortoise"; one only "the tortoise"] said to the crow:
Fly up, and see if you observe the gazelle in any of those (misfortunes)
that distress us. (195) T A 186. 4 tathā cānuṣṭhite nātiduraṁ gatvāpāśyad
udakāvātāre kilē śikya- (so read with β, ed. em. kilasakta, cf. JAOS. 38. 280)
-carmapāsēnāvabaddham mṛgam. SP 1067 ity uktvotpatya nātidūre dr̥dhacar-
mapāsābaddham... So 126abc dādarśa ca naditūre kilapāsēna (B. kālaḥ)
saṁyatam, citrāṅgam. Kṣ cf. § 198. Spl 42. 12 tad ākarṇya laḥ nātidūre yāvad
gacchati tāvat palvalatūre citrāṅgaḥ kuṭapāsānīyantritas tiṣṭhati. Pp 167. 22
tac chruḥ laḥ nātiḥ gaḥ palvalasamipe khādirakīlakāvalambitadr̥dhakuṭapāsā-
patitam citrāṅgam dr̥ṣṭvā. Sy A 130. 5 Er flog, erspähte die Gazelle, ging
zu ihr und fand sie in einer ledernen Schlinge gefangen. Ar 189 The crow
circled around and lookt, and behold the gazelle was in a hunter's net.
(196) T A 187. 1 sametya cābravīt: katham... SP 1067 taṁ cābravīt: katham
bhavān imām dāśam upagataḥ Spl 42. 14 taṁ dr̥ṣṭvā śokavyākulitamanās
tam avocat: bhadra kim idam. Pp 167. 24 saviṣādam āha: bhadra... prāpto
'si. Sy nothing. Ar nothing except in KF: And he descended to him and
said: Brother, who has caused you to fall into this net?—OSp and Eleazar's
Hebrew have lacuna here, and put into the mouth of the crow [who flies
down to the deer, as in Skt.] the speech of the mouse, § 201; they seem
therefore to furnish partial support for this paragraph in Ar. (197) T
A 187. 1 so 'bravīt: bhadra... kālāḥ; ye mūḍhadhiyo heyopādeyaḥ (v. l.
'dheyaḥ) na jānate, te vyasanakāle 'nyathā kurvanti. tvath cāśrayanīyagunō-
petaḥ kṣiprakārī; tan... (hiraṇyam; ed. with α om pāsachedanakarmaṇaḥ;
β so 'sya pāsasya ched'). SP 1068 ciḥ āha: kim anenākālaprāptena (cf. § 202).
tad āśu gatvā hir' ādāyāgamyatām, yāval lubdhako nāyāti tāvad imān (α sa
me) pāsāś chinattu bhavān (α om; cf. § 203). Spl 42. 15 (cf. on § 202) ciḥ 'pi
vāyasam avalokya viśeṣeṇa duḥkhitamanā babhūva. (vs) tataś ca bhāpāvasāne
citrāṅgo laghupatanakam āha: bho mitra, saṁjāto 'yam tāvan mama mṛtyuḥ.
tad yuktaṁ saṁpannam yad bhavati sāha me dāśanam saṁjātam. (vs) tat
kṣantavyam yan mayā prapayāt subhāsitagoṣṭhiṣv abhihitam. tathā hiraṇya-
kamantharakāu mama vākyād vācyāu. (vs) tac chrutvā laghupatanaka āha:

ayatnena) pāśachedanasamartha iti. (198) (*astv iti*) laghupatanakena manthar(ak)ahirany(ak)āntike gatvā citrāṅgabandhanasvarūpaṁ nivedya, (199) (?†citrāṅgapāśamokṣaṇaṁ prati codayitvā,†) (200) kṣipram (eva) hirany(ak)a ānītaḥ. (201) (*tadavasthaṁ citrāṅgaṁ dr̥ṣṭvā 'dhr̥tiparīto*) hirany(ak)as tam āha: vayasya,

bhadra, na bhetavyam asmadvidhāir mitrāir vidyamānāḥ; yāvad ahaṁ drutataraṁ hiranyakaṁ gr̥hītṛḥgacchāmi; aparaṁ ye satpuruṣā bhavanti te vya-sane na vyākulatvam upayānti. Pp 167. 24 so 'bravit: mitra, nāyaṁ vilambakālah; śrūyatām asmadvacanam. (Then insertion.) tat kṣantavyam etc. nearly as Spl thru °gacchāmi (Pp drutataram āgamiṣyāmi). Sy nothing. Ar only in KF (cf. on § 196) The gazelle answered: Is it not the hour of death? But if you have some plan, try (it). (198) T (after insertion, reflections of the deer) A 189. 1 tāval la°. SP 1069 astv iti la° gatvā sarvavṛttāntam abhidhāya. So 126 cd avaruhyāntaḥ avadac cākhukūrmayoḥ. Kṣ 427 ab (34 cd) mitrāṁ baddhaṁ vijñāya vāyasāt. Spl 43. 10 evam uktvā laghupatanakaś citrāṅgam āśvāya yatra hiranyakamantharakāu tiṣṭhataḥ tatra gatvā sarvaṁ citrāṅgapāśapataṇaṁ kathitavān. Pp 168. 4 evam uktvōdvignahṛdayo man° °yāntike... Sy A 131. 1 Nun ging er und setzte seine Genossen davon in Kenntnis. Ar 190 He flew away swiftly to inform the mouse and the tortoise. (199) Kṣ 427 cd (35 ab) acodayat (Ma. °yan) kuraṅgasya bandhachēdāya mūṣakam. Spl 43. 11 hiranyakaṁ ca citrāṅgapāśamokṣaṇaṁ prati kṛtanīścayān. Sy A 131. 2, 132. 1 und er sprach zu der Maus: Du kannst die Maschen zertrennen. Sie sprach: Wir haben ihn als Freund aufgenommen. Ar 191 The tortoise and the crow said to the mouse: This situation is hopeless except for you. Therefore help our brother.—This paragraph is of doubtful originality; possibly these parts of Kṣ, Spl and Pa are reflexes of part of § 197. (200) T A 189. 2 text (hiranya). SP 1070 hiranyaka ā°. So 127 tataḥ saṁmantrīya cañevā taṁ gr̥hītṛḥkhuṁ hiranyakam, citrāṅgasyāntikaṁ tasya laghupātī nināya saḥ (B. tam). Kṣ 428 ab (35 cd) nīto 'tha mūṣakas tatra vāyasena viñāyasā. Spl 43. 12 pr̥ṣṭham āropya bhūyo 'pi satvaraṁ citrāṅgasamīpe gataḥ. Pp 168. 5 hiranyaṁ cañevā gr̥hītṛḥ punaś citrāṅgāntikam āgataḥ. Sy A 132. 3 machte sich auf und begab sich allein dahin, wo sich die Gazelle befand. Ar 192 The mouse ran quickly 'until he reached the gazelle. (201) T A 189. 2 text (hiranya; β 'si for iti). SP 1070 tato hiranyakenābhīhitam: va°, vidita-sakalatattvārtho 'si, katham imāṁ dāśām upagataḥ. So 128 (for all down to § 223, only) hiranyakaś ca taṁ bandhavidhuraṁ (B. baddhavi°) mūṣako mṛgam, kṣapād amuñcad āśvāya dāśanachinnapāśakam. Kṣ 428 cd (36 ab) dr̥° kuraṅgaṁ provāca dēśakārajnatā (ŚP. & Ma. ms. "kālā") kva te. Spl (after insertion) 43. 17 hir° āha: bhadra, tvaṁ tāvan nītiśāstrajñō dakṣa iti; tat katham atra kṛtāpāśe patitaḥ. Pp 168. 6 hiranyo 'pi taṁ tada° avalokya savi-ṣādam āha: bhadra, tvaṁ sadā śaṅkitahṛdayo jñāna° cāsi, tat katham idaṁ te bandhanavyasanam. Sy A 132. 4 und fragte sie: Wie ging das zu, da du doch behende bist? Ar 192 and said: How did you fall into this misfortune? For

jñānacakṣur asi, katham imām āpadam prāpta (iti). (202) so 'bravīt: vayasya, kim anena prṣṭena. balavad (dhi) dāivam. uktam ca:

kiṁ śakyam śubhamatinā 'pi tatra kartuṁ

yatrā 'sāu vyaśanamahodadhiḥ kṛtāntaḥ

rātrāu vā divasavare 'pi vā samagre

yo 'drśyaḥ praharati tasya ko virodhi. 78. (*api ca:*)

(kṛtāntapāśabaddhānām dāivopahatacetasām

buddhayaḥ kubjagāminyo bhavanti viduṣām api. 79.)

(203) *tat (sādho tvam abhijño 'si niyativilasitānām, ato drutaṁ) chinddhi pāśam imam, yāvad (asāu) lubdhakaḥ (krūra-karmā) nā 'yāti ('ti). (204) (evam ukto) hiraṇy(ak)o 'bravīt: (bhadrā, mā bhāṣiṣṭ,) na vartate mayi pārśvasthe lubdhakāt (kaścid) apāyaḥ. (†kiṁ tu kautukāt prcchāmi; nityam cakita-cāry asi; katham chalitah.†) (205) so 'bravīt: (yady avāśyam tvayā*

you are one of the sharp-witted.

(202) T A 189.3 text (om dhi; sādhu cedam ucyate). SP 1071 citrāṅga āha: (cf. on § 197). Kṣ 429ab(36cd) iti śrutvābravīt enaṁ prāpto 'haṁ dāivāsānanāt. Spl 43.18 sa āha: bho na kālo 'yam vivādasya. (Of. on § 197.) Pṇ 168.7 text. Sy A 182.5 Die Gazelle sprach. Ar 192 The gazelle said.

Vs 78=T 146, Pṇ 176, cf. Kṣ 430 (37ed, 38ab), Sy 533a, Ar 193. Pṇ: a, sumatimatā. c, dinasamaye 'thavā. d, tena ko virodhaḥ. Kṣ deśakālabalajño hi drṣṭopāyo 'pi paṇḍitaḥ, sakhe parāmukhe dāive samartho 'pi karoti kim. Sy Was vermag meine Behendigkeit gegen das mächtige Schicksal zu tun? Ar Is sharp wit of any avail against the predestined, the hidden [some versions, "which is from above"] instead of "the hidden", which cannot be seen or avoided? T adds *api ca*.

Vs 79=T 147, Spl 169 (after § 205); possibly also represented by the passage in Pa just quoted for vs 78? d, Spl mahatām *api*. T adds A 190 and vs 148. §§ 208–206 omitted in Pa and in Br (but cf. on § 205 below).

(203) T A 191.1 *tat sādho abhijño* (so read with β; ed. with α *anabhi*°) 'si niyataceṣṭitasya (so read with mss.; ed. em. *niyati*°), *chinddhi...* SP 1072 pāśān eva tāvac chedaya, paścāt kathayāmi (α 'yīṣyāmi). Cf. on § 197. Spl 43.18 *tan na yāvat sa pāpātmaḥ lubdhakaḥ samabhyeti, tāvad drutataram kartayemaṁ matpādapāśam*. Pṇ 168.13 *tat...* pāśam, yāvat kṛu° vyādho nehaḥgacchati.

(204) T A 191.2 text (*hiraṇyo*; ed. with α *om na*; we with β). SP 1072 *hiraṇyakaḥ: mayi pārśvasthe 'pi na lubdhakād bhayam*. Spl 43.20 *tad ākarṇya vihasyāha hiraṇyakaḥ: kiṁ mayy api samāyāte lubdhakād bibheṣi. tataḥ śāstraṁ prati mahati me viraktiḥ sampaṇṇā, yad bhavadvidhā api nitiśāstravida etām avasthām prāpnvanti. tena tvām prcchāmi*. Pṇ 168.14 *hiraṇya āha: mayi pārśvasthe na bhetavyam; kiṁ ca, mama manasi mahān saṁtāpo vartate; tam apanayatu bhavān vṛttāntakathanena. prajñācakṣur asi* (cf. § 201), *katham asya bandhanasya vaśam upagataḥ*.

(205) T A 191.3 *sa āha: yady avāśyam mayā*

śrotavyam, tad ākaṇṭya, yathā) 'hañ pūrvam anubhūtabandhan(avyasan)o 'pi dāivavaśāt (punar adhunā) buddhaḥ. (206) so 'bravit: (kathaya.). katham (atrā) 'nubhūtabandhanah pūrvam bhavān. citrāṅgo 'bravit:

KATHĀ 4 (STORY 4: DEER'S FORMER CAPTIVITY)

(207) pūrvam ahañ ṣaṇmāsajātaḥ śīśuḥ. (208) (*sarveṣāṃ agrato viharāmi. līlayā ca dūraṃ gatvā svayūtham pratipālayāmi. asmākaṃ ca dve gati, ūrdhvā, āñjasi ca. tayoṛ ahaṃ āñjasiṃ vedmi, na co 'rdhvām.*) (209) *atha kadācid (vicaran yāvan mṛgagaṇān nā 'nupaśyāmi, tāvat sutarām āvignahṛdayaḥ, kva te gataḥ, iti diśo vilokayann agrataḥ sthitān paśyāmi.) te (hy ūrdhvagatyā) jālaṃ vyatikramya sarve 'pi purato gataḥ, (mām eva vikṣamāṇas tiṣṭhanti.)* (210) ahañ (co 'rdhvagater) anubhi-

vyākhyātavyam, tac chrūyatām. ahaṃ anubhūtabandhano 'pi punar adhunā vidhivaśād buddhaḥ. SP 1073 so 'bravit: yathāha bhavān. ahaṃ api vicāraṇ carann anubhūtapūrvabandhano 'pi dāivān nipatitaḥ. Kṣ cf. below, remarks on Story 4. Spl 43.22 sa āha: bhadra, karmaṇā buddhir api hanyate. uktaṃ ca (our vs 79). Pp 168.16 text (om adhunā). (208) T 99.16 text (om kathaya and atra; asāv for ci°). SP 1074 hiraṇyakah: katham atrānubhūtapūrvabandhano bha°. ci° (α adds āha). Pp 168.17 so...katham anubhūtapūrvam bhavatā bandhanavyasanam. tat sarvaṃ vistarataḥ śrotum icchāmi. ci°... Here follows in T, SP, and Pp Story 4, Deer's Former Captivity. It is represented in Kṣ by a single half-śloka, 429cd(37ab) kṛdārtham rājaputrāṅgām dṛṣṭabandho 'py ahaṃ purā (cf. § 205), which is however enuf to show that the full story was found in the original from which Kṣ's abbreviation was ultimately taken. I think the story was undoubtedly in the orig. (cf. Introduction, Vol. II, p. 188 f.); but the evidence for the reconstruction of the exact language is slender. T is in spots, particularly at the beginning, obviously expanded and secondary; and SP is, as usual, abbreviated. The agreements of T and Pp probably for the most part represent the orig.; yet because of the known secondary relationship between these two versions, we cannot regard them as certainly orig. except when supported by SP. In details, of course, my reconstruction of this story is necessarily less certain than usual. (207) T (after long insertion) 100.7 ahañ ṣaṇmāsajātāśīśuḥ. SP 1075 text. Pp 168.21 text (śīsubhāvāt). (208) T 100.7 svayūthyamadyagataḥ; abhyadhikajavatvād gacchan mṛgān āgataḥ pratipā°. as° dve...tayoṛ mātṛkapayovirahād ahaṃ...nordhvām. Pp 168.21 text (āñjasi, °asiṃ, for āñjasi, °asiṃ). (209) T 100.9 atha kadācin mṛgāns caramāṇān nānupaśyāmi. āvig° ca kva...iti vilokitavān, paśyāmi tān ūrdhvagatyabhiḥ jālayā jālaṃ (mss. ja°) vilāṅghyāgrato gataṃ. SP 1075 tatra kadācid vyādha-jālapatanabhiyotplutya sarve mṛgāḥ prayātāḥ. Pp 168.24 text (na paśyāmi, om anu; purataḥ sthitvā for °gataḥ).. (210) T (after insertion) 101.3

jñatayā ('*jñasyā gatyā niṣpatito jālenā 'kulikṛtaḥ. atha*) *vyā-*
dhenā 'gatyā grhītaḥ, (211) *nītvā (ca kṛdārthaṃ) rājaputrāyo*
'panītaḥ. (212) *sa (rājaputro) 'pi (mām dṛṣṭvā 'tivaparitustō*
vyādhasya pāritōṣikam dadāu.) mām (cā) 'bhyāṅgodvartanasnā-
nabhojanagandhavilepanasatkārāir api samucitamano harāhārāir
atarpayat. so 'ham antaḥpurikājanasya (rāja)kumārāṇām ca
(hastād dhastam gacchan) kūtukaparatayā (grivānayanakara-
caraṇakarṇāvakarṣaṇādibhiḥ pari)kleśitaḥ. (213) *atha kadācit*
(tatrā 'pi) rājaputrasya śayanīyādhaḥsthena (prāvṛṭkālasamayē
savidyū)meghastanītam śrutvō 'tkanṭhitaḥ dayena mayā (sva-
yūtham anusmṛtye 'dam) abhihitam:

vātavrṣṭividhūtasya mṛgayūthasya dhāvataḥ

prṣṭhato 'nugamiṣyāmi kadā tan me bhaviṣyati. 80.

(214) *athāi ('kāki) rājaputraḥ sāścaryam (idam) āha: (eka evā*

aham tena kṣīrākhyenāṣuṣadhenordhvagatyanabhiḥjñatayā...^okṛtaḥ. tatas ca
vyādhaḥ durātmabhir jivagrāhaṃ grhītvā. SP 1076 aham cāsamartho gantum
vyā^o...grhītaḥ. Pp 168. 28 athordhva^o anabhi^o 'ham vyādhapāśajālena baddho
yāvat svayūthāntikam upasarpitumāṃ jālam ākarṣāmi, tāvā vyādhenā sar-
vato naddho 'dhaḥśīrā bhūmāu nipatitaḥ. gataṃ ca tan mṛgayūtham mayi
nirāsatayā. atha vyā^o āga^o (then insertion)—grāham—. (211) T 101. 4
kṛd^o... SP 1076 nītvā ca yuvarājāya svāiraṃ svāmine tenārpiṭaḥ (α only
nī^o yuva^o samarpitaḥ). Ks 429 cd (37 ab) kṛdārtham rājaputrāṇām dṛṣṭabandho
'py aham purā. Pp 169. 5 nītvā rājaputrasya kṛdānakārtham pradattaḥ.
(212) T 101. 5 so 'pi mām...^otustō vyādhiṃ prādesikena saṃmānitavān.
mām cādareṇāṅgodvart^ogandhadhūpālamkāravāsoviśākir (ed. with α om
gandha) bhojanaprakārāis cāsambbhavyāḥ snigdhadravayapeśalāḥ (ed. with β
'drava^o, see JAOS. 38. 278, 286) sakhaṇḍaguḍadādimacātorjātakavimīśrāir
anyāis ca bhojyāir atarpayat. āhāntaḥpur^o... (ca for gacchan)...^okarṣāṇiḥ
parasparerāyābhi rājāṅganābhiḥ saṃmānaparamparatayā kleśito 'ham. SP 1077
sa ca kūtukāt saparivāśā cāntaḥpurāṅganābhiḥ saha priyahitāhārādina
putraṇam mām apālayat. Pp 169. 6 sa... (om 'tīva)... (om rāja)kumārāṇām
ca kūtukaparāṇām hastād dhastam ga^o gri^okarṇākarṣaṇādibhiḥ... (213)
T 101. 10 cintitaṃ ca mayā: kiṃ suvarṇena (so ed. em.; α anena, β varṇena)
śrotrabādhākareṇa. hā kaṣṭam, kadā tad vanam prāpsyāmi, nīvṛttakūtū-
kānām ca kadācid vivikte vartamāne rājaputrāśayanādhaṣṭān mayā prāvṛṭ-
samaye meghaśabdāśravaṇotkan^o svayūthacyutena svayūthyān anusmṛtyābhi-
hitam. SP 1078 atha... 'pi yuvarājāya (α rājaputrasya) vāsagthe rātrāu
meghadhvanim aham āśrāṣam. tadā mayā samupajñātsukyenaṇubhāṣitam
(α 'kenābhihitāḥ). Pp 169. 10 text (om tatrāpi). Vs 80=T 150, SP 74,
N 70, Pp 177. a, Pp yathā vātavi^o; T vātavrṣṭyavadhu^o. c, T yad gam^o;
N prṣṭānugotbhaviṣyāmi (!). d, SP, N tr me tad (SP: and N nas for me);
Pp kadātan. (214) T 101. 16 evam uccārayato rājaputrena bālabbhāvād
abhāvitacittentītvāvac chrutvā saṃtrastena dvāṣṭho 'bhihitāḥ: kene...iti.

'ham, atra) kene 'dam abhihitam iti. (215) (*saṁtrastahrdayah*) samantād avalokayan mām apaśyat. (216) dṛṣṭvā (*ca*) mām na mānuṣeṇa 'dam abhihitam; kim tu mṛgeṇa; ata etad āutpātikam; (tat sarvathā vinaṣṭo 'smi.) (217) iti (*matvā*) param āvegaṁ gataḥ. (atha kathamcid viśkhalitavāg asāu gṛhād bahir nis-cakrāma paramasattvādhiṣṭhita iva) mahad āsvasthyam āpede. (218) (tataḥ prabhāte jvaraparitah) sarvabhiṣagbhūtatantrikān (*mahatyā 'rthamātrayā*) pralobhyā 'bhihitavān: (219) (yo mamāi 'tām rujam apanayati, tasyā 'ham akrśāṁ pūjāṁ kariṣyāmā 'ti. aham api) tatrā (*'samikṣitakāriṇā ianena kṣṣheṣṭakālaguḍapra-hārāir hanyamānaḥ, anena kim paśunā vyāpāditena, iti vadatā 'yuhṣeṣatayā*) kenāpi (*sādhunā rakṣitaḥ. tena cā*) 'ryeṇa sarva-lakṣaṇavidā vijñāpito rājaputraḥ: (220) (*bhadra,*) †sarvāḥ paśu-jātayo bruvanty eva na paraṁ mānuṣasamakṣam, anenāi (*'vaṁ*) bhavantam adṛṣṭvāi 'va manorājyaṁ kṛtam.† (anena prāvṛṭkā-lasamayotsukena svayūtham anusmṛtye 'dam abhihitam: vāta-vṛṣṭividhūtasye 'ti.) tad bhavataḥ kim (*asambaddhaṁ*) jvarakā-

SP 1082 text (α om 1st idam; ed. om 2d idam, v. l. text). Pp 169.15 athāsū rāja° kene...iti. (215) T 101.17 saṁtāpitaḥrdayaḥ...apaśyat, ahaṁ ca lubdhakāir mānuṣiṁ vācaṁ śikṣita āsam. SP 1082 samantād... Pp 169.15 text. (216) T 101.18 dṛ° ca mām mānuṣeṇvānena mṛgeṇābhihitam, vinaṣṭo 'smi. SP 1083 mām dṛṣṭvā bhītaḥ samacintayat: katham ayaṁ mānuṣiṁ vācam udirayati. nūnam anena sattvādhiṣṭhita (cf. § 217) bhavī-tayam. Pp 169.16 text (om mām). (217) T 101.19 text (om gṛhād; ed. em. āsvasthyam, see JAOS. 88.280). SP 1084 iti prakampito jvaritaḥ ca (cf. also on § 216). Pp 169.18 iti matvā grahagrāhita iva katham api pras-khalitavāsā rājaputro gṛhād...°krāma; bhūtādhiṣṭhitam ivātmānam manya-māno. (218) T 102.2 tataḥ sarva°...°mātrayā jvaraparitah prārthitavān, evaṁ cābravit. SP 1085 (cf. prec., jvaritaḥ ca) prabhāte dāivajñān (α devān, v. l. bhūtevaṁ) āhṛyākathayat. Pp 169.20 māntrikātāntrikāḍipuruṣān ma-hatyā... (219) T 102.3 yo... (β om iti)...janena laguḍeṣṭakāḍibhir druhyamāṇaḥ kenāpi sādhanāvachannaḥ, kim anena kṛtam iti, atha mamāyuhṣeṣatayā tenāryeṇa... SP 1085 tatrāikenācāryeṇa rājaputro 'bhihitaḥ. Pp 169.21 yo mamemām rujam apa° tasmāy ak° pū° karomi. aham api tatrāsamikṣyakā-riṇā...tena ca madvikāropalabdhārthena vijñāpto rāj°. (220) T 102.6 [avimarśapareṇa lokenemām avasthām prāpitāḥ tvam. punar api tenāryeṇokto yathā, priyako nāmāiṣa mṛgo mānuṣiṁ vācam jānāti, nāiṣa mānuṣaḥ.] bhadra, anena prāvṛṭkālameghaśabdapratibodhitacittena svayūthyānusmaranāutsukyād (β adds idam) abhihitam: vātavṛṣṭyavādhitasyeti. kim atra citram. [prāyeṇa pakṣiṇaḥ paśavaḥ ca bhayābharamāithunamātravedino bhavanti, ity adhigatam eva devena: ato (read with β nāto) 'yam amānuṣaḥ. (vss.) tat, deva, manu-ṣyasaṁparkāt priyakajātivāśāc ca mānuṣiṁ vācam dadāti sahmanitah. (vs.)]

raṇam. (221) tac (ca) śrutvā rājaputro 'pagata(jvara)vikārah
(pūrvaprakṛtim āpannāḥ) mām (cā) 'panīyā ('bhyajya prabhū-
tenā 'mbhasā prakṣālitāsarīram kṛtvā rakṣipuruṣādhiṣṭhitam
t)atrāi 'va vane pratimuktavān. (222) (?tāis ca tathāi 'vā 'nuṣṭhi-
tam.) evam anubhūtapūrvabandh(an)o 'py ahaṁ (punar) niya-
tivaśād baddhaḥ. (iti.)

(End of Story 4)

(223) anantaram evaṁ tayoh pravadataḥ suhṛtsnebhakṣiptacitto
manthar(ak)as (tadanusāreṇa śarakapṭakakuśāvamardanaṁ kur-
vāṇaḥ śanāih-śanāis) tān eva (sam)āgataḥ. (224) tam (ca) drṣtvā
(sutarām āvignacittās te saṁpannāḥ. atha) hiraṇya(ka)s (tam)
āha: (225) bhadra, na śobhanatī tvayā kṛtam, yat (svadurgam

tatra kim asaṁ°. . . (inserted vs, and 2 lines of prose). SP 1085 sarvāḥ pa°
bravanty (α bru°; α om evaṁ) . . . kṛtam. tat kuto bhayaṁ tava. mahāsattvā hi
rājaputrāḥ. Pp 170.1 yathā, bhadra, anena prā° . . . (vs quoted in full).—Pp
omits any explanation of the deer's power of speech. That given in T is
connected with T's secondary and absurd beginning of the story. We can
therefore only guess that SP preserves the gist of the original explanation.
(221) T 103.11 tac ca śrutvāpagatavikāro rāja° pūrv° āp° (β samāp°). [vicārya
tasyāryasya prajñāvibhavaṁ tato mahatīm pūjāṁ kṛtvā mantrisaṁpavartī man-
tritve kṛtāḥ.] mām . . . SP 1087 tatas (α om) tena prabodhito rāja° svasthibhūto
mām atrāiva vane nītvāśu (α nītvā) mumoca. Pp 170.5 tac chru° . . . āpannāḥ,
svapuruṣān evam āha, yathā, amuṁ mrgaṁ prabhūtajalena śirasi siktā
tasminn eva vane pratimuktadhvam. (222) T 103.14 tat kiṁ bahunā,
anubhūtabandhano (β °bandho) 'py ahaṁ niyatavaśāt (ed. em. niyati°) punar
baddha iti. SP 1089 ato 'ham anu°bandho 'pi dāivād baddhaḥ. Kṣ see on
§ 211. Pp 170.8 text. (223) T A 192.1 athārdhāvasita eva vākye suhṛt°
mantharas tenāivānusāreṇa śara° kur° tān . . . SP 1090 anantaram suhṛtsne-
bhakṣiṣo mandarako 'pi tatāgataḥ. So 129 tāvan mantharako 'bhyetya
nadīmadhyena kacchapāḥ, āuroha taṭam teṣāṁ nikaṭam sa suhṛtpriyāḥ.
Kṣ 431 (38cd, 39ab) evaṁ tayoh kathayator mantharo (ŚP. and Ma. ms.
makaro) 'pi suhṛtpriyāḥ, āyayāu śanakāir yatra mrgamūṣakavāyasāḥ. Spl 44.5
evaṁ tayoh pra° suhṛdvyaśanasantaptahṛdayo man° śanāih-śanāis tam pra-
deśam ājagāma. Pp 170.9 atrāntare suhṛt° man° tadan° śara°jhuṇṭakuś°
kur° teṣāṁ sakāśam āgataḥ. Sy A 133.1 Jene begann nun die Maschen zu
zertrennen. Da kamen ihre Genossen angerückt, und auch die Schildkröte
kam. Ar 194 And while they were (engaged) in conversation, the tortoise
came to them. (224) T A 192.2 text (om te; hiraṇyas). SP 1090 tam
drṣtvā hiraṇyaka āha. Kṣ 432ab (39cd) drṣtvā kacchapam āyāntam mūṣakaḥ
kupito 'bravīt. Spl 44.6 tam drṣtvā [here §§ 225, 226; in § 225, hiraṇyaka
āha]. Pp 170.11 tam cāgataḥ dr° su° āvignahṛdayās te saṁjātāḥ. atha
hiraṇyo mantharakam āha. Sy A 133.2 Und die Gazelle sprach zu dieser.
Ar 195 The gazelle said to her. (225) T A 192.2 bha°, śo° tva° na kṛ°,

apahāyā 'gataḥ. (*aśaktas tvaṁ lubdhakād ātmānaṁ paritrātum.*) (226) (*vayaṁ tv agamyās tasya, yat kāraṇam,*) yadi (*sa pāpātmā*) lubdhakaḥ samāgamiṣyati, citrāṅgo vichinnapāśaḥ (*praṇaśya*) yāsyati; laghupatanako 'pi vrkṣam āroksyati; aham apy (*alpakāyatvād dari*)vivaram anupravekṣyāmi; bhavāṁs tu tadgocara-gataḥ kiṁ kariṣyati ('ti). (227) manthara(ka) āha: (*bhadra, māi 'vaṁ brūyāḥ.*)

dayitajanaviprayogo vittaviyogaś ca kasya sahyaḥ syuḥ
yadi sumahauśadhakalpo vayasajanasaṁgamo na syāt. 81.

svaḍurgavyapetas tvaṁ na śakto lu° āt° rakṣitum. SP 1091 bhadra...kṛtam. Kṣ 432 cd (40ab) dhik tvāṁ adeśakāḥajñāṁ yat prāpto 'si chālāir api. Spl 44.6 laghupatanako hiraṇyakam āha: aho na śobhanam āpatitam. hiraṇyaka āha: kiṁ sa lubdhakaḥ samāyāti. sa āha: āstām tāval lubdhaka-vārtiā; eṣa mantharakāḥ samāgacchati. tad anītr anuṣṭhitānena. [Here § 226.] 44.13 atrāntare prāpto 'yaṁ mantharakāḥ. hiraṇyaka āha: bhadra na yuktam anuṣṭhitāṁ bhavatā yad atra samāyāti. tad bhūyo 'pi drutataraṁ gamyātām yivād aśū lubdhako na samāyāti. Pṇ 170.12 bha° na tvayā śo° kṛ°. yat... 'gataḥ. yat kāraṇam, aśaktas... Sy A 133.3 Du hast übel daran getan, hierher zu kommen. Ar 195 You have not done right in coming to us. (226) T A 192.3 vayaṁ tasyāgamyāḥ (β tr ag° ta°), yat kṛ°, saṁnikṛṣṭe lubdhake ci° vichi° yā°, lagh° 'pi vr° āsrayiṣyati (α āruhati), aham apy alpākāyatayā viv°... SP 1091 yadi lu° samāgacchati, tadā yathāyathāṁ sarva eva (α adds vayaṁ) gantum samarthāḥ, tvaṁ punar asamarthaḥ. Spl 44.9 (in § 225) yato vayaṁ apy aśya kāraṇān nūnaṁ vyāpādanāṁ yāsyāmo yadi...samāgamiṣyati: tad ahaṁ tāvat kham utpatiṣyāmi, tvaṁ punar bilāṁ praviṣyātāmānaṁ rakṣayiṣyasi, citrāṅgo 'pi vegena digantaraṁ yāsyati; eṣa punar jalacaraḥ sthale kathāṁ bhaviṣyatiṭi vyākulo° smi. Pṇ 170.13 vayaṁ...yat kṛ°, chinne pāśe saṁnikṛṣṭe lubdhake 'yaṁ ci° praṇaśya...kariṣyati. Sy A 133.4 denn wenn der Jäger kommt, so kann ich, nachdem ich durch die Zertrennung der Maschen frei geworden, weglaufen, und die Maus kann in ein Loch schlüpfen und der Rabe auf einen Baum [fliegen], du aber bist zu schwerfällig, als daß dich die Jäger nicht fangen könnten. Ar 196 For when the hunter comes and the mouse shall have finished cutting my bonds, I shall quickly outstrip him. The mouse has a roomy refuge among his holes, and the crow can fly away. But you are slow and have no speed, and I am fearful of the hunter on your account. (227) T A 192.5 text. SP 1092 mandarakaḥ (α adds āha). Spl 44.15 man° āha: bhadra kiṁ karomi. (Insertion.) athavā sūdhv idam ucyaṭe. Pṇ 170.16 tac chrutvā man° tam āha; mā māvaṁ vocas tvaṁ.yataḥ. Sy A 133.8 Sie erwiderte. Ar 196 The tortoise said. Vs 81=T 156, Spl 171, Pṇ 179, Sy 54, Ar 197. On the bad text of T see Vol. 2, pp. 260, 262. a, T °yogāḥ (v. l. °gāḥ). b, T svajanaviprayogāḥ. Spl kena. Pṇ sahyaḥ syāt. c, T kasya (mss. yasya) mahotsavakalpāḥ. d, T mss. priyasjanasamāgamā (or, °ma)-na (or, °nas, °nās) syuḥ; ed. by a very bad emendation priyasva-janasamāgamā na syuḥ. Pṇ bhavet. Sy Wer nicht mit seinen Freunden und

(*praviralam* apy anubhūtaḥ śiṣṭeṣṭasamāgameṣu ye divasāḥ pathyadhanapratimās te jīvitakāntāraśeṣasya. 82.)

suhṛdi nirantaracitte guṇavati dāre prabhāu ca duḥkhañjñe viśrāmyati 'va hṛdayaṁ duḥkhasya nivedanaṁ kṛtvā. 83.

(*tat, bhadra:*)

āutsukyagarbhā bhramati 'va drṣṭiḥ

paryākulaṁ kvāpi manaḥ prayāti

viyuḥkṣamānasya guṇānvitena

nirantarapremavatā janena. 84.

(228) evaṁ (*tasyā*) 'bhivadata (*evā*) 'sāu lubdhakaḥ (*saṁ*)āyātaḥ.

(229) taṁ drṣṭvāi ('va) hiraṇya(ka)ḥ pāśaṁ chittvā (*yathāpūrvavayāhṛta*)vivaraṁ prāyāt. *laghupatanako* (†*viyatyā*)† *utpatyāi*

Nächsten lebt und dennoch leben will, ist unvernünftig. [Emended text.] Ar It is not considered living when one is separated from his friends. Vs 82=T 157, Pq 180. a, Pq aviralam. c, ed. of T and Pq em. ṭana for dhana; see JAOS. 38. 281; mss. of T dhana, Pq dana, dina. Pq saṁnibhās for pratimās. Vs 83=T 158, SP 76, N 72, Pq 181, Sy 55, Ar 198.

a, SP vinirmalacitte, but best ms. with N nirāmayacitte. b, Pq guṇini kalatre. Sy Es ist dies ein Heilmittel, wodurch das Herz gehoben wird, daß der Freund seinen Freunden einen Gefallen erweist und der Knecht seinem Herrn. Ar For help toward the appeasing of cares and the consolation of the soul in misfortunes lies in the meeting of a friend with a friend when each has revealed to his companion his sorrow and his complaint. T, Pq add tat, bhadra. Vs 84=T 159, SP 75, N 71, Pq 182, Sy 56, Ar 199.

d, T ed. with α nirantaraṁ, SP, N niratyaya-; text Tḥ, Pq. Sy Denn wer sich von seinen Freunden getrennt hat, dessen Sinn kommt nicht eher zur Ruhe, als bis er sich mit seinen Freunden wieder vereinigt hat, und er ist an seinem Orte verstört und verwirrt. Ar When separation occurs between a trusting friend and his confidant, he is robbed of his heart and denied his happiness and deprived of his insight. (228) T A 193.1 evaṁ abhi° evāśāu vyādhā āyātaḥ. SP 1099 evaṁ ucyamānayoḥ kṛtānta iva dhāvaṁ lu° nikāta eva drṣṭaḥ. So 130ab tat kṣaṇaṁ sa kuto 'py etya lu° pāśadāyakaḥ. Kṣ 433c (41a) lu° sahasā prāpya. Spl 44.20 evaṁ tasya pravadata ākṛṇa-pūritaśarāśano lu° 'py upāgataḥ. Pq 171.1 atrāntare lu° śarāśanapāṇiḥ samā°. Sy A 134.1 Während die Schildkröte noch sprach, kam der Jäger. Ar 200 The tortoise had not yet finished her speech when the hunter came up.

(229) T A 193.1 taṁ..(hiraṇyaḥ)..°pūrvam vyāhṛtam evāpyātaḥ. SP 1099 taṁ drṣṭvā hiraṇyako 'bravit: kṣaṇaṁ bhoḥ kṣaṇaṁ; ity abhidhāya satvaram āgataḥ, citrāṅgasya pāśāś chittvā sarve yathāyathaṁ prayātaḥ. So 130c vidruteṣu mṛgādyeṣu. Kṣ (before prec.) 433ab (40cd) tataḥ kuraṅgapāśāgre kṛtte satvaram ākhunḥ. Spl 44.20 taṁ drṣṭvā mūṣakeṇa tasya snāyupāśās tatkaṇṭhat khaṇḍitaḥ. atrāntare citrāṅgaḥ satvaram pṛṣṭham avalokayan pradhāvitāḥ; laghupatanako vṛkṣam ārūḍhaḥ; hiraṇyakaś ca samāpavarti bilāṁ

(*'va*) gataḥ. citrāṅgo '*pi* vegenā '*pakrāntaḥ*. (230) lubdhako '*pi* taṁ pāśaṁ mṛgachinnam iti matvā param yagam acintayat (*ṛāha ca: na dāivaṁ vinā mṛgaḥ pāsachedaṁ kṛtavān*). (231) (*athā taṁ*) mantha(ak)am mandam-mandam sthalamadhye gacchantam dr̥ṣtvā kimcit tuṣṭaḥ saśambhramam acintayat: yady api me mṛgo dāivavaśāt (pāśam chittvā) '*pakṛtaḥ*, tathā '*pi* (me) dāivena kacchapa utpādita (iti). (232) evam avadhārya (kṣurikayā kuśān ādaya dr̥ḍhām rajjum kṛtvā) caraṇāv ākr̥ṣya kacchapam subaddham kṛtvā dhanuṣy avalambya yathāgatam

praviṣṭaḥ. Pp 171.1 tasya paśyato '*pi* hiranyah... Sy A 134.2 und die Fessel der Gazelle war zertrennt und sie entfloh, und der Rabe flog auf einen Baum und die Maus schlüpfte in ein Loch. Ar 200 and at the same time as this the mouse finisht (cutting) the snares. The gazelle escaped; the crow flew up; and the mouse entered the hole.—Instead of viyati (Pp) perhaps we should read vṛkṣam or the like with Spl, Sy. But Spl and Sy have more probably been influenst by a recollection of § 226; Pp is likely to be orig. just because it is different from § 226. Note that no Ar version, so far as noted, mentions the word "tree." (230) T A 193.2 text.

SP 1101 tad (v. l. taṁ) dr̥ṣtvā vyādhāḥ param viśādam agamat. Spl 44.23 atbāsāu lu° mṛgagamanād viśaṇṇavadano vyarthaśramas. Pp 171.3 lu° '*pi* chinna-pāśam mṛgam dr̥ṣtvā vismitamanāḥ prāha: katham ca na mṛgāḥ pāsāśāś chindanti; nanu dāivān mṛgaḥ pāsachedaṁ kṛtavān. Sy nothing. Ar 201 When the hunter came to his snares and saw that they had been cut, he was astonished.

(231) T A 193.3 kacchapam cśambhāvyāṁ bhūmim āgataṁ dr̥ṣtvā sād̥hāram cittam akarot: yady...chittvāpayātaḥ, tathāpi (β adds me)... SP 1101 tato (α atha) mandagatiṁ mandarakam (α tr mandaram mandag°) dr̥...sasaṁ° [here § 232] acintayat (α adds ca): mṛgam apanayatā dāivena kacchapam samānītaḥ. Spl 45.1 taṁ...gacchantam dr̥ṣṭavān acintayat ca: yady api kuraṅgo dhātṛpahr̥tas tathāpy ayam kūrma āhār̥thaṁ sampāditaḥ. tad adyāśyāniṣeṇa me kuṭumbasyāhāranirvṛttir bhaviṣyati. Pp 171.4 kacchapam cśambhāvyāṁ bhūmim āgataṁ dr̥ṣtvā sād̥hāraṇacittam akarot: yady api dāi° mṛga imān pāsāśāś chittvā gataḥ, tathāpy ayam kacchapam prāptaḥ. Sy A 134.4 Der Jäger schaute sich überall um, sah aber niemand außer der Schildkröte, wie sie ihres Weges zog. Ar 201 and he began to look around him, but he saw nothing except the tortoise [De Sacy and Kh add, "crawling along"]. (232) T A 193.4 text (ed. with α caraṇāvakraṣṭam; β °ṇāv apakṛṣya). SP 1102 (in § 231) taṁ gr̥h̥tvā dhanur ākr̥ṣyāvalambya sthito (α °dhanuṣy avalambya gataḥ).

Hp 43.1, Hm 91.12 prāpya taṁ gr̥h̥itvotthāpya dhanuṣi baddhvā bhraman kleśāt kṣutpipāsākulāḥ svagr̥h̥ābhimukhāś (Hm °am) calitaḥ. So 130d, 131abc labdhvā taṁ kūrmaṁ agrahit; kṣiptvā ca jālikāntas (DP. jāla°) taṁ yāvan naṣṭamrgākulāḥ, sa yāti. Kṣ 433d (41b) babandbhābhiyetya kacchapam. Spl 45.3 evam vicintya taṁ darbhāḥ samchādy dhanuṣi samāropya skandhe kṛtvā gr̥ham prati prasthitaḥ. Pp 171.9 text (°dhanuṣaḥ koṭyām rajjum

eva prāyāt. (233) tatas tam nīyamānaṁ dr̥ṣtvā mṛgamūṣaka-vāyasaḥ paraṁ viśādaṁ gacchanto (rudantas) tam anujagmuḥ. hirany(ak)a āha:

ekasya duḥkhasya na yāvad antaṁ

gacchāmy ahaṁ pāram ivā 'rṇavasya

tāvad dvitīyaṁ sanupasthitaṁ me

chidreṣv anarthā bahulībhavanti. 85.

yāvad askhalitaṁ tāvat sukhāṁ yāti same pathi

sakṛc ca skhalitaṁ kin̄cid viśamaṁ ca pade-pade. 86.

(kaṣṭaṁ bhoḥ:)

yadi tāvat kṛtāntena dhaneṣu pralayaḥ kṛtaḥ

mārgaśrāntasya viśrāmo mitrachāyā 'pi dūṣita. 87.

alambya lubdhako ya° eva gantum ārabdhaḥ). Sy A 134.5 und er ging hin, fing und band sie, hob sie auf und schaffte sie vor ihren Augen weg. Ar 202 He took her and bound her with the cords. (233) T A 193.6 tadā nīya° dr̥ṣtvā hiranyaḥ paraṁ viśādam agamat, āha ca. SP 1104 tato mṛgamūṣakavāyasaḥ (α adds paramodvegavantāḥ) kin̄kartavyatāmūḍhā rudantas tam anuyayuḥ. hiranyakaḥ (α adds āha): kin̄ rudyate. Hp 43.3, Hm 92.1 atha mṛgavāyasaṁśakāḥ paraṁ viśādaṁ gacchantas tam anujagmuḥ. hiranyako vadati (Hm tato hi° vilapati). So 131c tāvad dr̥ṣtvāntad. Kṣ 434a (41c) te ca jagmur bhayāt tasya. Spl 45.5 atrāntare taṁ ni° avalokya hiranyako duḥkhākulāḥ paryadevayat: kaṣṭaṁ bhoḥ kaṣṭaṁ āpatitam. Pp 171.11 taṁ ca ni° dr̥° hiranyaḥ saviśādam āha: kaṣṭaṁ bhoḥ kaṣṭaṁ. Sy A 134.7 Als ihre Genossen das sahen, wurden sie bekümmert, und die Maus sprach. Ar 203 The gazelle, the crow and the mouse assembled without delay, and they saw the hunter just as he was taking up the tortoise and binding her with the cords. At this their grief became oppressive, and the mouse said. Vs 85=T 160, SP 77, N 73, Hp 164, Hm 203, Spl 172, Pp 185, Sy 57, Ar 204. d, SP duḥkheṣv. T, Pp bahalī°. Sy Noch ist das eine nicht verabschiedet, ist schon das andere da! Aber wenn einem einmal ein Unfall begegnet ist, läßt der auch von der für das Gute eingerichteten Seite Übles erwachsen. Ar It seems that we never pass the last stage of one misfortune without falling into another that is worse. Vs 86=T 161, Pp 187, Ar 205. a, T mss. askhalitas (to be kept; ed. em. °taṁ). c, Pp skhalite ca samutpanne. d, T ed. with α hi for ca. Ar He was right who said: A man does not cease walking firmly as long as he does not stumble; but if he stumbles once while walking on uneven ground, the stumbling continues with him, even tho he walks on even ground. T kaṣṭaṁ bhoḥ. Vs 87=T 162, Sy A 135 and vs 58, Ar 206; in Spl prose, 45.11. c, T ed. em. (wrongly) viśrāme. d, T v. l. dūragā, durīkṛtā. Spl yadi tāvat kṛtāntena me dhananāśo vihitas taṁ mārgaśrāntasya me viśrāmabhūtaṁ mitraṁ kasmāḍ apahr̥tam. Sy Betrachtete ich mein Schicksal, wie es mit mir verfährt; es hat mich von

(234) *aparam api mitram parāṁ manthara(ka)samāṁ na syāt.*
(*prāṇā api mitramālā āhuḥ.*)

svabhāvajaṁ tu yaṁ mitram tad bhāgyāir eva jāyate
tad akṛtrimasāuhārdam āpatsv api na muñcati. 88.

na mātari na dāreṣu na sodarye na cā 'tmaje
viśrāmas tādṛśaḥ puṁsāṁ yādṛṇ mitre nirantare. 89.

prāṇavṛddhikarāṁ mitrāṁ śāṁsanti 'ha vicakṣaṇāḥ
ihalokasukhaṁ mitrāṁ na mitrāṁ pārālaukikam. 90.

(235) *tat kiṁ mama 'pary anavaratam evāi ('tad) dāvaṁ pra-*
harati. (yata) ādāu tāvad artha(pari)bhraṇśaḥ, dāvidryayogaḥ
svajanaparibhavaḥ, tannirvedād deśa(pari)tyāgaḥ (snigdha)suhṛd-
viyogaś ce 'ti; iyaṁ tāvaṁ mama duḥkhaparamparā. api ca:

meiner Stätte und aus meinem Besitz vertrieben und mich jetzt, was noch schlimmer ist, des Schattens meiner Freunde beraubt, an denen sich mein Sinn erlabte und erheiterte. Ar Verily, the fate that was mine, which separated me from my family, my possessions, my home, and my country, was not to give me my fill until it should separate me from all—. [Cf. §§ 234, 235, with which Pa seems to mingle this vs.—May this have been prose originally, as in Spl? Does the unmetrical variant durikṛtā in T point to orig. prose? On the other hand Pa clearly goes back to an orig. containing the word chāyā, which occurs in T but not in the prose of Spl.] (234) T 105.8 note (only β; ed. om) api ca, dvāu (lacuna in mss.) -tpatsya (v. l.-tpasya) te mitrāṁ punar mantharatulyam. prāṇā... āhuḥ. Spl 45.12 aparam... syāt. (vs.) tad asya paścān nānyaḥ suhṛṇ me. Sy A 135a Ein Freund wie die Schildkröte, wo ist der zu finden? Ar 206 that I was living with of the companionship of the tortoise, the best of friends. [Ar text corrupt and uncertain.] Vs 88=SP 78, N 74, Hp 165, Hm 204, Pṇ 189, Ar 207. Pṇ has ab as cd, and for its ab: yato 'tra kṛtrimaṁ mitrāṁ labhyate na svabhāvajam. a, Pṇ hi for tu. b, SP bhāgyād (α 'yāir); N bhāgyāir eva hi; H bhāgyenāiva hi (so Hp; Hm 'vābhi; Hp v. l. bhāgyāir eva prajāyate); N, H om tad. Pṇ labhyate. c, SP tadvat kṛ° (α tvāṁ ca, yady a-, for tadvat; one ms. text). Ar whose love does not look for recompense nor seek a return; but whose love is a love of nobility and loyalty. Vs 89=SP 79, N 75, Hp 166, Hm 205, Pṇ 190, Ar 208. b, N, Hp cātmani. c, N, H viśvāssa, Pṇ viśrambhas. d, SP nirautaram (α text), N, H svabhāvaja. Ar a love that exceeds the affection of a parent for a child. Vs 90=T 163, Sy 59, Ar 209. c, Tβ 'loke°. Sy Denn eine solche Freundschaft kann keiner dem andern wegnehmen, als nur der Tod. Ar a love which nothing brings to an end except death. (235) T A 194 text (om etad, om yata; svajāna- for deśa-; β aho for iyaṁ). Hp 43.13, Hm 92.9 iti muhur vicintyāho me (Hm om) durdāivam, yataḥ. Spl 45.16 tat... anavaratam vyasa-

naśarīr varṣati hanta vidhiḥ. yata... tāvad vittanāśas tataḥ parivārabhraṇśas tato deśatyāgas tato mitraviyoga iti. āhavaḥ svarūpam etat sarveṣām eva

svakarmasāntānaviceṣṭitāni *kālantarāvartī*śubhāśubhāni
ihāi 'va dṛṣṭāni mayā *calāni* janmāntarāṇi 'va daśāntarāṇi. 91.
kāyaḥ saṁnihitāpāyaḥ saṁpadaḥ padam āpadam
samāgamāḥ sāpagamāḥ sarvam utpādi bhāṅguram. 92.

kaṁ na spṛśanti puruṣaṁ vyasanāni kālē

ko vā nirantarasukhī ya ihā 'sti loka

duḥkhaṁ sukhaṁ ca pariṇāmaśāśad upāiti

nakṣatracakram iva kṛte parivartamānam. 93.

kṣate prahārā nipatanty abhikṣṇam

annakṣaye kupyati jātharāgniḥ

āpatsu vāirāṇi samudbhavanti

chidreṣv anarthā bahulibhavanti. 94.

(236) (tat) *kaṣṭaṁ bhōḥ, mitravīyogena hato 'ham; iti kin*

jantūnāṁ jīvitadharmasya. uktaṁ ca. Pp 171. 30 tat... (om yata & pari)
dāridryadoṣāt sva° tan° deśa° suhṛd° cedānīm dāivena me janitāḥ. uktaṁ
ca. Pa nothing here but probably fused with its version of vs 87, q. v.
Vs 91=SP 80, N 76, Hp 167, Hm 206, Pp 193. b, Pp lokāntaraṁ prāpya
śu°. c, SP mayā ca tāni (α °citāni or mayocitāni), N, H mayāiva tāni.
Vs 92=T 164, SP 81, N 77, Hp 168, Hm 207, Spl 174, Pp 194, Ar 210.
b, SP ed. and T v. l. param for padam (SPα, T ed. text). SP āpadaḥ (α text).
c, Hm sāpagamāḥ. d, Spl utpāda°, and so T ed., em.; T mss. utpāta (to be
kept in T). Ar Alas for this body, over which misfortune is the regent
that never ceases to maintain sway and to cause change. T inserts
A 195 and vss 165, 166. Vs 93=T 167, Sy 60, Ar 211. Sy Mit allen
Leiden ist's in jeder Periode gerade so wie mit dem Tierkreis, wo nicht
das Obere beständig oben, noch das Untere beständig unten ist, sondern
in gegenseitiger Folge des Untere nach oben und das Obere nach unten
kommt. Ar Nothing is permanent for it (the body) or enduring with it, just
as ascendancy is not permanent with stars in the ascendant, nor descendancy
with (stars in) the descendant; but in their revolution the ascendant never
fails to become the descendant, and the descendant the ascendant, and the
rising the setting, and the setting the rising. Here T vs 168. Vs 94=
T 169, SP 82, N 78, Spl 175, Pp 186, Sy 61, Ar 212. a, N kṣaye, SP kṛṣe
(α text). N prahāṇir, SPα prahārā-ṇi pa°; Pp prapatanti tivrā, SP nipatanti
tikṣṇā (SPα v. l. patanty abhikṣṇam). b, Spl, SPα dhanakṣaye. SP, Spl
vardhati (SPα text), N sphurjati, Pp divyati. N jātharāṇalāḥ. c, Pp samucchā-
lanti. d, SP duḥkheṣv, but α chidreṣv. T, Pp bahalī°. N parāṁmukhe
dhātari ko 'nta āpadaḥ. Sy Aber derjenige Hieb schmerzt, der zu einem
andern hinzukommt, und dasjenige Feuer brennt heftig, das wenig Nahrung
hat. Ar This grief reminds me of my (former) griefs, like a wound that has
healed upon which a blow falls; for (then) two pains come together upon
him who has it—the pain of the blow and the pain of the breaking open
of the wound. (236) T 106. 7 note (only β, ed. om) *kaṣṭaṁ bhōḥ; tādṛ-*

(?vismṛtaṁ) nijāir (api) svajanāiḥ. uktaṁ ca:

śokaratibhayatrāṇaṁ prativisrambbhabhājanam

kena ratnam idaṁ sṛṣṭaṁ mitram ity akṣaradvayam. 95.

(237) evaṁ bahu vilāpya hiraṇy(ak)aś citrāṅgalaghupatanakāv
āha: aho kiṁ vṛthāpralapitena. yāvad ayaṁ tmantharako
'smad(dṛṣṭi)gocarān na nīyate,† tāvad asya mokṣopāyaś cintyatām
(iti). tāv ūcatuḥ: tathā kriyatām. sa āha: (238) citrāṅgo 'sya
(vyādhasyā) 'grato gatvā jalasamīpe (viprakṛṣṭe. bhūpradeśe)

mitraviyogo 'pi vismṛtaḥ kiṁ nijorasi svajanāir (v. l. suja°) uktaṁ ca.
Hm 93.3 punar vimṛśyāha (Hp only ahaha). Spl 46.4 aho sādhuṁ kenāpi.
Pṇ 172.12 text (om vismṛtaṁ). Sy nothing. Ar 213 Just so is he who has
assuaged his wounds in the company of his friends, and then has been
bereft of them. Vs 95=T 170, SP 83, N 79, Hp 169, Hm 208, Spl 176,
Pṇ 195. a, Spl prāpte bhaye paritrāṇaṁ. SP, N, H śokārati° (Hp śokārati-
bhayasamtr°, v. l. as SP). b, Jn, H viśrambha°. c, SP a kenedaṁ sṛṣṭam
amṛtaṁ. (237) T 106.10 evam ākrandata eva laghupatanacitrāṅgān api
tena (β om) sametāu. atha hiraṇyas tām abravīt: yāvad ayaṁ man° 'smad-
gocaragataḥ, tāvad aśv upāyena śakyo mokṣayitum. SP 1124 iti (v. l. evam)
bahu vil° hiraṇyakaś cit° āha: yāvad eva vanā lubdhako na niṣsarati, tāvad
eva mandarakarakṣopāyaś cintyatām. tāv... Hp 44.6, Hm 93.9 iti etc. as
SP thru āha: yāvad ayaṁ vyādho vanān na niṣsarati, tāvan mantharaṁ
mocayitum yatnaḥ kriyatām. tāv ūcatuḥ: satvaraṁ kāryam (Hp kṛtyam)
ucyatām. hiraṇyako brūte (Hp uce). So 131d dīrghadrśvākhuvālyataḥ. Kṣ
434bc (41d, 42a) gatvā cācintayan (ŚP. and Ma. ms. °yat) kṣaṇam, tataḥ
sammantrya. Spl 46.7 ātrāntara ākrandaparāu cit° tatṛāiva samāyātāu. atha
hiraṇyaka āha: aho... °lapitena. tad yāvad eṣa man° dṛṣṭi°... iti. (vss.)
tac chrutvā vāyasa āha: bho yady evaṁ tat kriyatām madvacaḥ. Pṇ 172.25
evaṁ śokagarbhaṁ vadati hiraṇyake cit° ākrandamānāu sametya militāu.
atha hiraṇyas tāv abravīt: yāvad ayaṁ man° 'smaccakṣurgocaragataḥ, tāvad
eva mocanopāyaḥ. Sy A 136, 137.1 Der Rabe und die Gazelle sprachen zu
ihr: So richtig du auch gesprochen hast, so haben wir doch von der Traurig-
keit keinen Nutzen. Wenn es darum möglich ist, so erfinde ein Mittel, daß
die Schildkröte befreit werde. Denn es heißt: (vs 62, not in Skt.) Die Maus
sprach: Ich weiß folgendes Mittel. Ar 214, 216 The crow and the gazelle
said to the mouse: Our grief and your grief and your words, tho eloquent,
are of no avail whatever for the tortoise. Cease this, and concern yourself
with finding (a means of) liberation for the tortoise. For it has been said:
(215=Sy vs 62). The mouse said: I consider it a good plan, that. (238)
T 106.11 tad gaccha citrāṅga tvam asya... 'grato nadīsamīpe vipra°...
mṛtaṁ it° kṛ° darśaya. SP 1126 ci° mṛtaṁ... kṛtvā tatpurato (α hrada-
samnidhāu for tat°) nipatya tiṣṭhatu. Hp 44.8, Hm 93.12 ci° jalasamīpaṁ
gatvā mṛtaṁ ivā° (Hp adds nīśceṣṭaṁ) darś°. So 132ab mṛgo gatvā tato
dūre pativāśa mṛto yathā. Kṣ 434cd (42ab) cakrus te vyājena patitām
mṛgam. Spl 46.20 eṣa ci° 'sya mārga gatvā kimcit palvalam āśāya tasya

nipatya mṛtam (ivā) 'tmānaḥ kṛtvā darśayatu. (239) *ayam api laghupatanakas tasyo* 'pary avasthitaḥ (*śṛṅgapañjarāntaravi-nyastacaraṇas*) cañevā vilikhan netrotpātana(rūpaṁ) chadmanā 'tmānaḥ darśayatu. (240) *asāv api vyādho* (?mūrkhō) nūnaḥ (lobhān) mṛgo 'yaṁ mṛta iti matvā kacchapam parityajya mṛgārthe satvaram yāsyati. (241) (*tāvad*) aham (apy) apakrānte tasmin manthara(ka)sya bandhanam chetsyāmi. tatas chinna-

tīre niścetano bhutvā patatu. Pp 172. 27 tad gaccha citrāṅga tvam asya vyādhasyādṛśyo 'grato gatvodakasamnikṛṣṭabhuṣṭapradeśe nipatya mṛtarūpam āt° darśaya. Sy A137. 1 Ihr beide geht zusammen an die eine Seite des Weges. Die Gazelle soll sich niederlegen. Ar 217 you, O gazelle, shall run on until you are near the hunter's road, and shall lie down as tho wounded and dead. (239) T 106. 12 text (tvadupary; om cañevā vilikhan). SP 1126 kākas ca tasyopari kimapi cañevā vilikhan nādaḥ karotu. Hp 44. 9, Hm 93. 13, as SP (vilikhathu, Hp likhathu, and om nā° ka°; Hm and v. l. of Hp insert sthitvā after tasyopari). So 132cd kākas tu mūrḍhni tasyāśic cakṣuḥ pāṭayann iva. Kṣ 434ef (42cd) netre vipāṭayantam tam (Ma. em. ca) tasyāvivopari vāyasam. Spl 46. 22 aham apy asya śīrasi samāruhya mandāśi cañcuprahārāḥ śīra ullekhiṣyāmi. Pp 172. 28 laghupatanaka, tvam api citrāṅgaśṛṅgapañjarāntare vitatya carāṇāu netrotpātanachadmanātmānaḥ darśaya. Sy A137. 3 und der Rabe sich auf sie setzen, so daß der Jäger, wenn er es sieht, meint, die Gazelle sei verendet und der Rabe wolle sie fressen. Ar 218 and the crow shall alight upon you as tho he were about to eat you. (240) T 106. 13 ayaṁ tu mūrkhō 'vaśyam lobhāt kacchapam pari° sārāṅgam (β adds śīghrataram or dīrghataram) yāsyati. SP 1127 tato vyādho 'yaṁ nūnaḥ mṛgo mṛta (α hata) iti matvā tadantikam (α om ma° ta°) yāvād āgacchati. Hp 44. 10, Hm 94. 1 nūnam anena lubdhakena mṛgamānsārthinaḥ (Hm mṛ° after parityajya, and here adds tatra) kacchapam pari° satvaram gantavyam. So 133 tad drṣtvā sa grhītam tam vyādho matvā mṛgam mṛtam, gantum pravavṛte nadyās tate kūrmaḥ nidhāya tam. Kṣ 435(43)abc tam (Ma. em. tad) drṣtvā lubdhake mugdhe tyaktvā ka° aśjasā, abhidruṭe kuraṅgāya. Spl 46. 23 yenāśāu lubdhako 'muḥ mṛtam matvā mama cañcuprahārāpratyayena mantharakam bhūmāu kṣiptvā mṛgārthe dhāvati. Pp 172. 29 asāv api vyādhdhāmo 'vaśyam lobhāt sārāṅgo 'yaṁ mṛtaḥ, iti tadgrahaṇārtham kūrmaḥ bhūmyāḥ niksīpya tatra yāsyati. Sy [after part of § 241] A137. 6 Sieht euch dann der Jäger von weitem, so legt er die Schildkröte, gebunden wie sie ist, samt seinem Bogen und Netz nieder und kommt auf euch zu. Ar [after part of § 241] 219 I hope that if he observes you, he will put down the things he has with him—his bow and his arrows, and the tortoise [some versions mention the net]—and will hasten to you. (241) T A106. 14 aham apy atikrānto tasmin gamanasamakālam mantharam bandhanān mocayiṣyāmi pāśam chittveti (β om pāśam etc.). SP 1128 tāvad aham kacchapabandham chedayāmi; tatas... Hp 44. 11, Hm 94. 2 tato 'haṁ mantharasya ba° che°. So 134 yātam (B. yāntam) drṣtvā tam abhyetya mṛṣakas tasya jālikām, kūrmasya so 'chinat tenn

bandho julāsayan sahasā pravekṣyati ('ti). (242) (*anyac ca, punar*) *abhyās(op)agate tasmīn lubdhakādhamē yathā palāyanam kriyate, tathā (pra)yatitavyam*. (243) (*citrāṅgalaghupatanākābhyaṁ*) *tathāi* ('vā) 'nuṣṭhite (*sa*) *lubdhaka udakātīre mṛta-rūpaṁ mṛgaṁ vāyasena bhakṣyamāṇam dṛṣtvā harṣitamānāḥ*

mukto nadyām papṛta sah. Kṣ 435 (43) d kūrman ākḥur amocayat. Spl 47. 1 atrāntare tvayā darbhamayabandhanaveṣṭanāni khaṇḍaniyāni yenāsau mantharako drutatarām palvalam praviśati. Pp 172.30 aham... tasmin nimeṣamātreṇaiva mantharam āsannajaladurgāśrayaṇāya bandhanān mocayitvā śarastambe pravekṣyāmi. Sy [before § 240] A 137. 5 Ich aber folge dem Jäger auf dem Fuße nach. [After § 242] A 137. 11 und wenn er dann umkehrt und kommt, so zertrenne ich ihre Fessel und wir fliehen schleunigst. Ar [position as Sy] 218 [Cheikhō "the hunter following. Then be (keep) near him! And—." But most versions have essentially as Sy] I shall follow the hunter closely.—221 I hope that the hunter will not return until I have finished cutting the cord with which the tortoise is bound, and we have left with the tortoise and reach our home. (242) T 106. 15 (β inserts *anyac ca*) *abhyā*° ta° āśv apayānam yathā kriyate... Hm 94. 2 saṁnibhite lubdhake bhavadbhyaṁ palāyitavyam (nothing in Hp or SP). So 135 mṛgo 'pi nikaṭibhutaṁ vyādhāṁ vikṣya vikacchapam, utthāya sa palāyyāgāt kāko 'py āruḍhavāns tarum. Kṣ 436 (44) abc sa tasmin mūṣake yāte sūraṅgo 'pi savāyasah, jagāma tūṛṇam. [Ma. em. sūraṅge, and savāyase.] Pp 172.32 text (*abhyāsagate; om pra*). Sy A 137.8 Ist er dann zu euch gelangt, so stehe du auf und humpel so vor ihm her, daß er euch weder einholt noch auch von euch abkommt. Eine Weile wird er auf Hoffnung hinter euch herlaufen. Ar 220 When he draws near you, you must flee from him, limping, so that his lust for you will not be lessened. Offer him this opportunity several times, (remaining still) until he comes near you [DeSacy and Kh, better, "until he is far from us"]. Then take him away thus as far as you can. (243) T 106. 16 *evam anuṣṭhite lu*° 'pi mṛto mṛgaṁ dṛ° kacchapam sarittire śuṣkaśākam iva parityajya (β *apavidhya*) *tatsakāśam gantum ārabdhāḥ*. SP 1129 *citrāṅgalaghupatanākā*v api *tathāi-vānuṣṭhitavantaḥ*. *evam anuṣṭhite tathāiva sarvaṁ pravṛttam*. Hp 44. 12, Hm 94. 3 *ci*° śighram gatvā *tathānuṣṭhite sati sa vyādhāḥ śrāntaḥ pāṇi*yaṁ pītvā (Hm adds *taror adhaśtād*) *upaviśtas tathāvidham mṛgam apaśyat*. *tataḥ kartarikām* (Hp *kartrikām*) *ādāya* (Hm *pra*-) *hrṣṭamānā mṛgāntikaṁ calitāḥ*. Br, fused with § 240. Spl (after insertion) 47. 7 *tathānuṣṭhite sa lubdhakas tathāiva mṛgāsanappalvalatirastham citrāṅgaṁ vāyasasānātham adrākṣit*. *tam dṛṣtvā harṣ*° *vyacintayat*: *nūnam pāsāvedanayā varāko 'yam mṛgo gatvāyubhṣajivitaḥ pāśam troṭayitvā katham apy etad vanāntaram praviśto yāvan mṛtaḥ; tad vāyo 'yam me kacchapah suyantritratvāt; tad enam api tāvad gṛhṇāmy avadhārya kacchapam... mṛgam upādhravat*. Pp 172.33 *tathāivānu*° *prayogo yāval lu*° *paśyaty udaka*° *mṛtaprāyaṁ sūraṅgam, vāy*° *bhakṣyamāṇam tam ca dṛṣtvā bhūmyāṁ sahaṅgaṁ kacchapam nikṣipya lagudam uddiśya dhāvitavān*. Sy A 137. 14 So taten sie denn. Und als der

(*kacchapam bhūtaḥ prakṣipyā*) *mṛgāntikam upādravat*. (244) *atrāntare hirany(ak)ena manthar(ak)asya bandhanam khaṇḍaśaḥ kṛtam*. *kacchapo 'pi (tatsthānāt satvaram) jalāśayam (anu)praviṣṭaḥ*. (245) *sa mṛgaś cā 'sannam (tam) vyādham vilokyo 'tthāya vāyasena saha drutam pranaṣṭaḥ*. (246) *atha lubdhako 'pi (tad indrajālam iva manyamānaḥ kim idam ity anucintya pratyāvṛtya yāvat) kacchapasthānam gatas (tāvat) paśyaty (aṅgula-pramāṇam khaṇḍaśaḥ) chinnaḥ (bandhana)rājjuḥ kacchapam*

Jäger die Gazelle tot sah, und (sah,) wie der Rabe auf ihr saß, und wie sie dann forthumpelte, lief er sich müde. Ar 222 The gazelle and the crow did this, acting in concert and wearying the hunter for a long while [DeSacy and Kh: The gazelle and the crow did what the mouse had told them, and the hunter came near them. The gazelle drew him on with pretended flight until he had led him far from the mouse and the tortoise]. Then he turned back. (244) T 106. 17 *tasmin gate hiranyena mantharasya pūṣāḥ kha° kṛtāḥ*. *kacchapo 'pi tatsth°* (β *'pi yogīva tasmāt sthā°*) *hṛdam* (β *svadurgam anu-*) *praviṣṭaḥ*. SP cf. § 243. Hp 44. 14, Hm 94. 6 *atrāntare* (Hm *ta°*) *hiranyakena chinna-bandhanam* (Hm *'kenāgatya mantharasya bandhanam chinnaṁ*. *sa*) *kūrmaḥ satvaram jalāśayam praviṣṭaḥ* (Hm *praviveśa*). Br fused with §§ 241, 242. Spl 47. 12 *atrā° hiranyakena vajropamadaṅṣṭrāprahāreṇa taddarbhaveṣṭanam tatkaṣṇāt kha° kṛtam*. *mantharako 'pi tṛṇmadhyān niṣkramya palvalam praviṣṭaḥ*. Pq 173. 3 (after § 245) *kacchapo 'pi hiranyakhaṇḍitabandhanarājjuḥ salilāśayam anupra°*. *hiranyako 'pi hi śarastambam āśritaḥ*. Sy nothing (cf. § 246). Ar 223 Meanwhile the mouse had cut the tortoise's cords, and they two saved themselves together. (245) T 106. 18 (not in β) *laghupatanakacitrāṅgāṁ api lubdhakam vañcayitvāpayātū*. SP, cf. § 243. Hp 44. 15, Hm 94. 8 *sa...* *'tthāya palāyitaḥ* (Hm *om ca*). Br fused with § 242. Spl 47. 14 *citrāṅgo 'py aprāptasyāpi tasyotthāya...* Pq 173. 2 *atrāntare pūṣāśabdenābhyāśam āgataṁ vyādham jñātvā citrāṅga uttamaḥ javam āsthāya vanagahanam anupraviṣṭaḥ*; *laghupatanako 'py uḍḍīya vṛkṣam ārūḍhaḥ*. Pa nothing unless fused with § 243. (246) T 106. 18 *evam anuṣṭhite* (β *om this*) *lu° 'pi drṣṭvā tad...* *anucintya kacchapasakāśam gato 'paśyad aṅgu° kha° chi° rajjum*. (β *matvā for iti*). *vanāc chighra° sva° eva pratijagāna*. SP 1130 *tato lubdhako 'pi svakarmavaśān nirāśaḥ svagrham gataḥ*. Hp 44. 16, Hm 94. 9 *pratyāvṛtya lubdhako yāvat tarutalam āyāti tāvat* (Hp *pra° yāvad asū lu° samāgatya*) *kūrmaṁ apaśyann acintayat*: *ucitam evāṭan mamāsamik-śyakāriṇaḥ*. (vs) *tato 'sū svakarmavaśān nirāśaḥ kṛtakaṁ praviṣṭaḥ*. So 136 *etya vyādho 'tra* (B. 'tha) *kūrmaṁ tam bandhachedapalāyitam, aprāpyobhaya-vibhraṣṭo* (B. 'ṭa) *dāivam* (B. *evam*) *śocann agād grham*. Ks nothing (cf. on § 242; Ma. 's em. would make *sa—jagāma tūrṇam* refer to the hunter, but the mss. evidently understand the deer as the subject). Spl 47. 15 *atrāntare vilakṣo viśādaparo nirvṛto lu° yāvat paśyati, tāvat kacchapo 'pi gataḥ*. *tataś ca tatropaviśyemaḥ ślokaṁ apāṭhat*: (vs) *evam bahuvividhaṁ vilāpya svagrham gataḥ*. Pq 173. 5 *atha...* *idam iti vilatāśaḥ kacchapasth° agacchat, paśyati*

api yoginam ivā 'drśyatām gatam; iti svaśarīre 'pi saṁśayam acintayat, saṁkṣubhitahṛdayaś ca tasmād vanād (diśo 'valokayaṁ) śighratarapadāir nirāśaḥ svagṛham (eva) gataḥ. (247) atha catvāro 'pi te sarve vimuktāpadaḥ (kalyaṣarīrāḥ) punar ek(āsth)ībhūya svasthānaṁ gatvā (parasparaṁ snehena vartamānāḥ) kālena yathāsukham āsthitāḥ. (tasmāt:)

tiraścām api yatre 'drk saṁgatām lokasaṁmatam
martyeṣu yadi kas tatra vismayo jñānaśāliṣu. 96.

ca tatrāṅgulamātrapramāṇena śataśaś cinnām ban°, tam ca yo° iva ka° ad° ga° avagamyā svaśarīre... °hṛdayas tu tasmād... °śighrataram eva sva° jagāma. Sy A 137.16 Wie er dann aber umkehrte und sah, daß die Fesseln der Schildkröte zertrennt waren und sie fort war, geriet er in Furcht und Staunen: Was ist das? Und er wartete nicht mehr auf die Rückkehr der Schildkröte, sondern nahm den Weg unter die Füße und ging heim. Ar 224 When the hunter came, he found the cord cut; and he reflected on the matter of the gazelle that limpt and the crow that seemed to be eating the gazelle and yet was not eating, and on the cutting of his snares [so most versions, Ch corrupt] before this. He grew worried and said: This place is nothing else than a place of sorcerers or a place of jinns. Then he returned to the place from which he had come at first in search of something, without looking toward it [DeSacy and Kh, —from which he had first come, not seeking anything nor ever turning toward it; Ch corrupt, probably to be emended in the sense of DeS and Kh]. (247) T 107.1 [hiraṇyo 'pi muktabandhanam mantharam bhūya naditaṭopari vṛkṣachāyāyān citrāṅgalaghupatanakābhīyān sametaḥ.] atha sarve te kalya° punar ekibhūtāḥ; yathāyathā ca te kālena sukhān anubhavanta iti. SP 1130 mandarakādayaḥ sarve vimuk° sva° ga° yathā° āsthitāḥ. Hp 44.21, Hm 94.13 mantharādayaḥ (Hp °yaś ca) sarve vimuktavyāpadaḥ (v. l. °tāpadaḥ; Hm tyaktāpadaḥ) sva° ga° yathā... (om tasmāt). So 137—139 tato milanti smāikatra hr̥ṣṭāḥ kūrṁādayo 'tra te, [mṛgas tu pritimān evaṁ kūrṁādīn tān (B. trin) uvāca saḥ, puṇyavān asmi yat prāptā bhavantaḥ suhṛdo mayā, prāṇān upekṣya yāir evaṁ mṛtyor adyāham uddhṛtaḥ, evaṁ prasaṁsatā tena mṛgeṇa saha] tatra te, anyonyapritisukhitāḥ kākakūrṁākhavo (B. °ādayo) 'vasan. Spl 47.22 atha tasmin dūrībhūte sarve 'pi te kākakūrṁamṛgākhavaḥ paramānandabhājo mīlītīḥ parasparam ālīṅgya punarjātān ivātmāno manyamānāḥ tad eva sarāḥ prāpya mahāukhena subhṛṣṭitagoṣṭhivinodaṁ kurvantaḥ kālān nayanti sma. Pq 173.9 atha... te kalyāṇaśarīrāḥ... °bhūya parasparaṁ sne° vart° punarjātam ivātmānaṁ manyamānāḥ sukhena tiṣṭhanti. tasmāt. Sy A 137.20 Da erhoben sich die vier und kamen wieder zusammen. Ar 225 The crow, the gazelle, the tortoise, and the mouse went away to their shelter safe and secure. Vs 96=T 171, Pq 199, Sy 63, Ar 226, cf. So 140, Kṣ 436(44)cd; Spl diff., prose and vs, 48.2. Pq cd martyānām tatra ko nāma... śālinām. So prajñayā sādhyanty evaṁ tiryāṇco 'pi saṁhitam, prāṇāir api na muṁcanti te 'py evaṁ mitram āpadi. Kṣ ity evaṁ

iti mitraprāptir nāma dvitīyam tantram samāptam.

(End of Second Book)

buddhiḥ sarvārthasādhini. Spl evaṃ jñātvā vivekinā mitrasaṃgrahaḥ kāryaḥ. tathā mitreṇa sahāvyaḥjēna vartitavyam, uktaṃ ca (vs).—H closes with dialog between the princes and the brahman.—Sy Sprachlose und mit wenig Vernunft begabte Geschöpfe haben es verstanden, einander zu Freunden zu gewinnen, und wenn Not an sie kam, erretteten sie sich mittels ihrer Einmütigkeit und gegenseitigen Unterstützung vor den Menschen, die doch — wer zweifelt daran — weiser als die Tiere sind. Ar [not in Ch] If it happens that these creatures despite their smallness and weakness could effect their escape from the bonds of destruction time after time thru their love and loyalty and firmness of heart and the aid of one to the other; then men, who are endowed with understanding and intelligence and the instincts of good and evil and the gift of discrimination and knowledge, should much more readily unite and help one another. Colophon: T 107.6 iti tantrākhyāyike (so ed. em.; α *yikāyāḥ, β pañcatantre) mitra°...tantram. SP 1132 text (ed. om iti, α text). Hp nothing; Hm iti hitopadeśe mitralābho nāma prathamakathāsaṃgrahaḥ samāptaḥ. Kṣ iti (Ma. om) muṣakakākakuraṅga(so Ma. em.; ŚP. and Ma. ms. °kākakūrma)kacchapākhyāyikā. Spl 48.6, Pṛ 173.13 samāptam cedam mitrasaṃprāptyabhidhānam (Pṛ °tir nāma) dvi° ta°. (Pṛ adds: yasyāyam ādyaslokaḥ, and vs 1 repeated.) Sy nothing; Ar 227 This is the illustration of the mutual aid of friends. End of the chapter of the ring-dove.

TRTĪYAM TANTRAM (THIRD BOOK) SAMDHIVIGRAHAM, KĀKOLŪKĪYAM (WAR AND PEACE, OR THE CROWS AND THE OWLS)

- (1) athe 'dam ārabhyate saṁdhivigraha(*sambandha*)ṁ (kākolū-
kiyaṁ) nāma trtīyaṁ tantram. yasyā 'yam ādya(h) ślokaḥ:
na viśvaset pūrvavirodhitasya
śatroś ca mitratvam upāgatasya
dagdhāṁ guhāṁ paśyata ghūkapūrṇāṁ
kākapraṇitena hutāśanena. 1.
- (2) rājakumārā ācuḥ: kathāṁ (cāi) 'tat. viṣṇuśarmā 'ha:
(3) asti kasmīnścid vanoddeśe mahān nyagrodhavr̥kṣaḥ *snigdha-*
bahalaparṇagulmachāyayā svāgatam ivā' dhvagānāṁ prayacchati.

(1) T A 197 ata idam āra° saṁdhivigrahasambaddham (α °sambandham)...
SP 1133 athedānīṁ saṁdhivigrahaṁ nāma trtīyatantṛam (v.l. °yam tan°)
āra°. asyāyam (α yasyā°) ādyaślokaḥ. Spl 49.1, Pñ 174.2 text (Pñ saṁ-
dhivigrahādīsaṁ°, Spl om this; Pñ ādyaślokaḥ, Spl ādimah śl°). Vs 1=T,
SP, N, Spl, Pñ, Sy 1, Ar. a, T pūrvaparājitasya, N °virodhiteṣu. b, SP tu
for ca (but best ms. ca); Pñ ca here but tu in repetition of vs at end or
book; N dviṣatsu mi° upāgateṣu. c, SP dagdhāṁ gṛhāṁ (α text). N tr c
and d; N dagdhā guhāyāṁ ca ulukapūrṇāḥ. SP, Spl paśya ulukapūrṇāṁ
(SP °ṇāṁ, α divāndhapūrṇāṁ). d, N kākapanitena. Sy Einem Freunde, der
früher einmal ein Feind war, soll man nicht vertrauen; denn wer ihm
vertraut, den trifft Schaden, gleich dem, welcher die Eulen von seiten der
Raben betroffen hat. (2) T nothing. SP 1136 text (α om ca). Spl 49.7
tat yathānuśrūyate. Pñ 174.8 rājaputrāḥ pṛcchanti: katham etat. viṣṇu°
kathayati. Sy A 167, Ar similarly. (3) T A 198.1 text (α kaścid; β om
parṇa). SP 1137 asti...°vr̥kṣaḥ. (Vs 2=N 2:) āśrayaḥ sarvabhūtanāṁ nivāsaḥ
sarvapakṣiṇām, dadāti sadṛśābhogaṁ (α dadhāti sadṛśaṁ bhāgyaṁ, N
sadṛśaṁ bhāgaṁ) sajalasya payomucaḥ. So 5 babhūva kvāpi sachāyo mahān
nyagrodhapādapaḥ, śakuntasabdāḥ pathikān viśramāyāhvayann (B. viśrām°)
iva. Kṣ 437(1) a nyagrodhasāḥkhinilayo. Spl 49.8, Pñ 174.9 asti dākṣiṇāye
janapade mahilāropyāṁ (Pñ pṛthivipratīṣṭhānāṁ) nāma nagaram. tasya samīpe
'nekakhagasanātho 'tighanatarapatrachanno mahān (Pñ tasya samīpastho
mahān anekasāḥkhāsanātho) nyagrodhapādapas tiṣṭhāti. Sy A 168.1 Es war
einmal ein Berg in dem und dem Lande, darauf stand ein Baum namens
N(ī)rupā, der hatte große und herrliche Zweige, reizendes Aussehen und

(4) tatra meghavarṇo nāma vāyasarājaḥ prativasati sma kākasa-hasraparivārah. (5) tatra (nā 'tidūra) ulūkasahasraparivāro 'rimardano nāmo 'lūkarājaś (ca) prativasati (sma). (6) sa (cā) 'kadā (sahaja)vāirānuśayād (ulūkopalabdhadurgavṛttāntaḥ kālā-balaśaktyā) rātrāv āgatyā (mahato) 'lūkasamghātena tasyo 'pari saṁnipatitaḥ. mahac ca teṣāṁ (kākānāṁ) kadanāṁ kṛtvā 'payā-taḥ. (7) anyedyuś ca prabhātasamaye hataśeṣān bhagnacañcu-

reizendes Laub. Ar as Sy. (4) T A 198.2 text (ed. vāyasaḥ for vāyasa-rājaḥ, v. l. text). SP 1140 tatṛṇekavāyasakulaparivṛto meghavarṇo nāma vāyasarājaḥ prati° (v. l. adds sma). So 6ab tatṛṇin meghavarṇākhyāḥ kākārājaḥ kṛtālayaḥ. Kṣ 437(1)bcd vāyasādhipatiḥ purā, babhūva varṇa-meghākhyas (Ma. em. to meghavarṇā°, doubtless rightly; the closing vs of the book has the name in this form) tamāśayāmalachaviḥ. Spl 49.10, Pp 174.10 tatra ca meghe° nāma vāya° 'nekakākaparivārah (Pp °parivṛtaḥ) prati° sma. (Then insertion). Sy A 168.3 Auf ihm nistete ein Rabe, dem waren tausend Raben untertan. Ar as Sy (also "a thousand," supporting sahasra of T). (5) T A 198.2 tasya ca (β om) śatrur apamardo (α śatru-mardu for śa° apa°) nāmoluḥkarāja ulūkasah°. SP 1140 text ("parivṛto; α Āmardano or °ko; α om ca; nivasati, but α prativ°; om sma). So 6cd tasyāvamardanāmūbhūḍ ulūkādhipatiḥ. Kṣ 438(2)ab tasyolūkapatir vāiri ripumardah [note: synonym of arimardana]. Spl 49.12, Pp 174.11 athānyo (Pp tathā°) 'rimardano nāmoluḥkarājo 'saṁkhyolūkaparivṛto (Pp °nāma mahān ulūko 'saṁkhyolūkaparivāro) giriguhādurgāśrayaḥ prativasati sma. Sy A 168.4 Auf demselben Berge lebte eine Eule, die war das Haupt von tausend Eulen. Ar as Sy ("on the same mountain" or "in the same wood"). (6) T A 198.3 sa vāirānuśayād (α adds meghavarṇa) ulūkopalabdhadurga° (so mss.; ed. wrongly em. to ulūka upa°; α inserts parivāra after durga) kālā° mahato... (ed. om kākānāṁ; α has it). SP 1141 athānikadā (α tatṛṇi°) sahajavāirānubandhena kākānāṁ nīśi darśanaṁ nāstīti matvā rātrāv āgatyā sakalakākakulam ulūkāir vyāpāditam vyākulikṛtam (α tr vyāk° vyāp°) ca. meghavarṇaś ca tarukotaram (α taruvivaram) āvṛityātmānaṁ kathameid rakṣitavān. So 6d, 7 ripuḥ, sa tasya kākārājasya tatra rātrāv ulūkarāt, etya kākān bahūn hatvā kṛtvā paribhavaṁ yayāu. Kṣ 438(2)bcd kulakṣayam, cakāra nīśi sarvo hi deśakālāśrayād bali. Spl 49.13 sa ca rātrāv āgatyā tasya nyagrodhasya samantāt paribhramati, yaṁ kaṁcid vāyasam āśādayati tam vyāpādayati. evaṁ nityābhigamanāc chanāḥ-śānāis tannyangrodhapāda-padurgam nirvāyasam kṛtam. Pp 174.12 atholūkarājaḥ pūrvavirodhavaśāt samantāt paribhraman yaṁ etc. with Spl to vyāpādyā gacchati. e° °gamāc chanāḥ-śānāḥ sa nyagrodhas tena samantād dhātavāyasaḥ kṛtaḥ. Sy A 168.6 Die Eulen nun lebten beständig in Feindschaft mit den Raben. Nun zogen die Eulen (Ar versions "the king of the owls [with his army, JCap, KF]") einmal nächtlicherweile (Ar versions "one night") aus ihren Wohnstätten aus und überfielen die Raben und töteten und verstümmelten einen Teil derselben. Ar. (7) T A 199.1 text (β om ca; β tr °pakṣacañcu°; α °praca-

pakṣacaraṇān anyāḥ ca sametya (śivirānusāravicayopalabdhim kṛtvā) mantribhiḥ sārḍham meghavarṇo mantrayitum ārabdhah: (8) pratyakṣam etan mahad viśasanam asmākaṁ sapatnenā 'rimardanena kṛtam. dṛṣṭadurgamārgo 'sāv avāśyam (adya) rātrāu labdhāvasaro 'smadabhāvāya punar eṣyati. tad ahinakālam upāyaś cintyatām tadvighāto yathā (bhavati. iti). tēvam uktvāi 'kāntibhūtāḥ.† (9) atha tasyā 'nvay(aparāṁpar)ā-gatāḥ pañca sacivās (tiṣṭhanti; tad yathā): uddīvi, saṁdīvi, ādīvi, praḍīvi, cira(m)jīvi (ce) 'ti. (tūn pratyekaṁ praṣṭum

yopā°, om vi; β tr mantra° megha°). SP 1144 anyedynś ca (α om) jīvitakoṭim upagatāir mantribhiḥ saha megha° mantrayitum upakrāntāḥ. [Here § 9 inserted.] sa ca tūn āhūyābravit. So Sab prātaḥ sa kākārājo 'tra sabhājyo-vāca mantriṇaḥ. Kṣ 439(8) sa śhīnyakṣayaśokārtāḥ (ŚP. kṛta for kṣaya) [pañca, cf. § 9] papraccha vāyasān, pradhānāsmātyasamsthāsu niyuktān yuktikovidān (ŚP. muniko°). Spl 50.1, Pp 174.18 athānyedyuḥ sa vāya-sarājāḥ (Pp meghavarṇaḥ) sarvān sacivān āhūya provāca. Sy A 169.1 Als es Morgen geworden, kam der Rabenkönig und sah die Verstümmelungen, welche die Eulen den Raben beigebracht, und fand, daß ein Teil von ihnen tot war, anderen Flügel und Schwanz ausgerissen, wieder anderen Kopf, Füße und Schnäbel zerbrochen waren. Er wurde tief beschämt und bekümmert und sprach zu den überlebenden Raben. Ar. (8) T A 199.2 text to tadvighāto (sapatnāpamardena, ed.; α sapatnyā°, β °nāvamard°; at end, ed. tadvighātāyeti against mss., which read tadvighāto yadi, or yathā, v. l. adding bhavati).—After this T has a long insertion, A 200, in which first "kecid vṛddhāḥ" commend the king for his forethought, and advise that he take counsel "dattādhikārāḥ sārḍham"; after their speech T continues, evam uktvāikāntibhūtāḥ. SP 1146 yuṣmanmantraparirakṣitam idaṁ (α om) me rājyam, idānim ātyayikam āpatitām vartate. tad (α om) atra kim ucitam iti. So 9 sa śatruḥ paribhūyāsmān labdhakṣyo (B. °lakṣo) balī punaḥ, āpated eva (B. iha) tat tatra pratikāro nirūpyatām. Spl 50.1, Pp 174.18 bho utkaṣaś tāvad (Pp adds ayam) asmākaṁ śatruḥ udyamasāmpannaś ca kālavin (Pp tr kālavic ca) nityam eva nīśāgame sametya vyāpādanāḥ (Pp sametyāsmatpakṣakṣayaṁ) karoti. tat katham asya pratividhātavyam. vayam tāvad rātrāu na paśyāmaḥ, na ca (Pp adds divā) tasya durgam vijñāmaḥ, yena gatvā praharāmaḥ. tad atra kim (Pp kim atra) yujyate saṁdhivigrahayānāsanaśarāyadvāidhibhāvānām madhyāt (Spl °vānām ekata-māsa kriyāmāṣaya). Here the ministers reply that the king has done well to ask this question (with several vss; cf. T A 200, as described above; this may correspond to something inserted in the Ur-T), after which Pp alone adds, tat śūnpratam ekāntam āśādyā mantrāḥ kartum yujyate. Sy A 169.6 Da sehet den Schaden, den die Eulen angerichtet haben. Und sie haben's nun geschmeckt und werden gewiß von neuem des Nachts hierherkommen und uns überfallen und schädigen. Darum laßt uns, ehe das geschieht, eine Sitzung abhalten und beraten, was es für Mittel und Wege gibt und

ārabdhah.) (10) *teṣām ādāv uddīvināṁ prastāvān: (bhadrā,) evam (ava)sthite kim (anantarāṁ) karaṇīyaṁ manyase.* (11) *so 'bravīt: (kiṁ mayā 'bhyadhikaṁ kiṁci jñāyate.) deva, yad eva śāstre 'bhikṣitam, tad eva vakṣyāmi;* (12) *tac chrutvā saṁdhivināṁ āha: (bhadrā,) bhavān kathāṁ manyata (iti). sa āha:*

was wir tun wollen. A 170 Und sie setzten sich an eine Stelle. Ar mostly as Sy, but lacking the last sentence. In spite of this lack, it seems likely that something like the last sentence of T, P_q, and Sy was in the orig. (9) T A 201.1 *atha sa rājā meghavarṇas tām pratyekaṁ (mss. add ekaśaḥ, which Hertel rejects as a gloss; but perhaps it would be better to keep it) praṣṭum ārabdhah. tasya cānvayāgatāḥ (α °yagatāḥ) pañca sacivāḥ. tad yathā (α om tad ya°): uddīpī, saṁdhīpī, ādīpī, pradīpī, ciraajīvī ceti.* SP 1144 (inserted in § 7, q. v.) *yasyānvaya° pañca mantriṇas tiṣṭhanti: uddīpī, saṁdhīpī, ādīpī, proddīpī (α in each name °pitaḥ for °pī; so also constantly in the sequel) ciraajīvīti.* So 8b (before prec.) *uddīvyāddīvisamdhīvipraajivici-rajīvināḥ.* K_ṣ cf. 439(3)b *pañca* (see § 7). Spl 50.16 *atha tasyānvayagatāḥ pañca sacivāḥ. tad yathā nāmāni: ujīpī, saṁhīvy, anujīpī, prajīpī, ciraajīvī ca.* P_q 175.6 *atha sa meghavarṇo 'nvayāgatāṁ ujīvisamdhīvyanujīviprajīvi-ciraajivāṁnaḥ pañca sacivāṁ pratyekaṁ praṣṭum ārabdhah.* Sy A 171.1 Nun hatte er fünf Raben um sich, die klug waren, und diese nahm er vor, von unten auf. Ar similarly. In spite of the agreement of T and SP on the form of the names, it seems to me that So alone has preserved the orig. form of them (various compounds of the root ḍī, to fly, with the suffix vin; the root dīp is senseless in the names of crows). See Introduction, Vol. II, page 152f. (10) T A 201.2 text (uddīpināṁ; mss. all antaraṁ, om an; em. Hertel). Spl 50.17, P_q 175.7 *tad eṣām (Spl sa teṣām) ādāu tāvad ujīvināṁ prastāvān: bhadrā evam sthite kiṁ manyate bhavān.* Sy A 171.2 Zuerst fragte er den Jüngsten von ihnen: Was muß in betreff dessen, was uns von den Eulen widerfahren ist, getan werden? Ar. (11) T A 201.3 text (om iti). SP 1148 *tatroddīpy āha: Idṛśena balavatābhiyuktasya balavad-āśrayo videśagamanāṁ tadanupraveśo vā nitiśāstrakṛakṛāir uktam iti (α om).* So 10 *tac chrutvābhāṣatoḍḍīpī śātrān balavati prabho, anyadeśāśrayaḥ kāryas tasyāivānūnayo 'thavā.* K_ṣ 440(4)a *deśatyāgam uvācālikah.* Spl 50.18, P_q 175.8 *sa āha: rājān (P_q deva), balavatā saha vighraho na kāryaḥ. yataḥ (P_q om), sa (P_q adds ca) balavān kālaprahartā ca. tasmāt saṁdhodayaḥ (P_q saṁdhūnīyaḥ). uktāṁ ca (vss). Spl adds *evam ujīpī sāmamantraṁ saṁdhikṛakāṁ vijñaptavān.* Sy A 171.4 Der Jüngste sprach: Ich weiß nur ein Mittel: daß wir diesen Ort aufgeben und uns entfernen. Ar versions closer to Skt. (JCap 164.6 *Consilium meum est illud quod dixerunt sapientes, etc.—nec declines cor tuum ad pugnandum cum eo.*) (12) T A 202.1 text (β *tac ca śrutvā; saṁdhīpināṁ; so 'bravīt.*) SP 1149 *tac chrutvā saṁdhīpināṁ āha: kiṁ bhavān manyate. sa āha.* So 11a *śrutvā tād ādīvy āha sma.* K_ṣ cf. next. Spl 52.10, P_q 176.5 *atha (Spl om) tac chrutvā saṁdhīvināṁ āha: bhadrā tavābhiprīyaṁ (P_q adds api) śrotum icchāmi. sa**

(13) (*deva*), yad (*evā*) 'nenā 'bhīhitam, (*balavatā vighrītasya videsagamānam iti*) tan nā 'kasmād ekapada eva durgaparityāgaḥ kāryaḥ. yato yuktam evaṁ sthite dolāvvyājena (*kālam*) yāpayitum. yadā bhayaṁ bhaviṣyati, tadā 'payānam kariṣyāmaḥ. yadā svāsthyaṁ, tadā durga eva sthāsyāma (*iti*). (14) (*tatas*) tasyā ('pi) vacanam avadhārya praḍivinaṁ prṣṭavān: bhavato 'tra ko 'bhīprāyaḥ. so 'bravīt: (15) (*rājan*), †ātyayikam idam anavarataṁ gatāgatakaraṇam. dīnāndhakubjavāmanakuṇīkhaṇjavyādhitopaskarādibhir nayanānayanāir eva vayaṁ vīna-ṣṭāḥ.† yata evaṁ gate saṁdhir eva śreyaskara (*iti. yat kārānam*.)

āha. Sy A 172.1 Darauf fragte er den Zweiten: Was hältst du von dem Ausspruch des Jüngsten? Er antwortete und sprach. Ar. (13) T A 202.1 text (β yad ane°; for iti tan of β, ed. with α evam abhimatam, tatrāpi; all mss. om kalam). SP 1150 yad anenoktam, tatra pakṣatraye 'pi sthānaparityāgo (α om pari) 'sti. sa ca sahasā na yuktaḥ. yataḥ (two vss, also in N, recommending staying in one's place, sthāne). tasmād gatāgatādinā kīlo yāpyatām. tato jātabalāḥ santa upāyam ekam avagamyānuṣṭhāsyāmaḥ. So 11bcd sadyo na bhayam apy adah, parāśayaṁ svaśaktiṁ ca vikṣya kurmo yathākṣamam. Kṣ 440(4)b kīlahāraṁ tathāparaḥ. Jn wholly diff.; Saṁjivin advises war on the foe, in long passage with many vss. Sy A 172.2 Er hat nicht richtig gesprochen, denn um eines geringen Schadens willen sollen wir nicht verzichten und fliehen, sondern wir wollen aufpassen, bis sie wieder gegen uns anrücken, und wenn sie dann kehrtmachen, ihnen nachgehen, aus Leibeskräften über sie herfallen und ihnen Schaden zufügen und an unsere Stätte zurückkehren. Sehen wir aber, daß sie stärker sind als wir, so geben wir nach und fliehen. Ar much like Sy. (14) T A 203a.1 text (praḍip°). SP 1157 etac chrutvā proddipinam āha (α pr°): bhavān kiṁ manyate. so 'bravīt. So 14a (after § 19) atha praḍivī vakti sma. Kṣ cf. next. Spl 53.21, Pṇ 176.32 atha (Pṇ om) tac chrutvānujivinam āha (Pṇ aprcchat): bhadra tvam api svābhīprāyaṁ (Pṇ ātmā°) vada. sa āha. Sy A 173.1 Nach ihm fragte er den Dritten, und er antwortete. Ar. (15) T A 203a.1 text (β gatāgate kāryam, with variants, for gatāgatak°; mss. °opaskārādibhir, em. Hertel). SP 1157 bālavrddhastrīprabhṛtīn sambhāvyaṁpi bhūyaḥ saṁdhikāryam arhati bhavān. balavatā saha saṁdhiḥ kāryaḥ. So 14bcd (follows prec., after § 19) na jayyaḥ sa bali raṇe, saṁdhiḥ kṛtvā tu hantavyaḥ saṁprāpte 'vasare punaḥ. Kṣ 440(4)c balinā saṁdhiṁ anyo 'tha. Jn wholly diff.; advises yāna. Sy A 173.2 Ich billige nicht, was er gesprochen hat, denn auf diese Weise lassen sich die Eulen nicht verscheuchen. Ich meine vielmehr, wir müßten durch Kundschafter in Erfahrung bringen, ob sie gewillt seien, mit uns Frieden zu machen, und wenn sie es von uns annehmen, so zahlen wir einen Tribut und bleiben an unserer Stätte wohnen ohne Furcht, so lange sie uns keinen Schaden zufügen. Ar in general as Sy (but inserting this argument: JCap 164.26 Sed quomodo poterimus nostris resistere inimicis secundum damnum quod habemus ab eis?).

*pravṛddhacakreṇā 'krānto rājñā balavatā 'balāḥ
saṁdhiṇo 'pakramet tūrṇaṁ kośadaṇḍātmabhūṭaye. 2.*

(16) (*yatas*) *teṣāṁ saṁnatiṁ kṛtvā (sukham anudvignā) ihai 'va
sthāsyāma (iti). (17) tasyā ('pi) vacanam avadhāryā 'dṛvināṁ
prṣṭavān: (bhādra, evam avasthite 'smākaṁ) kiṁ prāptakālāṁ
manyase. sa āha: (18) varam arāṇye hariṇaromanthakāśāyāṇy
ambhānsy āsevītāni, na ca prabhutvarasāsvādīnaḥ paropasthāne
kṛpāṇajīvitam (iti). api ca:*

*jyāyān na named asame 'samopanamanāṁ mahat kaṣṭam
garhītam etat puṁsām atinamanāṁ sāhasadhanānām. 3.*

(*api ca:*)

*daṇḍānām iva namatāṁ puṁsām chāyā vivṛddhim upayāti
kṣayam eti cā 'ti namatāṁ tasmāt praṇamen na cā 'ti namet. 4.*

Vs 2=T 2, Ar. Found in Kāuṭīliya, p. 268 (Ch. 7, § 3; Hertel, WZKM. 24.418), which reads in a pravṛtta°, in c 'panamet, in d kośadaṇḍātmabhūmibhiḥ (cf. §!); it confirms Hertel's conjectures in ab. a, T mss. 'krānta or °te, corr. R. b, T mss. ājñā or nājñā. d, T ed. with a kośadurgātma°. Ar JCap 165.8 Quia dicunt sapientes: Quando rex damnum a suis inimicis recipit quibus resistere non potest, et timet de maiori ruina sui populi et patrie, tunc salubre sit tributum dare cum pace. (16) T A 203b text (β om iti). SP 1159 samyak saṁdhiṁ kṛtvehāiva sthīyatām (α adds iti). Br, Jn cf. under § 15. Sy nothing except as under § 15. Ar, JCap 165.11 (cf. also under § 15) Et festina cito hoc attemptare. (17) T A 204.1 text ('dipināṁ; β sthite, om ava). SP 1159 tac chrutvā dīpinam āha: bhavataḥ kim anumataṁ. sa āha. So 12a tato jagāda saṁdīvi. Kṣ cf. § 19. Spl 55.5, Pq 177.25 athāhitā (Pq atha tasya vacanam) ākārṇya prajīvinam āha: bhādra tvam apy ātmano 'bhiprāyaṁ vada. sa āha (Pq ātmābhiprāyaṁ vadasva. iti. so 'bravīt). Sy A 174.1 Nun fragte er den Vierten: Was hältst du von dem, was der da gesagt hat, wir wollen Frieden machen? Er sprach. Ar. (18) T A 204.2 text (ed. with α arāṇya for β arāṇye, which is much better; α paropasthāpanaṁ for °sthāne). SP nothing. So 12bcd maraṇaṁ deva śobhanam, na tu praṇamanāṁ śātor (cf. vs 3) videṣe vāpi jīvanam. Jn nothing. Sy A 174.3 Er hat nicht gut gesprochen; denn wenn wir verzichten und in die Wüste gehen und dort in üblen Verhältnissen leben, ist es immer noch besser, als daß wir unsere Macht Geringen und Gemeinen unterwerfen, denn. Ar. Vs 3=T 3, cf. So 12c (under prec.), Sy 2, Ar. a, corrupt in Tβ. b, T ed. reads asamo° (with mss.?) and inserts also after °namanam, without ms. authority. Sy selbst der sehr Schwache braucht sich vor seinen Feinden nicht zu demütigen, denn wenn er sich vor ihnen erniedrigt, erheben sich andere über ihn. JCap 165.20 Qui submittit se angariis et subditoribus eius inimici, iam ipse iuvit suum adversarium contra se. After vs, T api ca. Vs 4=T 4, Ar. KF 181.23 But if you deliver yourself wholly into his hands, he will be angry with

(19) *taiś ca †sahā 'smākaṁ saṁdarśanam eva na vidyate; saṁdarśanena vinā† kathauṁ saṁdhir (bhaviṣyati). tat sarvathā yuddham eva na sāha saha puṣkalam iti.* (20) *tato meghavarṇas (teṣāṁ) caturṇām (api prthak-prthag) abhiprāyaṁ jñātvā cira(m)jīvinam āha: tāta, tvam asmākaṁ cīrantano ('nvayā-gataḥ) sacivaḥ, (ajasraṁ ca hitānveṣi; kim (evam avasthite 'py) adhunā prāptakālaṁ manyase. (yac ca tvam brūṣe, tad eva na śreyaskaram iti.)* (21) *(evam ukte) cira(m)jīvy āha: deva, kim ebhir no 'ktam (asti, yatra mama vacanāvakaśaḥ syāt. iha hi saṁdhivigrahaḥ saṁdhir vā vighraho vā tāu pūrvoktāv eva).*

you, and your power will be small in his eyes, and he may refuse to take small concessions from you; like a post which is fixt between you and the sun, for if you put it but a short distance from you, you will perceive how very long is its shadow, but if you put it close to you, it will not show any at all.

(19) T A 205 text (ed. with α om ca; β bhaved iti for bhaviṣ*). SP 1160 te divāndhā vayanā rātryandhā, tat kathauṁ saṁdhiḥ. atas taiś ca rātrāy āgatyāsmadāvasathā dagdham. vayanā api divā gatvā divāndhā vyāpādayāma iti. So 13 yoddhavyaṁ tena sūkaṁ naḥ kṛtvādyena (B. gatvāvasāna) śatruṇā, rājā sahāyavān chūraḥ sotsāho jayati diviṣaḥ. Kṣ 440(4) d tūrṇam anyāḥ (ŚP. anya-) parākramam. Jn wholly diff. (advises āsana). Sy A 175 Ich weiß wohl, daß sie es gerne sähen, wenn wir die Zahlung eines Tributes auf uns nähmen, aber das ziemt sich nicht, sondern wenn sie uns mit Krieg überziehen, wollen wir mit ihnen kämpfen. Ar. (20) T A 206 text (cira(jīvinam; ed. with α om 'nvayāgataḥ; β om 1st ca; at end add sādhu cektam and vs 5 repeating sentiment of last clause). SP 1162 evam caturṇāṁ matam avadhārya sa rājā bahuvṛttāntadarśinam cira(m)jīvaḥ: (α adds tāta) tvadbuddhivibhavarjitaṁ rājyam asmatkulopabhogyam. saṁprati prāptakālam upadiśyātām. So nothing (but perhaps cf. 17a vṛddhas tvam, under § 28). Jn: after asking advice of Cira(m)jīvin, who counsels saṁśraya, king turns to a sixth minister Sthirajīvin, who plays the role played by C. in the others. Spl 57.7, Pq 178.83 athāivam tenābhihite (Pq om tena) sa (Pq om) meghavarṇo rājā (Pq om) ciraṁtanam pitṛsacivaṁ dirghāyusaṁ (Pq dirghadarśinam) sakalanīti (Pq inserts śāstra)pārām gataḥ (Pq °pāra-gaṁ) sthira(jīvināmānam (Pq °vy-abhidhānam) praṇamya provāca (Pq °myovāca): tāta (then insertion) tad yad yuktaṁ bhavati tat samādeśyam (Pq °diśyātām iti). Sy A 176 Nach ihm fragte er den Fünften: Was wollen wir wegen des uns Widerfahrenen jetzt tun? Krieg führen oder die Zahlung eines Tributes auf uns nehmen oder einen andern Ausweg suchen? Ar versions shorter than Sy. (21) T A 207a evam ukte cira(jīvy...°noktam. yatra...saṁdhir vā syād (β om) vighraho vā (β adds tāu)...ādipinā...yuddham (so all mss.; ed. wrongly em. to °dhe) sāmānyam...asmākam. saṁnipāta-samakālam eva śirāṁsi nikṛntanti. vayanā tu kṛchrena teṣāṁ netropāṇāṁ kariṣyāma iti. evam avagamyā yuddhaparigraho na kāryaḥ. uktaṁ ca. SP 1631 cira(m)jīvy...asti. tathāpi kimcid ucyate. [Here passage quoted under

tathā 'pi (*yad ādvinā 'bhihitam, tat pakṣavyāvartanāyo 'cyate. bhudra,*) *katham eṣām asmākaṁ ca yuddham sāmānyam. tāvad asādhāraṇaṁ yuddham asmākaṁ. †sarvathā te balavantaḥ.† tatas tāiḥ saha na yuddham asmākaṁ ucitam. tathā ca:*

pareṣām ātmanaś cāi 'va yo 'vicārya balābalaṁ
kāryāyo 'tīṣṭhate mohād vyāpadaḥ sa samīhate. 5.
laghuṣv api vidhātavyaṁ gāuravaṁ paripanthiṣu
kṛtyantaravidhātṛṇāṁ bhavanti hy aṣṭaś kriyāḥ. 6.
kṣamāvantam ariṁ prājñāṁ kālā vikramasevinam
parātmagunadoṣajñam anusmṛtya na viśvaset. 7.

§ 27, q. v.] 1171 [tathā cānuṣṭhite] ciraṁjīvi parāparabahuḥḥ vijñāpayāṁ
āsa: deva, [here follows a list of the technical six guṇas, five branches of
mantra, four upāyas, and three śaktis as set forth in the science of nīti;
cf. in part § 117 and ff. below; it is barely possible that SP in this passage
may partly reflect that later one]. 1174 sarvam etad ālocya yad ucitāṁ tad
anuṣṭhiyatām. tatrāsmākaṁ tāvad yuddhasāmarthyam nāsti. na ca yuddhakāle
'yam. sarvathā te... So 15a ciraṁjīvi tato 'vādit. Kṣ 441(5)abc pañcāṅgaṁ
pañcamo (Ma. em. 'ga-pañcamam) mantram aparāḥ (v. l. avadat) śatrunāśanam,
durjayā hi sadā ghukāḥ. In diff. Sy A 177 Und der Fünfte antwortete:
Mit den Eulen Krieg zu führen, kann uns nicht dienen, denn sie sind stark
und wir sind schwach, und. Ar as Sy. We have little help from any ver-
sions except T and SP at this point, and in so far as they differ it is hard
to decide between them. However, the latter part of SP agrees essentially
with T in arguing particularly against war, that is, against the advice of
the last preceding minister. And this fits after an introduction like that of
T, better than after a technical disquisition on nīti as in SP (the place for
which is rather below, § 117 ff., where something of the sort occurs). Mark,
however, Kṣ pañcāṅgaṁ mantram; it is not impossible that this points to an
orig. which had (as SP has) a list of the five branches (aṅgas) of mantra.
Vs 5=T 6, SP 8, N 7, Sy 3, Ar. Occurs again below as vs 45 (in T, SP,
Pq, Sy, Ar): d, SP both times and Pq āpadas (but SP best ms. at this
place—not below—and N vyāpādas [so in ed.]: T both times vyāpadaḥ). SP,
both times, and N. tam upāśate. Sy (here) Wer nicht den Vergleich anstellt
zwischen seiner Schwäche und der Stärke seines Feindes, sondern mit ihm
Krieg führt, sucht seinen eigenen Schaden (supporting T in d).—Below, much
less accurately, Sy 30 Wer an Schwachen seine Überlegenheit erprobt und
sich dann auch mit Überlegenen zu messen trachtet, dessen Ende ist gekom-
men. Ar as Sy, both times. Vs 6=T 7, Ar. d, T bhavanti hy a°, T bha-
vanti viphalāḥ; em. Hertel. Ar, JCap 166.9 nec debet quis vilipendere suum
inimicum etiamsi sit imbecillis. OSp p. 166, bottom, ca el hombre entendido
non se segura en su enemigo, maguer que poco poder haya, e maguer que
sea solo, non se segura en su arte. Vs 7=T 8, SP 10, Ar? Possibly
JCap 167.1 (immediately after proc. vs) nunc maxime doctus et intelligens.

yam evā 'bhyupayati śrīr upāyaparitoṣitā
 nirudvignā hi tatrā 'ste na karagrahadūṣitā. 8.
 śāṭayaty eva tejāṁsi dūrastho 'py unnato ripuḥ
 sāyudho 'pi nikṣṭātmā kim āsannaḥ kariṣyati. 9.
 na bhīto na parāmrṣto nā 'payāto na varjitaḥ
 nā 'śastro 'py avamantavyo nāi 'ko ve 'ti nayādhikāiḥ. 10.
 (yasya sidhyaty ayatnena śatruḥ sa vijayī naraḥ
 ya ekataratām gatvā jayī vijita eva saḥ. 11.)
 siddhiṁ vañcanayā vetti paraspāravadhena vā
 nirupāyaṁ sukhaṁ svāntaṁ dvayoḥ kim iti cintyatām. 12.
 madāvaliptāiḥ piśunāir lubdhāiḥ kāmātmakāiḥ śaṭhāiḥ
 darpoddhātāiḥ krodhaparāir daṇḍantīḥ sudurgrahā. 13.
 iyaṁ tv abhinnaṁ yādāiḥ svanuśiṣṭāiḥ kṛtātmabhiḥ
 sarvaṁ saḥair upāyajñair amūḍhair eva dhāryate. 14.

Here T vs 9, nowhere else. Vs 8=T 10, SP 11, N 9. a, SP ed. yam but all mss. except one (the best) have tam. SP evāśrayate ca śrīr; N evātyupayāti (supporting T). c, SP nirudyogā (α text). d, SP sakacagraha° (v. l. na for sa), N na kavagraha°; T °grahapīḍitā. Vs 9=T 11, SP 9, N 8, Sy 4, Ar. a, SP śāṭayaty (α śakt° or śāṭayaty). N api for eva. b, N unnate. c, N corrupt. Sy Selbst wenn die Eulen nicht gegen uns anrücken [JCap 167.15 quamvis distemus ab eis], müssen wir uns fürchten, denn die Feinde können auch aus der Ferne schaden. Vs 10=T 12, SP 13, N 11, Sy 5, Ar. a, SP, N bhīrur. SP nāparā° (α naḥ parā°, nāpāya°) b, N nāparyāpto. SP, N na nirjitaḥ. c, T mss. nāśastro (em. Hertel); SP, N nāśakto nāva°. d, SP yo na (α, N nāiko). SP vetti, N cita. SP nayādikam (α nayādhikāḥ or nayāḍakam), N nayāvikaḥ (intending °dhikāḥ), Tṣ nayādikāiḥ (corr. R). Sy Aber auch wenn sie kommen und sich besiegt stellen, dürfen wir nicht sicher sein, daß sie eingeschüchtert sind. Vs 11=T 13, Sy 6 (?), Ar ? Sy Der Kluge soll darauf bedacht sein, vorteilhaft und richtig zu handeln. Ar, JCap 167.18 quoniam vir sapiens videt rem antequam adveniat ei, postquam vero advenit eam revocare non potest; bellans vero non habet agere nisi bellare et raro evadit. The Pa versions are so loose that it cannot be considered certain that they represent this vs. Vs 12=T 14, Sy 7, Ar. c, Tṣ svantaṁ. Sy Und [der Kluge] handelt mit List, nicht mit Krieg; denn im Kriege kommen viele um, wer aber ohne Krieg seinen Vorteil sucht, braucht nichts daranzusetzen. Here T vs 15. Vs 13=T 16, SP 14, N 12. (Not in Ar, in spite of Hertel, who identifies it with JCap 167.29; but this is our vs 17.) a, SP madādidṛptāiḥ (α text). b, SP kāmātūrāiḥ (α, N kāmātmabhiḥ). d, SP, N sudurvahā, SP v. l. suduḥsahā. Vs 14=T 17, SP 15, N 13. (Not in Ar, in spite of Hertel.) b, Tṣ svānu°; SP, N anutsekāiḥ (α nānutsekāiḥ). SPα, N kriyātmabhiḥ. c, SP sarvasaṅgair (α text). Tṣ apāyajñair. d, SP, N ava for eva. SPα -tāryate, N -manyate.

(22) tat sarvathā yuddham (eva) na śreyaskaram (iti). kasmāt, jyāyasā virodho hastinā pādayuddham ivāi 'kāntavināśaya.

(23) meghavarṇa āha: (tāta, kathaya,) kiṁ niṣpannam. so 'bravīt: (bhadra,) saṁpradhāryatām etat. (uktaṁ ca:)

yā hi prāṇaparitṛyāgamūlyenā 'pi na labhyate
sā śrīr mantravidāṁ veśmany anāhūta 'pi dhāvati. 15.
krameṇa yaḥ śāstravido hitāiṣiṇaḥ
kriyāvibhāge suhṛdo na prcchati

16.

deśaṁ balaṁ kāryam upāyam āyuk
saṁcintya yaḥ prārabhate svakṛtyam
mahodadhiṁ nadya ivā 'bhipūrṇam
taṁ saṁpadaḥ satpuruṣaṁ bhajante. 17.

śūrāḥ sarvopadhāśuddhā buddhimanto vicakṣaṇāḥ
sahāyaḥ syur nṛpatvaṁ hi satsahāyanibandhanam. 18.

(22) T A207b text. SP 1197 tat sar° yu° niḥiddham. tathā cōktam. Sy A178 Meine Ansicht ist also dies: So lange es noch Mittel und Wege gibt, führen wir mit den Eulen nicht Krieg; denn wer mit dem Elefanten einen Fußkampf führt, kämpft mit seinem Todesschicksal. Ar as Sy. The comparison occurs in Kāuṭīliya p. 266 bottom (Ch. 7, § 3; Hertel, WZKM. 24.418). (23) T A208 text. Sy A179 Da sprach der König der Raben: Wenn wir nicht Krieg führen, was müssen wir dann tun? Der Rabe sprach: Wir müssen uns miteinander beraten, denn. Ar as Sy. Here T vs 18 and 19; also SP 18 (in this position in SPx and N). Vs 15=T 20 (not in a), SP 16, N 15; possibly confused in Pa with versions of our vs 12? In SP ed. this vs stands before our § 22, but SPx has our order. a, T yā prāṇaparitṛyā (mss. °taṁ, corr. R) dehamūlyenā°. SP °paritṛyāge (x text). c, SP, N nītividāṁ; T mss. mantravidā, em. Hertel. N veśma. d, N cañcalā api! Vs 16=T 21 (not in a), Sy 9, Ar (see Derenbourg, JCap, p. 167, n. 8). T has only the first half vs, and as I have been unable to find the vs elsewhere in Skt. literature, I cannot supply the missing half. Sy Zumal wenn er das Wort von einem Ratgeber und Helfer vernimmt, der nicht aus Habsucht oder Streberei oder Furcht vor den Freunden ihn umstimmt, sondern aus Überzeugung. Vs 17=T 22 (not in a), Sy 8, Ar (see Derenbourg's note, prec.). This vs is found in Vallabhadeva's Subhāṣitāvalī, ed. Peterson, No. 2913, from which I quote the first two pādas, which are missing in T. In pāda c Vallabhadeva reads ivātipūrṇam, in d saṁpaddhayaṣ taṁ pu° bha°. Sy (before the prec. vs; this may be the orig. order) Ein Herrscher, der sich zu beraten weiß und verständig, weise und einsichtig ist und dazu guten Rat erhält, dessen Glück erfährt Zuwachs, wie das Meer von den Flüssen, die in dasselbe einmünden, Zuwachs erfährt. Possibly our vs 21 should be in this place, as SP, N, have it, instead of below; it resembles the prec. vss. Vs 18=T

*riṣāṇasaṅghaṭṭasamutthitānala-
sphulingamālākulite 'pi dantinām
raṇe 'pi pītvā tu yaśāṁsi vidviṣāṁ
bhavaty avidvān na hi bhājanam śriyaḥ. 19.*

(24) *†tat sarvathā guṇavatsahāyaparigraho vijigīṣuṇām ekānta-
siddhaye. uktam ca:†*

*na vaśsamārgakramalakṣaṇaṁ guṇam
nirīkṣate nāi 'va vapur na cā 'gamam
ya eva śūraḥ susahāyavān naraḥ
tam eva lakṣmīś capalā 'pi sevate. 20.
guṇeṣv ādhārabhūteṣu phale kasyā 'sti saṁśayaḥ
nyastaś cā 'tmā satām vṛtte vibhūtiś ca na durlabhā. 21.
api kīrtiyartham āyānti nāśam sadyo 'timāninaḥ
na ce 'cchānty ayaśomiśram apy evā 'nantyam āyuṣaḥ. 22.
jayāyo 'tksipyatām pādo dakṣiṇaḥ kiṁ vicāryate
mūlaṁ hi prāhur ācāryā dīrghasūtratvam āpadām. 23.*

23, SP 20, N 18. a, SP sattvaparāḥ śu° (α sarve 'py [or, hy] upāyās ca; best ms. sarvopadāḥ śu°), N °dhāyuktām (read °tā), T °dhāyitvād. Here T vs 24, 25. Vs 19=T 26 (not in α), Sy 10, Ar. Sy Wer aber nicht weise und einsichtig ist [here next], dem bleibt auch großer Ruhm, den er im Kriege findet, nicht lange. (24) T A 209 text. SP 1204 ? (Before our vs 18 but after our vs 21; correspondence, if real, extremely remote; SPz omits) tadudbhavaṁ kim aparam ("What else has its origin therein?"). Sy, part of vs 10=our vs 19, und seine Berater nicht liebevoll und verständig behandelt.—A 180 Die Weisen haben gesagt. Ar as Sy. Here T vs 27 and 28. Vs 20=T 29, SP 21, N 19, Sy 11; not in Ar? a, N na sādhumārgaṁ cakalātmanāṁ guṇam; SPz na vaśsavṛttaśrutaśūcasadguṇān; SP ed. and T text, except T lālanā for lakṣ° and SP hitam for gu°. b, SPz avekṣate. SP, N śrīr na for nāiva. T ed. kāntim (em., α mss. kāntiḥ), but β cāgamam. c, SP rūḍhaḥ, α gūḍhaḥ, for śūraḥ. Tβ, SP, N susahāyavānś ca (om naraḥ; SPz, N, Tz v. l. sa for su; N adds tat). SPz capalā hi, N capalās ca, T asahāpi (β susahāpi). Sy Das Glück siebt nicht auf Abstammung, Name und Aussehen, sondern geht zu dem, der weise und strebsam ist und gute Helfer hat. Vs 21=T 30, SP 19, N 17. No real variants; N and SPz have some corruptions. The vs may have been placed above where SP and N have it. Vs 22=T 31 (not in α), Sy 13, Ar. c, T mss. cecchānti yaśo°; em. Hertel. But perhaps the mss. reading should be kept: "adulterated (debased) in respect to fame"? d, T mss. evānanyam, em. Hertel. Sy Es steht dem Stolzen [so by em.] besser an, ein kurzes Leben mit gutem Namen zu wünschen, als ein langes Leben mit Schande. Here T vs 32. Vs 23=T 33, Sy 14, Ar. a, Tβ jalāyo°. b, Tz vidhāryate, ms. z of β vidāryate. Sy Aber bei dem, was er tun muß, soll er ohne Sorglosigkeit verfahren, denn die Sorglosigkeit ist die Ursache aller Übel. Sy has almost reversed the orig.

śrutūpavidhāir etāir vā vṛthā kiṃ śukubhāṣitāiḥ
prājñas tvaṃ tyajyatāṃ mānaṃ yasya velā tad ucyatām. 24.
mantramūlāṃ hi vijayāṃ pravādanti maṇiṣiṇaḥ
mantrasya punar ātmā ca buddhiś (cā) 'yatanāṃ param. 25.
ṣaḍ eva khalu mantrasya drārāṇi tu narādhipa
viditāny eva te tāta kīrtayiṣyāmi kīrtiman. 26.
ātmānaṃ mantridūtaṃ ca channa(m) triṣavaṇakramam
ākāraṃ bruvate ṣaṣṭham etāvān mantraniścayaḥ. 27.
asaṅgrhītasya punar mantrasya śṛṇu yat phalam
ahīnaṃ dharmakāmābhyāṃ arthaṃ prāpnoti kevalam. 28.
atha vyavasitānujñā chedanāṃ saṃśayasya ca
anīsaṃ tasya ca jñānaṃ mantriṇāṃ trividhaṃ phalam. 29.

meaning. Ar better: JCap 169. 21—pigricia est causa omnis mali; KF 133. 18—we ought not to remain in a state of negligence or keep delaying or be guilty of remissness. Vs 24=T 34 (not in α), Sy 12a and b? Ar. Correspondence with Pa uncertain and, if real, shows the extent to which Pa can carry misunderstandings. Sy 12a (see under § 25) Du nun bist weise. 12b Das aber, was wir im Geheimen reden wollen, soll im Geheimen vor sich gehen, denn. Ar (for Sy 12b), KF 133. 22 And that which it behoves us to speak in secret should be concealed and hidden in the heart of the earth, and ought not to be heard except by four ears. Here T vs 35. Vs 25=T 36, SP 17, N 16, So 16ab, Sy 15, Ar. d, SP buddhir āy°, N buddher āy°. So mantrasādhyam idāṃ mantro mūlāṃ rājyasya cocyate. Sy Der Sieg der Herrscher ist an den Verstand, der Verstand an den Rat und der Rat speziell daran geknüpft, daß man jeweilen das Geheimnis vorsichtig bewahrt. Vs 26=T 37, Sy 16, Ar. c, Tṣ tāni for tāta. Sy Ein heimliches Wort wird von folgenden Sechis ausgeschwatzt. Vs 27=T 38, Sy 17, Ar. b, Tṣ channa-tri°. d, T v. l. etāvan. Sy vom (ursprünglichen) Inhaber des Geheimnisses oder vom Ratgeber oder vom Überbringer der Mitteilung oder von heimlichen Lauschern oder von einem Sklaven oder vom Augenschein. Vs 28=T 39 (not in α), Sy 18, Ar. Sy Wer auf ein Geheimnis sorgfältig achtet, der hat dadurch Vorteil. Ar more fully: KF 133. 32—that he overtakes his enemies, or that he is delivered from shame and confusion. Vs 29=T 40 (not in α), Sy 19 (part 2), Ar. a, T msa. according to Hertel atha vyavasatānuṣṇāḥ; he emends to āyavyayaṃ sadānuṣṇāḥ, rendering "Stets gemäßigte Einnahme und Ausgabe", which is not only a violent emendation, but gives a very improbable meaning ("moderate income" is not at all a desideratum, for a king or anyone else!). My emendation is textually very simple. In the Śāradā alphabet jñā and ṣṇa are quite similar, and (c)cha is hardly distinguishable from ścha. Sy 19 includes first what is obviously a diff. vs: [Der Herrscher, mag er noch so weise sein, ist wie ein leuchtendes Feuer; gibt man ihm Stoff, so strahlt es um so heller.] Dem Berater aber geziemt es, die Meinungsäußerungen des Herrschers wohl anzuhören und ihn über das, worüber er in Zweifel ist, zu einer festen Überzeugung zu

(25) †*tad yathā yo manthro visrambhaṇaṃ gacchati, tathā praya-*
titavyam. yat kāraṇam:†)

mithyā prāṇihito mantrāḥ prayoktāram asaṁśayaṃ
durīṣṭa iva vetālo nā 'nihatyo 'paśāmyati. 30.

ātmapakṣakṣayāyāi 'va parapakṣodayāya ca
mantradvāidham amātyānāṃ tan na syād iha bhūtaye. 31.
āyavyayāu yasya ca saṁvibhaktāu

channaś ca cāro nibhṛtaś ca mantrāḥ

na cā 'priyaṃ mantriṣu yo bravīti

sa sāgarāntāṃ pṛthivīm praśāsti. 32.

(26) †*tad evaṃ punar bravīmi: yuddham na śreya iti. saṁdhir*

bringen. (25) T A 210 text (not in α); visrambhaṇaṃ is Hertel's suggestion for mss. visraṁ**rvana; in WZKM. 25.2 Hertel further suggests 'yam for yo. It is barely possible that this is represented in Pa by the first sentence of Sy A 181 (Ar similarly; placed just after Sy vs 12a [see under our vs 24], which comes after Sy vs 11=our vs 20): Was ich mit dir zu reden habe, muß ich teils öffentlich, teils unter vier Augen sagen. Very uncertain. Vs 30=T 41, Sy 21 (after next), Ar. c, Tṣ ariṣṭa, but ms. z first hand text. Sy Gleich dem, der einen Dämon beschwört und gegen jemand losläßt; falls er ihn nicht mit der richtigen Formel loszulassen versteht, so wendet der sich gegen ihn und tötet ihn. Vs 31=T 42, Sy 20, Ar (?). Sy Wenn sie aber unter vier Augen heimlich verschiedener Meinung sind, so erwächst aus der Uneinigkeit des Betreffenden und seines Beraters den Feinden Vorteil und jenem Schaden.—I think a reflex of this found in OSp p. 158, bottom,—a sentence coming just before the prec. vs (as in Sy; this may in fact be the orig. order): Et cuando non fuere tal el consejador, es enemigo de aquel que le demanda consejo e de sí mismo. The other Ar versions are confused and I find no clear parallel in them. Here T vs 43, 44; also SP vs 22(=N 20) and 23(=N 31). Vs 32=T 45 (not in α), SP 24, N 22, Sy 22 (not equated in Schulthess or Hertel, but I think certain), Ar. a, N vittaṃ saṁyasya saṁvibhaktāṃ. SP su for ca. c, N cāpriyo. SP, N prāṇiṣu; T mss. z, r sukrīṣu; ms. R text. d, SP ed. printed saṁgarāṃ tām. SP sa śāsti (best ms. text). Sy Der Herrscher aber, dessen Geheimnis man sorgfältig hütet und kein Spion erfährt, von dem wendet sich das Glück nicht ab. Ar, OSp p. 159, top, Et cuando el rey toviere bien sus poridades, e se consejare con sus privados leales, e fuere temido de sus pueblos e muy caro en non saber ninguno su corazón, e que galardone bien al que le ficiere servicio, e que escarmiente al que ficiere mal, e que sea mesurado en su despena, con estas cosas le puede durar la merced que Dios le fixo. Here SP vs 25=N 23; also T vs 46, wrongly equated by Hertel with Ar, JCap 169. 1. (26) T nothing. SP 1219 text (α °aśreya iti. atha saṁdhiḥ kriyate. sa cāpy aśakyo 'rthaḥ saha°bandhinā[m]). So 15bcd kaḥ saṁdhir dūta eva kaḥ, śreṣṭhi vāiraṃ kākānām ulukāis tatra ko vrajet. Sy A 181.2 (just after passage quoted under § 25) Und nun, wo du mein Gutachten

apy aśakyo 'rthaḥ sahajavāirānubandhānām.† (27) †tad yadi mayā 'vāsyān mantrayitavyam, tad apanīyantām ete mantrimātravyapadeśakevalopajivinaḥ kathākuśalāḥ. na ca karaṇīyeṣv ātyayikeṣu śaṭkarmaṇi rahasyaṇi phalavad bhavati.† (28) tathā cā 'nuṣṭhite meghavarṇa āha: tāta, (†bālabhāvād anabhiñño 'smi; yathā bravīṣi, tathā karomi. tvadāyattaṇi hi sarvam idam.) tvam adhunā 'rthavādī jñānavijñānasāṅghaṇṇaḥ pīṭṭkrameṇa hitāiṣi.† (kiṁ tu kūtūhalam ucyatām:) katham (punar) asmākam ulūkāḥ saha vāiram (utpannam iti). (29) so 'bravīt: (bhadra,) vāgdoṣāt.

gefordert hast (cf. first sentence of § 27?), ist es, um es öffentlich zu sagen, dieses: Wie ich nicht den Krieg wünsche, ebensowenig wünsche ich, daß wir die Zahlung eines Tributes auf uns nehmen und uns demütigen. Ar as Sy. (27) T A 211 text (ed. with β aṣaṭkarmaṇi, we with α; ed. em. saphalaṇi for phalavad, so R, other mss. phalaṇi). SP 1164 (in middle of our § 21, q. v.) yady apy amī vidvāṇsāḥ paramaviśvāsabhūṭāḥ ca (α om), tathāpi mantro 'tvanibhṛtaṁ ucyate. (vs 5, not in N.) Āptaparamparayā mantro bhidyate. (vs 6=N 5). Then tathā cānuṣṭhite etc., see our § 21 and next. Sy "vs 23" and A 182 Eine geheime Angelegenheit soll man für sich behalten, oder wohl einmal einem oder zweien oder mehreren mitteilen, je nach Beschaffenheit der Angelegenheit. Aber in dieser unserer Sache mit den Eulen möchte ich nicht mehr als vier Ohren ins Geheimnis ziehen, deine und meine. Ar as Sy. (28) T A 212 evaṁ ca varṇite megha° āha: tāta, bāla° (β bālatvād) .. (β adds etad before ucyatām) .. ulūkāṇāṁ vāiram iti. SP 1171 tathā cānuṣṭhite (see under prec. and § 21); 1220 megha° āha: tāta, katham asmākam ulūkāḥ sahajavāiram (α saha vāiram) utpannam. So 16cd, 17 śrutvāitat kākarājas taṁ so 'bravīc cirajīvinam, vṛddhas tvaṁ vetasi cet taṁ me brūhi tvaṁ kena hetunā, kākolūkasya vāiritvaṁ mantrāṇi vakṣyaṣy atāḥ param. Kṣ 442(6)abc śrutveti vāyasapatir mantriṇaṁ cirajīvinam, papraccha kāraṇaṁ. Spl 59.12 evaṁ mantrivākyam ākarṇyātrāntare meghavarṇa āha: tāta, atha kiṁnimittam evaṁvidhaṁ prāṇāntikaṁ sadāiva vāyasolūkāṇāṁ vāiram. Pp 180.9 megha° āha: tāta, kiṁnimittam evaṁ prāṇāntakaraṇaṁ vāiraṇi vāyasolūkāṇāṁ. Sy A 183.1 Der König stimmte ihm zu und die beiden erhoben sich, begaben sich an einen versteckten Ort zur Sitzung und berieten zusammen. Der Rabenkönig sprach: Du hast mancherlei gesehen und gehört: aus welcher Ursache ist denn deines Wissens die Feindschaft der Eulen mit uns entstanden? Ar similarly. (29) T A 212 end, text (vākkṛtāt). SP 1220 text (om bhadra). So 18abc tac chrutvā kākarājaṁ taṁ cirajīvi jagāda saḥ, vāgdoṣo 'yaṁ. Kṣ 441(5)d, 442(6)cd, 443(7)abc śatravo vākkṛtena naḥ. — prajāḥ so 'py āha śrūyatām iti, mitrāṇi śatrutāḥ yānti śatravo yānti mitratām, vākkṛtenāiva. Spl 59.13 sa āha: vataḥ. Pp 180.9 sa āha: śrūyatām. Sy A 183.5 Der Rabe sprach: Wegen des Wortes eines Raben ist die Feindschaft der Eulen mit uns entstanden. Ar.

sucirāṃ hi caran nityaṃ grīṣme śasyam abuddhimān
dvīpicarmapratichanno vāgdoṣād rāsabho hataḥ. 33.

(30) so 'bravīt: kathāṃ cāi 'tat. cira(m)jīvy āha:

KATHĀ 1 (STORY 1: ASS IN PANTHER'S SKIN)

(31) asti kasyacid rajakasya(a vastranayan)ātibhārapīdayā gar-
dabho 'vasannaḥ. (32) rajakena cā ('sāu) poṣaṇabuddhinā dvīpi-

Vs 33=T 47, SP 26, N 24, Hp, Hm III. 9, Spl IV. 45, Pp IV. 43, So 18cd, Kṣ 443(7)cd. The vs and the following story are missing in Pa. On certain late versions containing the story, see my Introduction, Chapter II, footnote 28. I quote in what follows here certain of the readings of the ms. "E" (see l. c.), which used T. ab, Jn suguptaṃ rakṣyamāṇo 'pi darśayan dāruṇaṃ vapuḥ. b, N, Hp śreyaḥ, Hm kṣetre, for grīṣme. H śasyam, N śāśpam. c, Jn vyāghracarma°. SP, N, H parichanno. d, T, Jn vākkṛtād (Jn °te). N, H gardabho. So śrutā kiṃ na gardabhāḥkhyāyikā tvayā. Kṣ vāgdoṣāc chrūyate gardabho hataḥ. (30) T A 213 text (cirajīvy). SP 1223 rājāha: kathāṃ cāitat (α om ca). sa āha (α so 'bravīt). Others nothing. (31) T 116.2 text. SP 1224 asti kaś rajakasyātibhāravahanasamarthaḥ kharāḥ. H diff. (Hp 90.5, Hm 64.1 tasya gardabho 'tīvāhād [Hm °vāhanād] durbalo mumūṣur abhavat [Hm ivābhavat].) So 19ab kenāpi rajakenāitya gardabhāḥ puṣṭaye kṛśaḥ. Kṣ 444(8)b rajakena purā kharāḥ (and cf. d, durbalaḥ). Jn diff. (Spl 19.10, Pp 247.18 so 'pi ghṛāsābhāvād atidurbalaḥ [Pp °balatām gataḥ].) (32) T 116.2 sa evaṃ cintayām āsa: kaṣṭam, na śobhanam āpatitam. mama karmavyāghāto mūlyabhāṇīś (β mūla°) ca. adhunā kathāṃ karaṇīyam. athavāsty upāyaḥ. rūpakatrayeṇa dvīpicarma labhyate, tenāvachādyaḥam (β tenāch°) enaṃ rātrāu haritasasye (ms. "E", ZDMG. 56.317, °yeṣu) mokṣayiṣyāmi. tadbhakṣaṇād asaṃśayam (misprinted °śāyam) alpāir ahobhir ayaṃ balavān bhaviṣyati. SP 1224 rajakena poṣaṇa-buddhinā (α ca poṣyabud°) dvīpicarmaparichanno rātrāu parasasye prayuktaḥ. Hp 90.6, Hm 64.2 tatas tena rajakenāṣau vyāghracarmaṇā prachādyaṇya-saṃnidhānaśasyamādhye muktaḥ (Hm °raṇyasamāpe śasyakṣetre niyuktaḥ; Hp v. l. niyuktaḥ, prayuktaḥ). So 19cd (cf. b, puṣṭaye) parasasyeṣu mukto 'bhūd āchādya dvīpicarmaṇā. Kṣ 444(8)a, cd dvīpicarmāvanaddhāṅgo [here prec.], poṣāya para° grīṣme tyaktaḥ sa durbalaḥ (Ma. su-durlabhāḥ). Spl 19.10 atha tena rajo° kvāpi vyāghracarma prāptam. tatas cācintayat. aho śobhanam āpatitam. etac carma paridhāpya rāsabhaṃ rātrāu yāvāt (read yava-) kṣetreṣṭsrjāmi yena vyāghraṃ matvā samīpavartinaḥ kṣetrān na niṣkṣayanti. Pp 247.19 tena ca rajakenāṣavyāṃ bhramatā mṛtavayāghro dṛṣṭaḥ. cintitaṃ ca: aho śobhanam āpatitam. anena vyāghracarmaṇā prati-chādya rāsabhaṃ rātrāu yavakṣetreṣṭsrjāmi. te ca kṣetrapālā vyāghraṃ matvā na niṣkṣayiṣyanti.—The fairly close agreement of Bṛ with SP and H seems so indicate that the longer versions of T, Jn are expansions, tho this cannot be considered certain. SP-H and Bṛ are frequently abbreviated, to be sure, but their abbreviations are independent of each other; and here

carmaṇā parichādyā rātrāu parasasyeṣu muktaḥ. (33) sa ca yatheṣṭaṁ sasyabhakṣaṇaṁ karoti; na kaścid dvīpibuddhyā (tadantīkam upetya sasyebhyo) nivārayati. (34) atha (kadācit) kenōpi (kāṛṣikeṇa) sasyarakṣakeṇa sa dr̥ṣṭaḥ; dvīpy (ayaṁ naṣṭo 'smi) 'ti matvā (kubjībhūya dhūsara) kambalāveṣṭitatanur ṭudya-tadhanuṣpāṇikṭ (śanāḥ-śanāḥ) apakramitum ārabdhaḥ. (35) taṁ ca (dūre) dr̥ṣṭvā gardabhaḥ puṣṭāṅgo (jātabalo) gardabhi 'yam iti matvā (niṣkr̥ṣṭāyukḥ paraṁ vegam āsthāyo) 'pasarpitum (ārabdhaḥ. asāv api śighrataravego dhāvati. gardabhaś cāi 'vam acintayat: kadācid iyaṁ dvīpicarmavyavasthitaśariraṁ māṁ dr̥ṣṭvā 'nyathāi 'vā 'vagacchet. ato 'ham asyāḥ svāṁ prakṛtiṁ āsthāya vāsitenā manohlādanāṁ kariṣyāmi. iti) vāsītum ārab-

they seem to be interdependent. (33) T 116.6 tathā cānuṣṭhite bhakṣyamāṇeṣu sasyeṣu. SP 1225 sa ca yatheṣṭaṁ parasasye ramate. na kaścid vyāghrabuddhyā tadantīkam... Hp 90.7, Hm 64.3 tato dūrād vyāghrabuddhyā tam avalokya (Hm tr tam ava° vyā°) kṣetrapatayaḥ satvarāṁ palīyante. So 20ab sā tūni khādān dvīpīti janāis trāsān na vāritāḥ. Kṣ cf. next. Spl 10.14, Pp 247.22 tathānuṣṭhite rāsabho rātrāu (Pp om) yathecchayā (Pp °cham) yavabhakṣaṇaṁ karoti. rātrīṣeṣe 'pi bhūyo rajakaḥ (Pp pratyūṣe rajako bhūyo 'pi) svāśrayaṁ nayati. evaṁ gacchati kālāna (Pp evaṁ ca gacchati kālā) sa rāsabhaḥ (Pp om) pīvaratanur jātaḥ (Pp pīnatanuḥ saṁ-jātaḥ), kṛcchrād bandhanaṁ (Pp °na-sthānam) api niyate. (34) T 116.7 kāṛṣikaḥ svakṣetrapī rakṣitum ārabdhaḥ. kad° ca kṣetramadhyenāyātāḥ sa (ś saṁ) dr̥ṣṭaḥ...matvādrakambalam upari dattivodyatadhanuṣpāṇikḥ... (ed. "krāmītum, most mss. text) SP 1226 atha kenōpi sasya° dhūsarakambalatanutrāṇena dhanuḥ sajjikṛtya hantukāmena sthitam. Hp 90.8, Hm 64.5 atha (Hm athāḥkadā) kenōpi sasya° dhūsarakambalakṛtatanutrāṇena (Hm dhūṣa°) dhanuḥ (Hm adds kāṇḍam) sajjikṛtyānatakāyēnāḥikānte sthitam. So 20cd, 21 ekena dadṛṣe jātu kāṛṣikeṇa (B. kāṛṣa°) dhanurbhṛtā, sa taṁ dvīpīti manvā-naḥ kubjī° bhayānataḥ, kambalā° gantuḥ pravavṛte tataḥ. Kṣ 445(9) sasya-goptātha taṁ dr̥ṣṭvā cakito dvīpirūpiṇam, dudrāva channakodaṇḍaḥ (SP. v. l. and Ma. ms. grasta-ko°, Ma. em. to nyasta-ko°) kambalachannavigrahaḥ. (35) T 116.9 atha gardabhaḥ taṁ dr̥ṣṭvā gardabhiyam iti niṣkr̥ṣṭāyukḥ... (ms. ayaṁ for 2d iyaṁ, corr. R; β tr dr̥ṣṭvā māṁ; ed. em. 'nyatrāiva for mss. 'nyathāiva, which must/ be kept; ms. "E," which borrows this story from T, has also 'nyathā, wrongly emended by Hertel to °dā, ZDMG. 56.317). SP 1227 taṁ ca dūre dr̥ṣṭvā jātasmarāḥ (α jātabalaḥ) kharo rāsabhiyam iti matvā śabdam kurvāṇo 'dhāvāt tasyābhīmukham (α om tasyā°). Hp 90.9, Hm 64.6 taṁ ca dūrād (Hp cādūre, v. l. ca dūre) dr̥ṣṭvā (Hp adds sa, v. l. om) gardabhaḥ puṣṭāṅgo (cf. Jn under § 33) jātabalo (Hm yatheṣṭasasya-bhakṣaṇa-jāt°) gardabhiyam iti jātvā (Hm matvocāḥ) śabdam kurvāṇas tadabhimukhaṁ dhāvataḥ. So 22 taṁ ca dr̥ṣṭvā tathāyāntaṁ kharo 'yam iti cintayan, kharas taṁ svarutenocchir vyāharat sasyapoṣitaḥ. Kṣ 446, 447(10,11)

dhaḥ. (36) tac (ca) śrutvā sasyarakṣakeṇa (śabdād) gardabho 'yam iti matvā (pratiniṣṛtyā) 'sav iṣuṇā vyāpāditāḥ.

(End of Story 1)

(37) ato 'hañ bravīmi: suciram hi caran nityam iti. (38) evam asmākam (api) vāgdoṣād ulūkaiḥ sāha vāiram utpannam (iti. meghavarṇa āha: katham etat. so 'kathayat).

KATHĀ 2 (STORY 2: BIRDS ELECT KING)

(39) *asti, arājake sarvapakṣiṇāṁ sambhūya cittam utpannam: katamañ rājānañ pakṣiṇāṁ abhiṣīcāma iti. tatas teṣāṁ matam*

sasyapuṣṭaśarīro 'tha tañ matvā gardabbīṇ kharāḥ, uddanḍamehano 'dhāvad atyuttālakhuradvayaḥ, māñ dvīpinañ jñāsyatiti (Ma. °siti) tañ manoharayā girā, ghaṭayann (Ma. em. ghaṭi°) iva saṁmatto 'vadat sīmocitañ kharāḥ. Spl 19.16, Pp 248.3 (cf. also § 33) athānyasminn ahani rāsabho (Spl sa madoddhato) durastharāsabhīśabdāñ (Spl durād rā°) śṛṇvañs tūrasvareṇa (Pp aśṛnot. tacchravaṇamātreṇāiva svayañ) śabdāyitum ārabdhāḥ. (36) T 116.13 tac ca śrutvā rakṣipuruṣaḥ sunipuṇaṁ sādhayitvā (ms. "E" sōdhayitvā) gardabho 'yam iti pratiniṣṛtya tañ iṣuṇābhyahanat. tatsamayam evāñu pañcatvam āgamat. SP 1228 sasyarakṣakeṇapi (α om api) śabdād gardabha (α °bho 'yam) iti matvā vyāpāditāḥ. Hp 90.11, Hm 64.9 (Hp tatas tena) rakṣakeṇa (Hm, and Hp v. l. śasya-ra°; Hm adds citkārāśabdāñ niścitya) gardabho 'yam iti (Hp adds śabdāñ niścitya) hlāyā (Hm °yāiva) vyāpāditāḥ. So 23abc tac chrutvā gardabhañ matvā tañ upetya sa kārṣikāḥ (B. °akāḥ), avadhīḥ charaghātēna. Kṣ 448(12)ab gardabhañ ca girā jñātvā jaghāna sa dhanurdharaḥ. Spl 19.18 atra te kṣetrapā rāsabho 'yañ vyāghracarmaspraticanna iti matvā lakuṭapāṣṇaśaraprahāñis tañ vyāpāditavantaḥ. Pp 248.4 atha tñiḥ kṣetrapāñiḥ, rāsabho 'yañ praticannāḥ, iti jñātvā laguṭapāṣṇaśaraprahāñir vyāpāditāḥ. (37) T A 214, SP 1230, Spl 19.20, Pp 248.7 text (Spl repeats entire vs). So 23d kṛtavāirañ svayā girā. Kṣ 448(12)cd vāgdoṣeṇeti nihato gardabho buddhilāghavāt. (38) T A 214 tac cūkhyānam avadhārya meghavarṇa āha: katham vākkṛtād asmākam ulūkaiḥ sāha vāiram utpannam iti. so 'kathayat. SP 1230 evaṁ bhavatām api vāgdoṣād vāirañ jātām. tathā hi. So 24ab evaṁ vāgdoṣato 'smākam ulūkaiḥ sāha vāiritā. Others nothing except Pa under §§ 28 and 29; Pa probably fuses those §§ with this; Pa adds, Sy A 184 Der König sprach: Was ist das für eine Geschichte? Der Rabe sprach. Ar. (39) T 117.1 text (om sambhūya). SP 1232 yadā (α ekadā) pakṣiṇāṁ rājyavibhrame rājyābhiṣekārthañ sarvapakṣibhir mantrayitvolūkāḥ sañpradhāritas. So 24cd, 25abc pūrvāñ hy arājakā āsan kadācid api pakṣiṇāḥ, te sambhūyārabhante sma pakṣirājyābhiṣecanam, sarve kartum ulūkasya. Kṣ 449(13)ab ulūkañ pakṣiṇāṁ (Ma. em. °pāñ) rājye vihañgāñ kartum udyatāñ. (In d, purā.) Jñ expanded and diff., but including Spl 59.14, Pp 180.12 kadācit (Pp adds pūrvāñ)—pakṣiṇāñiḥ (Spl pakṣiṇāḥ) sametya (Spl adds sōdvegāñ) mantrayitum ārabdhām (Spl °dhāḥ).

utpannam: ulūko 'bhiṣicyatām iti. (40) tasya (yathāvidhi) sarvābhiṣek(ocitadravy)asaṁbhāraṁ kṛtvā chattracāmar(avyajana-siṁhāsanabhadrapūṭhakaśāumavāsonandyaṁvart)ādinā 'bhiṣekāḥ prārābhāḥ. (41) atha nabhasā vrajan kākāḥ samāyātaḥ. te tu taṁ dr̥ṣṭvā stumbhitābhiṣekāḥ: avāśyam ayam api samudāye 'bhyantarikartavyaḥ. (yat kāraṇam, mahad idam pāṛthivaṁ rājakāryam.) pr̥ṣṭas cā 'sāv āgataḥ: (bhadrā, kim tavā 'py etad abhirucitam, prajāpūlatvaṁ divāndhasye 'ti.) (42) (athā) 'sāv āha: kim anye pakṣiṇa utsādam gatāḥ, haṁsakāraṇḍacakravāka-kṛdūñcamayūrakokilāhāritajivajivakādayaḥ, yenā 'yam aprasan-nadr̥ṣṭir ulūko rājye 'bhiṣicyate. api ca:

Sy 94.11 Es war einmal eine Zeit, da hatten die Vögel keinen König. Da versammelten sich alle Vögel außer den Raben auf einem Platz, um einen König zu wählen, und sie beschlossen, die Eule zur Königswürde zu erwählen. Ar. (40) T 117.2 text (om sarva before abhiṣek°). SP 1233 tataḥ sarvābhiṣekasambhārapūṭhābhiṣekasamaye (α om pūṭhābhiṣeka). So 25 d dhukitachattracāmaram. Spl 60.6 tad āniyantāṁ nṛpābhiṣekasambhāraṁ saṁbhārāṁ iti. (Follows enumeration of articles, mentioning, of those named in the text, only siṁhāsana.) Pq 181.5 tad āniyatāṁ nṛpābhiṣekocitāḥ samastavastusambhārasārāḥ. (Enumeration as in Spl.) (41) T 117.4 atha nabhasā vrajantam avijñātānāmānāṁ pakṣiṇam apakṣyam. te tu... SP 1233 vṛddhākāḥ samāyātaḥ (α samānītaḥ or °niya): sa cāpi sarvāir mantrakaraṇe vṛddhapakṣibhiḥ pr̥ṣṭaḥ. So 26ab tāvac ca gaganāyātas tad dr̥ṣṭvā vīyaso. Kṣ 449(13)cd dr̥ṣṭvā vaṁsakaraḥ kākāḥ purā. Spl 60.12 tāvat kuto 'pi vīyasaḥ samāyātaḥ. (Then insertion.) atha te pakṣiṇas taṁ dr̥ṣṭvā mithaḥ procuḥ: pakṣiṇāṁ madhye vīyasaḥ caturāḥ śṛutyate. (va) tad asyāpi vacanaṁ grāhyam. (Then vs, and prose insertion) te procuḥ: bho nāsti kaścid vihaṁgūnāṁ rājā. tad asyolūkasya vihaṁgarājābhiṣeko nirūpitaḥ tiṣṭhati samastapakṣibhiḥ. tat tvam api mataṁ dehi. prastāve samāgato 'si. Pq 181.15, essentially as Spl. Sy 94.14 In dem Augenblick ließ sich ein Rabe blicken, und da sprachen die Vögel: Wir wollen warten, bis der Rabe gekommen ist, und auch ihn fragen. Und als der Rabe gekommen war, fragten sie ihn. Ar (KF represents the birds as saying that the crow is wise, cf. Jn; but JCap, OSp lack this). (42) T 117.8 text (ed. with α om atha). SP 1234 sa āha: katham bhavadbhīr divāndhasyaśadr̥śasya virūpasyāvya-pa-deśyasyāpy (cf. § 43) asya rājyam abhyupagamyate. So 26bcd, 27 'bravit, re muḍhāḥ santi no haṁsakokilādyā na kim khagāḥ, yena kṛtadr̥śaṁ pūṣam imam apriyadarśanam, abhiṣicatha rājye 'smin dhig ulukam amaṅgalam. Kṣ 449d, 450(13d, 14) provāca duḥkhiṭaḥ, amaṅgalo divāndhas ca yatrolūkāḥ kṣetīśvaraḥ, kā tatra kuśale vārttā svasti gacchāmy ahaṁ diśaḥ. Spl 61.1, Pq 182.7 athāśu (Spl adds kākā) vihasyāha (Pq °ya prāha): aho (Pq bhoḥ) na yuktam etad yaṁ (Pq om) haṁsamayūrakokilacakoracakravākāḥkṛtāsār-asādiṣu (Spl mayūralaṁsakokilacakravākāśukāḥkṛtā° pakṣi-)pradhāneṣu vidya-

vakranāsaṁ sujīhmākṣaṁ krūram apriyadarśanam
 akruddhasya mukhaṁ pāpaṁ kruddhaḥ kiṁ nu kariṣyati. 34.
 svabhāvarāudram atyugraṁ kṣudram apriyavādinam
 ulūkam abhiṣicye 'maṁ kathaṁ rakṣā bhaviṣyati. 35.
 (43) so 'yaṁ dr̥ṣṭadigdāhaṁ karoty avyapadeśakṣamaś ca. uk-
 taṁ ca:

vyapadeśe 'pi siddhiḥ syād aśaktaś ca narādhipaḥ
 śaśino vyapadeśena vasanti śaśakāḥ sukham. 36.

māneṣu divāndhasyāśya (Pā tr asya divā°) karālavaktrasyābhiṣekaḥ (Pā
 karālavadanasya yad abhi°) kriyate. tan na (Spl tan nāitan) mama matam.
 yataḥ. Sy 94.18 Und der Rabe sprach: Selbst wenn Šimūr nicht auf der
 Welt wäre, und Pfauen, Gänse, Kraniche, Strandläufer und wer sie sonst
 noch sind, untergegangen wären, so wäre die Eule nicht zur Königswürde
 geschaffen, denn. (See following vs; Sy fuses part of this prose with the
 next two vs.) Ar as Sy. Vs 34=T 48, Spl 78, Pā 68; cf. Bṛ under
 prec., Sy 24, Ar. a, Spl °nāśaś ca karkākṣo. b, Spl rāudraś cāpriyadarśanaḥ.
 c, Spl akruddho 'yaṁ divāndhaḥ syāt, Pā akruddhasyedr̥ṣaṁ vaktraṁ.
 d, Spl kruddhaḥ kidrg bhaviṣyati. Pā bhavet kruddhasya kidr̥sam. Sy Sie
 sieht häßlich aus, hat einen bösen Charakter, ist böse gesinnt, jähzornig
 und unbarmherzig und kann nicht einmal bei Tage sehen (divāndha, cf.
 Spl version of c?), und wegen ihres Jähzorns und ihrer bösen Haltung
 kann sich niemand ihr nähern und einen Auftrag von ihr entgegennehmen.
 Ar similarly. Pa fuses this and the next vs with the last part of the prec.
 prose. Vs 35=T 49, SP 27 (not in N), Spl 79, Pā 69; Bṛ, Pa cf.
 under prec. and § 42. b, Jn (and v. l. of SPa) krūram. Spl and SPa
 apriyadarśanam. c, T abhiṣīcādhvaṁ, Jn nṛpatiṁ kṛtvā, SP text (α °śicyāiva).
 d, Jn kṣa nu (Spl naḥ) siddhir bha°, T na vaḥ śreyo bha°. (43) T 117.15
 text, exactly as mss., except that α reads apadeśakṣamaś; we with β. Hertel
 completely misunderstands the passage (see note in his translation) and
 emends so 'yaṁ to moghaṁ, dr̥ṣṭa° to dr̥ṣṭi°, and reads apadeśa° with α.
 SP cf. under § 42. Spl 61.15, Pā 182.21 tat tasya nāmnāpi (Pā tasyāiva
 nāmnā; tasya refers to Garuḍa) yuyam pareṣām agamyāḥ (Spl adds bhavi-
 syatha). uktaṁ ca (Pā adds yataḥ). See So and Kṣ, especially So, under
 next vs; So has clearly been influenst by this passage. Perhaps something
 of the sort was found in Pa; JCap 171.6 Expedit enim magis vobis alterius
 stulticia quam illius sapientia. Vs 36=T 50, SP 28, N 25, Hp, Hm III.13,
 Spl 82, Pā 72, So 28ab, Kṣ 451(15), Sy 25, Ar. ab Jn vyapadeśena
 mahatām siddhiḥ samprāpyate (Spl samjāyate) parā. a, SP °deśena for °pi.
 b, T ed. cen, but mss. except R ca, which need not be changed. SP, N, H
 atisakte (SP asaty api) narādhipa. d, T mss. na santi, Hertel em. to text
 (with Jn). SP, N, H śaśakāḥ (SP °aḥ) sukham āsate (SP edhate). So rājā
 prabhāvavān kāryo yasya nāmnāiva siddhikṛt. Kṣ prasiddho hi mahināthaḥ
 kāryaḥ sarvasukhāvahaḥ, prasiddhyāśaśino (Ma. em. °śaśino) nāma śaśakāḥ
 sukhabhājinaḥ (Ma. °bhājinaḥ). Sy Mag ein König auch beschränkten Ver-

(44) pakṣiṇa ūcuḥ: katham (cāi) 'tat. kaka āha:

KATHĀ 3 (STORY 3: ELEPHANT, HARES AND MOON)

(45) (asti,) kadācid dvādaśavārṣiky anāvṛṣṭir āpatitā. (46) tayā (ca) tadāgahradapalvalasarāṇsi śoṣam upāgatāni, sarvasattvānām (trṣṇāntānām) mahad vyasanam utpannam, viśeṣeṇa tu dantīnām. (47) atha caturdanto nāma hastirājāḥ (so) 'nyāir gajāir vijñā-pitāḥ: (48) deva, pipāsākulālā kalabhālā kecin mṛtāvasthāḥ santi, (mṛtās cā 'pare.) tac cintyatām kaścit pipāsāpanayanāyo 'payāḥ.

standes sein, so läßt sich mit ihm doch ganz gut leben, sofern seine Nächsten ihm die Geschäfte führen: wie es heißt, daß ein Hase durch ein angeblich im Namen seines Herrn gesprochenes Wort allen Hasen Freude und Jubel bereitete. (44) T 117.18 atah śeṣāḥ patatriga āhuḥ: katham cūtat. so 'bravit. SP 1240 text (α om ca). So 28cd tathā ca śṛṇuṭrāṅkikāḥ (B. 'āitāḥ) katham vo varṇayāmy aham. Spl 61.21 ta ūcuḥ: katham etat. sa āha. Pp 183.4 pakṣiṇaḥ prēchanti: katham etat. vāyasaḥ kathayati. Sy p. 94

bottom: Die Vögel sprachen: Was ist das für eine Geschichte? Und der Rabe sprach. Ar. (45) T 117.19 text. SP 1241 kadācid dvādaśavārṣikyām anāvṛṣṭyām. Hp 91.18, Hm 65.12 kadācid varṣāsv api. (Hm tr api var°) vrṣṭer abhāvāt. So 30ab tatrāvagrahaśuṣke 'nyanipāne. Kṣ 452(16)ab anāvṛṣṭi-hate kāle purā dvādaśavārṣike. Spl 62.1 tatra kadācin mahaty anāvṛṣṭiḥ saṁ-jñā prabhlutavarṣāṇi yāvat. Pp 183.8 atha kadācid dvādaśavārṣiky avṛṣṭiḥ saṁ-jñā. Sy 95.3 In einem gewissen Lande hatte es mehrere Jahre nicht

geregnet. Ar. (46) T 117.19 tasyām ca sarva° mahad... (ś ca for tu). SP 1241 trṣṇārto. Hp 91.18, Hm 65.13 trṣṇārto. So, cf. prec. Kṣ 452(16)c kṣutkrṣāir. Spl 62.2, Pp 183.8 tayā (Pp yayā) tadāga° śoṣam upag° (Pp upag°). Sy 95.4 und Saat, Gras und Kraut waren spärlich, sogar die Flüsse und Quellen waren versiegt, und alle Tiere, vor allem die Elefanten, kamen in große Not. Ar as Sy. (47) T 118.1 atha caturdaśano nāma

hasti° so 'nyāir (ś and P of α sāṅyāir for so 'nyāir) hastipatibhir (ś hastiyūthapa°) vijñā°. SP 1241, Hp 91.18, Hm 65.13 gajayūtho yūtha-patim āha. So 30bc gajayūthapaḥ, caturdantābhlidhāno. Kṣ 452(16)cd vijñāptaḥ kṣutkrṣāir (cf. prec.) nāgāḥ caturdantādhīpo dvipaḥ. Spl 61.22, Pp 183.6 (beginning of story) asti (Pp om) kasminścid vane (Pp va-noddeśe) caturdanto nāma mahāgajo yūthādhipaḥ (Pp nāma hastirājo 'nekagajāḥ parivṛtaḥ) prativasati sma. (At this place) Spl 62.2, Pp 183.9 atha śāḥ samastagajāḥ sa gajarājāḥ (Pp yūthādhipatīḥ) proktaḥ. Sy 95.6 So traten sie vor den König und sprachen zu ihm. Ar. (48) T

118.2 paritrāyasvāsmān vāritarpaneneti. so 'bravit: upalabhyatām, kutra sthāne hy udakam, tatrāham udakena yuṣmān vitṛṣṇān karomi. SP 1241, Hp 91.18, Hm 65.14 nātha, ko 'bhyupāyo (Hp 'sty upāyo) 'smākam (Hm adds jīvanāya).—Here SP vs 29 (not in N): asty atra kṣudrajantunāḥ nimaj-janasaham payāḥ, tivrāśukarakhinnānāḥ kariṣṇā tu sudurlabham. H has

prose similar to this vs: asty atra (Hm nāsti) kṣud° nimajjanasthānam, vāyāḥ

(49) tato yūthapatinā 'ṣṭāsv (api) dikṣu vegavanto dhāvanta udakānveṣaṇāya preṣitāḥ. (50) tatra cāi 'kenā 'gatya kathitam: (deva,) nā 'tidāre (vimala)jalasāmpūrṇaṁ vyomāikadeśam iva mahac candrasaro nāma saras tiṣṭhati. (51) hastirājaś ca (tathāi 'va) sarvān grhītvā (satvaram) saharṣaṁ prāptas tat saraḥ. (52) avataradbhiś ca tāiḥ (samantād asukhāvatāre tasmin)

ca nimajjanasthānābhāvān mṛtārṇā iva, kiñ kurmaḥ kva yāmaḥ (Hp °nimaj-janābhāvād andhā iva kva yāmaḥ kiñ kurmaḥ). Kṣ 453(17)ab vinaṣṭā eva kālē 'smin payaso virahād vāyam. Spl 62. 3 deva, pipāsākulāḥ gajakalabhā mṛtaprāyā apare mṛtās ca. tad anviṣyatām kaścij jalāśayo yatra jalapānena svasthatām vrajanti. Pp 183. 10 text. Sy 95. 7 Wir haben kein Kraut und Gras, ja nicht einmal Wasser, darum suche für uns Mittel und Wege, daß wir nicht vor Durst sterben. Ar, first part as Sy; for "darum" etc., JCap 171. 20 nunc, si videtur tibi bonum, eamus et queramus locum meliorem isto, quoniam in hoc vivere non possumus. OSp and KF seem to omit the entire passage. (49) T 118. 4 yato 'ṣṭāsu dikṣu preritā (β preṣitāḥ) udakā° vega°. SP 1245 tato yūtha° vega° dhāv° (α inserts nitarām) pratidiśam udakā° (α om) pre°. Kṣ 453(17)cd ity uktvā draṣṭum agamann udakaṁ nikhilām mahim. Spl cf. prec. and next. Pp 183. 12 tatas tenāṣṭāsv api dikṣudakā° vegacandānucarāḥ pre°. Sy 95. 9 Da schickte der König nach allen Richtungen aus, zu sehen, wo es Wasser gebe. Ar. (50) T 118. 5 tatrānupūrva-(α °vam) dikekribhir upalabdham candrasaro nāma vimala° kiñ bahunā vyomāikadeśaparimāṇam. āvedite ca tasmin. SP 1245 tatra... nātidure vyomāika°... nāma (α adds saras) ti°. Hp 91. 20, Hm 66. 2 tato hastirājo nātiduram gatvā nirmalam hradam darśitavān. So 29ab asti candrasaro nāma mahad bhūrijalam saraḥ (this is beginning of story in So). Kṣ 454(18)ab, d tatas candrasaro jñātvā jalapūrṇam [here next] mṛpālavalayākulam (Ma. ms. reported as mṛgāla°, em. to mattālivalayākulāḥ). Spl 62. 5 tatas ciraṁ dhyātvā tenābhīhitam: asti mahān hrado vivikte pradeśe sthālamadhyagataḥ pātālagangājālena sadāiva pūrṇaḥ. tat tatra gamyatām iti. Pp 183. 13 atha ye pūrvadigbhāge gatāḥ, tāir upalabdham (then insertion, description of pond)—vimalajalasāmpūrṇam—kiñ bahunā, vyomāikadeśaparimāṇam candra° nāma saraḥ. Sy 95. 10 Und es kam ein Elefant und sprach zu ihm: Es ist eine große Quelle an dem und dem Ort, die heißt Māhchānī (Persian word, = "moon-lake"), und ebenda ist auch Gras. Ar, JCap 171. 23, at end: et est locus bonus aquarum et herbarum et [sunt ibi nobis] bona pascua. (51) T 118. 6 hastirājena prāpitāḥ (ms. °taḥ or °tam) tatsaro (ed. puts tatsaro with next; read prāpitās, or °tam, tatsaraḥ). SP 1247 hasti°... saharṣam calitāḥ. H cf. prec. So 30cd 'mbhaḥ pātum āgāt kadācana. Kṣ 454(18)bc tathā dvipaḥ, samhr̥ṣṭo 'vatatārāsu (so Ma., ms. °vātāt°; ŚP. vātātārāsu). Spl 62. 7 tathā-nuṣṭhite pañcarātram upasarpadbhiḥ samāsāditas tāiḥ sa hradāḥ. Pp 184. 1 atha tac chrutvā caturdaśanas tāiḥ saha krameṇa prāptas candrasaraḥ. Sy 95. 13 Da machte sich der König mit allen Elefanten auf und sie gingen zu jener Quelle. Ar (OSp and KF add "to drink water from it"). (52) T 118. 7 'vataradbhiś... asukhāvatāre sarasi pūrvak° tasmiñ chasāḥ...

sarastire pūrvakṛtāvāsāḥ śās(ak)āḥ sampiṣṭaśirogrīvā bahavaḥ
kṛtāḥ. (53) atha pītva 'vagāhya gate tasmin gajayūthe, (54)
hataśeṣāḥ śās(ak)āḥ sampradhārayitum ārabdhāḥ. atha śīlimukho
nāma śās(ak)arāja āha: adhunā kim karaṇīyam. (vinaṣṭam as-
matkulam.) dr̥ṣṭamārgāir ebhiḥ punar iha 'vaśyam āgantavyam.
tad (yāvad eta iha nā 'gacchanti, tāvad) upāyaś cintyatām (iti).

SP 1247 gacchatā mahatā gajayūthena (α om gaja) sarastire vitatapadapātena
śāsakāś cūṇṇikṛtāḥ. Hp 91.21, Hm 66.3 (Hm begins tato dīneṣu gacchatsu)
tattīrasthitaśāsakāś ca gajapādāḥatibhiḥ cūṇṇikṛtāḥ (Hm diff.). So 31 tasya
yūthena śāsakā gāhamānena tatra te, śīlimukhasya bahavaḥ śāsarājasya cū-
ṇṇitāḥ. Kṣ 455(19)ab tatropakaṇṭhe śāsakān gajendracaraṇāir hatān. Spl 62.8
tasya ca hradasya samantāc chāsakabilā asamkhyāḥ sukomalabhūmāu tiṣṭhanti.
te 'pi samastāir api tāir gajāir itas tato bhramadbhiḥ paribhagnāḥ, bahavaḥ
śāsakā bhagnapādāśirogrīvā vihitāḥ kecin mṛtāḥ kecij jivaśeṣā jātāḥ.
Pp 184.2 avataradbhiḥ... sukhāvatāre sarasī tattatāpūrvakṛtālayāḥ sampi-
ṣṭaśirogrīvākaracaraṇāḥ sahasraśāḥ śāsakāḥ kṛtāḥ. Sy 95.14 Rings um die
Quelle herum aber befanden sich Hasenbaue, und als die Elefanten dort
anlangten und zur Tränke gingen, zertraten sie die Hasenbaue, so daß die
meisten in ihren Löchern unkamen. Ar. (53) T 118.8 kṛtāvagāho dvi-
radapatir apayāntā ca tasmāt sarasāḥ. So 32ab tato gajapatāu tasmin gate.
Spl 62.8 (before prec.) tatra svecchayā jalam avagāhyāstamanavelāyāḥ
niṣkrāntāḥ.—At this place, 62.12 atha gate tasmin gajayūthe. Pp 184.4
pītāvagāhya ca payaḥ saparivāra eva dviradapatir apakramya svavanaga-
hanam anupraviveśa. Sy 95.17 Nachdem jene Wasser getrunken und sich
entfernt hatten. Not in Ar? (not in JCap, OSp, KF, Wolff). (54) T 118.9
atha hata° śāsāḥ sampra° āra°. adhunā kim kara°. dr̥ṣṭa°... (β om iti).
SP 1248 anantaram śīlimukho nāma śāsakarājāḥ sarvān amātyān āhuya
(α gṛhītvā) mantrayām āsa. rājāḥ: gajayūthena cānyatra pāṇīyābhāvād
evātra cāgantavyam. tena cāgacchatā bahutvān meghavad diśo vyāpyāgan-
tavyam (α vyāpyante). tataḥ prasārābhāvād (α prasār°) vinaṣṭam asmatkulam.
Hp 92.1, Hm 66.4 anantaram śīlimukho nāma (Hp °mukhanāmā) śāsakaś
cintayām āsa: anena gajayūthena pipṣākulitena pratyaham atrāgantavyam.
ato vinaṣṭam (Hm vinaśyaty) asmatkulam. So [29cd śīlimukhāḥkhyas tattīre
'py uvāsa śāsakeśvaraḥ.] 32bcd, 33 so 'tra śīlimukhaḥ, duḥkḥito vijayaḥ
nāma śāsam prāhīnyasamnidhāu, labdhāśvādō gajendro 'yam punaḥ punar
ihāṣiyati, niḥśeṣāṣiyaty asmānś ca tad upāyo 'tra cintyatām. Kṣ 455(19)c
dr̥ṣṭvā śāsapatir. Spl 62.12 śāsakāḥ sodvegā gajapādakṣuṇṇasamāhvāṣāḥ [then
expansion]—sametya mītho mantram cakruḥ: aho vinaṣṭā vāyam. nityam
evāntaḥ gajayūtham āgamiṣyati yato nānyatra jalam asti. tat sarveṣāṃ nāśō
bhaviṣyati. (vs 83=our vs 43.) tac cintyatām kaścid upāyaḥ. Pp 184.5 atha
te hataśeṣāḥ śāsakāḥ param samprabhāram cakruḥ. kim adhunāsmābhiḥ kar-
tavyam. dr̥ṣṭamārgāḥ pratyaham amī samāgamiṣyanti. yāvāc ca punar iha
nāyānti, tāvan nivāraṇopāyaś cintyastām. Sy 95.18 kamen die Überlebenden
Hasen zum Hasenkönig und sprachen: Die Elefanten haben viele von uns

(55) *atha tatra bahuvṛttāntadarśi vijayo nāma śas(ak)as tān āha: śakyam etat; na punar yathe 'hā 'gamiṣyanti te, iyaṁ me pratijñā. kiṁ tu mama karmasākṣiṇaḥ kevalaṁ prasādaḥ kriyātām. iti.* (56) *tac chrutvā śilimukhaḥ (saharṣam idam) āha: bhadra, avaśyam etad eva. yat kārṇam:*

nṛtīśāstrārthatattvajño desakālavibhāgavit

vijayaḥ preṣyate yatra tatra siddhir anuttamā. 37.

hitavaktā mitavaktā saṁskṛtavaktā na cā 'pi bahuvaktā arthān vimṛśya vaktā sa hi vaktā sarvakāryakaraḥ. 38.

(57) *†bhavato buddhiprāgalbhyam upalabhya mama dūrasthasyā 'pi śaktitrayaṁ hastino jñāsyanti. yataḥ:†*

getötet; darum suche für uns Mittel und Wege. Denn die Elefanten kennen jetzt den Weg zur Tränke. Ar (all versions add a sentence like this, JCap 172. 10 Respondens rex dixit eis: Veniant ad me omnes sapientes corde ut videam consilium vestrum). (55) T 118. 11 *atha tatra vij° nāma śasas...* (β om *yathā*). SP 1251 *atrāntare* (α *tatr°*) *bahu°...* śasakas tam āha: śakyam evedam. mayā cātra gajayūthaḥ punar nāyāti. (α diff.) Hp 92.3, Hm 66.6 *tato vij° nāma vṛddhaśasako 'vadat: mā viśidata, mayātra prati-kāraḥ* (Hp *atra prat° mayā*) *kartavyaḥ*. So cf. prec., 32cd. Kṣ cf. under § 59. Spl is very diff.; the hares have no earthly king, their king is "Vijayadatta", the hare in the moon; they choose a clever hare named Lambakarna to impersonate this Vij. as the moon's messenger. Pq 184.8 *atha tatra vijayo nāma śasakas tān bhītān prapiṣṭaputrakalatrabāndhavān suduḥkhitān vikṣyā-nukampayedam āha: na bhetavyaṁ bhavadbhiḥ. na te punar ihāgamiṣyanti. iti me pratijñā. yato mama karmasākṣiṇā prasādaḥ kṛto 'sti.* Sy 95.22 Da war nun ein Hase namens Pērōz (Persian word="victory-brilliant"), dessen Schlaueheit dem König wohlbekannt war, und der Hase sprach: Fürchtet euch nicht, denn ich mache, daß die Elefanten nicht wieder hieherkommen. Gib mir nur einen sichern Mann als Augenzeugen mit. Ar. Note the plurality of hares spoken to in Pa as well as T, Pq, and apparently H. (56) T 118. 13 *tac* (β adds *ca*) *śrutvā śilimukho nāma śasakarjō 'bravīt: avaśyam...* SP 1252 *tac...* bhadra, tūrṇam anuṣṭhiyatām. Pq 184.11 *tac ca śrutvā śilī° nāma śasakarjō vijayam abravīt: bhadra, asaṁśayam etat. yat kārṇam.* Sy 95.26 Der König sprach. Ar. Vs 37=T 51, SP 30, Pq 73, So 34cd, 35ab, Sy 26, Ar. So *tvam hi kāryam upāyaṁ ca vetsy* [here next], *yatra yatra gatas tvam hi tatra tatrābhavac chubham.* Sy Du bist zuverlässig und sicher, und ich verlange keine Zeugen für dich. Vs 38=T 52, Pq 74, So 34d; Hertel puts here Sy 27, but it belongs to our vs 41. a, T mss. om *mitavaktā*. b, T mss. *nātibahu°*, Hertel em. to *na cātibahu°*. c, T ed. with α *arthād*, β and Pq text, T mss. *vimṛśya*. d, T (om *sa hi*) *vaktāyaṁ sarvavastūnām.* So (in prec.) *vaktūṁ ca yuktimān.* (57) T 119.1 *asya ca matiparichedān mama dūra° 'pi śakt° tair upalabdham bhaviṣyati. katham.* (α om all this.) Pq 184.19 text. Some prose such as this is almost necessary

- dūtañ vā lekhañ vā dr̥ṣṭvā 'hañ narapater adr̥ṣṭasya
jānāmi tañ narendrañ prājñāñ prājñāvihīnañ vā. 39.
dūta eva hi sañdadhyād dūto bhindyāc ca sañhatān
dūtas tat kurute karma *sidhyanti* yena *mānavāḥ*. 40.
(58) *tvayi ca gate svayam evā 'hañ gata iva. (iti.) yat kāraṇam:*
brūyā anugatañ yuktañ manyase yac ca sādhu iti
brūyā anumatañ sarvañ asmadvacanam eva tat. 41.
(ayañ dūtārthasañkṣepaḥ pratyarthaniyatā girāḥ
prayojanañ kriyotpādi kiyac chakyeta bhāṣitum. 42.)
(59) *iti śaśarājān āmantrya vijayaśaśo hastirājasamīpañ prāyāt.*
(60) *gatvā ca dviradapatim dr̥ṣṭvā cintayām āsa: (61) āśakyo*

as introduction to the following vs. Vs 39=T 53 (not in a), Pq 75, Sy 28, Ar (in Sy after our vs 41, and in Ar after our vs 40, with which it seems to be partly fused). b, T mss. adr̥ṣṭam, em. Hertel. Sy denn im Überbringer der Botschaft dokumentiert sich die Begabung des weisen Königs. Not in most Ar versions, but in De Sacy acc. to Derenbourg, JCap p. 172, n. 9; and Wolff p. 194, middle, seems to contain a reflex of it fused with our vs 40. Here Tṣ tat pratimānasya (Hertel em. "mānayasva). uktañ ca. Vs 40=T 54, Pq 76, Ar (JCap 172. 19). d, Pq yena sidhyanti śatrayaḥ; T mss. bhidyante (which would fit with śatrayaḥ as in Pq!), em. Hertel. JCap Scias namque quoniam nuncius ipse est qui aptat verba et dissipat, et differre facit negocia et ea appropinquat, et addit in rebus et diminuit, et ipse est qui suis verbis attrahit corda hominum et ea reprimit, et ipse est qui exasperat corda suis malis verbis. (58) T 119.8 anena ca gatenāsañśayam aham eva gato bhaviṣyāmi. yat kāraṇam. So 34a gaccha tasyāntikañ. Pq 185.4 text. Sy "vs 27" darum geh nur. Ar. Instead of the next two vss, T ed. with a has only kāryaniṣpattiḥ syāt. Vs 41=Tṣ p. 119, n. 8, Pq 77, So 34ab?, Sy 27, Ar. (In Pa before vss 39 and 40.) a, T ms. z sañyuktañ for yuktañ. ab, Pq yad vyākaraṇasañhyuktañ yac ca manyeta sādhubhiḥ. c, Pq brūyād anumataḥ. So paśya yuktiḥ kāpy asti te na vā. Sy—und sprich das, was es meinerseits bedarf, von dir aus, wie es frommt. Vs 42=Tṣ p. 119, n. 8, Pq 78. a, T ayañ tāvad (read tad?) artha°. b, T pratyantaniy°. After this Pq adds: tat, bhadra, gamyatām, ayam eva te dvitīyaḥ karmasāḥ bhavatu. (59) T 119.9 text (β om all, except ms. R ity etac chrutvā vijayo). SP 1256 yathāñjāpayati svāmīty uktvā calitas. Hp 92.4, Hm 66.7 tato 'sāu pratijñāya calitaḥ. So 35cd iti sa preṣitas tena prītas tatra yayāu śanāḥ. Kṣ 455(19)cd [śaśapatir] dūtañ vilayañ (Ma. em. vijayañ) prāhiṇod gaje. Spl 64.2 atha lambakārṇo gajayuthādhīpasamīpe nirūpito gataś ca. Sy p. 95 bottom: Der Hase Pērōz nun ging, [als er den Mond im Wasser sah,] zu den Elefanten. Ar. (60) T 119.10 text (after ca β inserts: tañ puṣpitakarpikāśāḥkḥvayanāsraṣṭarajāḥkanakaśarīrañ). SP 1256 tatra gatvā gajayūthañ dr̥ṣṭvācintayat. Hp 92.5, Hm 66.8 gacchatā ca tenālocitam. So 36abc mārḡṇusūrāt prāptañ ca vāraṇendrañ dadarśa tam, yathā. Kṣ 456(20)ab sa kapolatalālinamattāli-

'nena sahā 'smadvidhānām alpakāyānām saṅgamaḥ. yad āhuḥ:
 sprśann api gajo hanti jighrann api bhujāṅgamaḥ
 hasann api nrpo hanti mānayanann api durjanaḥ. 43.

(62) ato 'haṁ parvataśikharam āruhya hastirājam abhivādayāmī
 ('ti). tathāi 'vā 'nuṣṭhiyā 'bravit: (63) (bho) api bhavataḥ
 sukhām. (tac ca śrutvā vīkṣya) hastirājaḥ (śaśakam) āha: kas

valayam dvipam. Spl 64.3 tathānuṣṭhite lambakarṇo 'pi gajamārgam āśadya. Pq 185.11 iti. atha sa gatvā puṣpitakarnikāśākhagrakīsalayaracitasrastara-
 rajahpuṣṭijapinjaritaśarīraṁ [then expansion]—taṁ gajendram tasyāiva saraso
 'bhimukham āyantaṁ dṛṣṭvā vijayaś cintayām āsa. Sy p. 95, bottom: und
 als er die Elefantenherde erblickte, überlegte er. Ar as Sy. (61) T 119.10
 āśakyam anena (β āśakyo 'nena or āśakyety anena) sahāsmad° saṅgama
 iti (β om iti). yad āhuḥ. SP 1256 katham asmadvidhānām alpakāyānām
 (α om) abhimataṁ kariṣyati, hitaṁ bhaviṣyati (α om hi° bha°). yūthapatīḥ
 kathamcin nikaṭibhūya vaktavyaḥ. uktaṁ ca (α om u° ca). Hp 92.5, Hm 66.8
 katham mayā (Hm om) gajayūthanikaṭe (Hm °samīpe) sthītvā vaktavyam.
 yataḥ. So 36cd tathā ca yuktaḥ syāt saṅgamo balineti sah. Pq 185.20
 āśakyo 'nena sahāsmad° samāgamaḥ. yat kāraṇam. Sy p. 95, bottom: Ich
 bin ein Kleiner und die Elefanten sind groß, und wenn ich mich dort in
 die Nähe begeben, komme ich, auch ohne daß sie selbst mich töten wollen,
 unter ihren Füßen um. Ar. Vs 43=T 55, SP 31, N 26, Hp, Hm III.14,
 Spl 83 (above, see under § 54), Pq 185.21 (reference to II.170 where vs
 is quoted in Pq), Sy 29, Ar. SP iva for api four times (N text). c, N bhasann.
 T ca vetālo (mss. of α 'la), Tβ kṛtaghnaś ca, for nrpo hanti. Hm diff. Sy
 Denn wer den Drachen mit seinen Händen reibt, kommt, auch wenn nicht
 der Drache ihn tötet, durch den Hauch seines Rachens um, und wer sich
 einem bösen Manne unterwirft, dem tut der Böse Böses an, auch wenn er
 es noch so gut einrichtet. JCap 172.28 (acc. to Derenbourg not found in
 any other Ar version) Quoniam quicumque transit super serpentem aut
 animal venenosum dignum est ut suo morsu venenoso interficiatur. [It is
 barely possible that 'animal venenosum' points to vetālo of Tα; but since
 the other Skt. versions are unanimous in having nrpo hanti, it is more
 likely that 'animal venenosum' is simply a repetitious synonym of 'ser-
 pentem'.] (62) T 119.14 tat sarvathāpradhṛṣyāyām bhūmāu (β adds
 sthītvā) saṁdarśanam asya prayacchāmi. yathocchīstārāṁ viśamaśīlāśikharam
 āśrityābravit. SP 1261 text (α adhirubya; ed. °vādāmiti, α text). Hp 92.10,
 Hm 66.12 ato...yūthanāthaṁ saṁvādayāmi. tathānuṣṭhite (Hp adds sati).
 So 37ab śaśo 'driśīkharārūḍho dhīmāns tam avadaḥ gajam. Ks 456(20) d
 jagādābhyetya nirbhayaḥ. Spl 64.3 agamyam sthalam āruhya taṁ gajam
 uvāca. Pq 185.22 tat etc. as T to prayacchāmi. iti vicintyoecchīstāraviśama-
 śīlāsaṁghātopari sthītvābravit. Sy 96.9 Darum will ich einen erhöhten
 Platz (JCap montem excelsum) besteigen und (von da aus) sagen, was ich
 zu sagen habe, und mich so vor dem Untergang bewahren. So tat er und
 sprach zum Elefantenkönig. Ar. (63) T 119.15 api...śaśam āha:
 kuto bhavān iti. asāv āha. SP 1261 bho (α adds api) bhavataḥ kalyāṇam

tvam, kuto bhavān. sa āha: (64) dūto 'ham bhagavatā candreṇa preṣitaḥ. yūthapatir āha: kāryam ucyatām. śaś(ak)a āha: jānāty eva bhavān, yathā 'rthavādino dūtasya na doṣaḥ karaṇīyaḥ. (dūtamukhā hi rājānaḥ sarva eva. uktam ca:)

uddhṛteṣv api śāstreṣu dūto vadati nā 'nyathā

te vāi yathoktavaktāro na vadhyāḥ pṛthivībhuja. 44.

(65) so 'ham candrājñāyā bravīmi: (katham nāmā 'tmānam param cāi 'vā 'parichidya bhavān parāpakāre pravartate. uktam ca:)

(α adds astu). hasti° āha: kas tvam (α adds kuto bhavān). sa āha. Hp 92.11, Hm 66.13 yūthanātho 'vadat (Hm uvāca; Hp v. l. āha): kas tvam kutaḥ samāgataḥ (Hm samāyātaḥ). sa brūte. Spl 64.4 bho bho duṣṭagaja, [here passage quoted under §§ 66 and 67] tad ākarṇya vismitamanā gaja āha: bhoḥ kas tvam. sa āha. Pq 185.23 dviradapate, api bhavataḥ śivam. tac chrutvā sunipuṇaḥ vikṣya gajapatir abravīt: ko bhavān. śaśaka āha. (64) T 119.16 dūto 'ham iti. tenābhīhitāḥ: kena preṣitaḥ. kathaya kāryam iti. śaśa āha... karaṇīyaḥ (β adds uktam ca. dūtā hy [ms. dyūtā hy, dūtādy]). SP 1262 dūto... (sa for yūthapatir)... ucyatām. dūtaḥ (α adds āha). Hp 92.11, Hm 66.13 dūto... ucyatām. vijayo vadati. (Hm diff.) So 37cd ahaṁ devasya candrasya dūtas. Kṣ 456(20)c viṣṭaḥ śaśināsmīti. Spl 64.6 ahaṁ vijayadatto nāma śaśakaś candramaṇḍale vasāmi. sūhprataḥ bhagavatā candramasā tava pārsve prahitas tasya vacanasya śraddheyatvāt. [The elephant then asks what the moon's orders are.] Pq 186.1 dūto 'ham iti. sa āha: kena bhavān preṣitaḥ. dūta āha: bhagavatā candreṇa. gajapatiḥ prṣṭavān: kathaya kāryam iti. śaśakaḥ kathayati: jānāty... Sy 96.12 Der Mond hat mich zu dir gesandt, und du weißt, [here next vs, in which last part of the prose is swallowed up in Sy; but Ar versions seem to have clear trace of the prose introducing the vs, JCap 173.5 et nulla est culpa nuncii etc.]. Der König sagte: Bring' deine Sache vor. Der Hase sprach. Ar. Vs 44=Tṣ note to p. 120, l. 1; SP 32 (not in N), Hp, Hm III.15, Pq 79, Sy 96.12 (in midst of prec. prose), Ar. a, SP, H udyateṣv. Tṣ śāstreṣu. b, Tṣ om. Pq bandhuvargavadheṣv api. c, Tṣ yathoktavaktāraḥ teṣāṁ, Pq paruṣāṇy api jalpanto, SP te yathārthapravaktāraḥ (α te vāi yathārthavaktāro), Hp te yathārthasaya vaktāro, Hm sadāivādvadhyabhāvena. d, Tṣ antevāsino 'py avadhyā iti, Pq vadhyā dūtā na bhūbhujā, SP pṛthivyāṁ pṛthivībhujaṁ (α text), Hp 'py avadhyā hi bhavāḍṛśāṁ, Hm yathārthasaya hi vācakaḥ. Sy daß ein Botschafter, auch wenn er in einer schlimmen Sache kommt [this phrase proves that Pa represents the vs, not the prec. prose], weder getötet noch gefangen genommen werden darf. See Hertel, ZDMG. 69.289ff., for his views on this and the prec. prose, and my Introduction, Vol. II, page 111ff., for my different interpretation of the facts. (65) T 120.1 text (β inserts manuṣya after nāma; β om bhavān, and reads pravartase). SP 1266, Hp 92.15, Hm 67.3 tad ahaṁ tadājñāyā (SP devājñāyā) bravīmi. (H adds śṛṇu.) So 37d tvāṁ cāivam āha saḥ. Pq 186.8 so 'ham bhavantaṁ candrā°... nāma manu-

pareṣām ātmanaś cāi 'va yo 'vicārya balābalaṃ
kāryāyo 'ttiṣṭhate mohād āpadaḥ sa samīhate. 45.

(66) *tat tvayā* ('smannāmaprasiddhaṃ) candrasaro ('nyāyena) *dharṣitam*. (67) *tatra cā* 'smatsamrakṣaṇīyāḥ śas(ak)ā vyāpāditaḥ. na cāi 'tad yuktam. te *tu mayāi* 'va bhartavyāḥ. (68) *yena* 'haṃ tān urasā dhārayāmi, ata eva śasāṅka iti (loke) prakhyātanāmā 'smi. (69) *sa tvaṃ yadi na nivartase* 'smād (a)vyāpārāt,

śyātmānaṃ paraṃ cūpariḥidya śaktiṭaḥ parāpakārāir vartitaḥ. iti. uktaṃ ca. Sy 96.16 Ich habe dieses zu sagen: Der Mond hat mich zu dir gesandt mit den Worten: Geh', sprich zum Elefantenkönig: [here next vs] Nachdem du nun deine Kraft im Kriege mit den Tieren erprobt hast, willst du jetzt auch mit mir den Kampf aufnehmen. Ar. Vs 45=T 56, SP 33, Pp 80, Sy 30, Ar. (In Pa imbedded in prec. prose.) This is a repetition of our vs 5; variants quoted on that vs, q. v. (66) T 120.5 sa tvaṃ candrasaro 'nyāyena pradhāṣitavān. SP 1269 sa mām candrasā candrasarorakṣaṇārthaṃ preṣitavān. etad anenoktam. Hp 92.15, Hm 67.3 yad ete candrasarorakṣakāḥ. So 38ab, 39c śitaṃ candrasaro nāma nivāso 'sti saro mama,—tat saro nāśitaṃ. Spl 64.4 (see above, § 63) kim evaṃ līlayā niḥśāṅkatayātra candrahada āgacchasi. Pp 186.12 text. Sy 96.24 und hast die Hasen, die um die nach mir benannte Quelle herum wohnen [JCap 173.16 adds, et qui sunt populus meus et gens mei imperii], getötet und das Wasser betrübt. Ar. Pa fuses the next with this. The word 'smannāmaprasiddhaṃ (Pp) seems to find support in Pa, but nowhere else in Skt.; and the Pa versions do not necessarily point to the existence of the word in their orig.; the phrase "nach mir benannte" may be merely a rendering of the Skt. word candra-sarabā. (67) T 120.5 tatra cāsmatsamrakṣaṇīyāḥ chāsān vyāpāditaḥ asi (β vyāpādayasī). na... SP 1269 rakṣyāḥ śasakā (α śasā) asmadīyā. Hp 92.15, Hm 67.4 śasakāḥ (Hp om, but v. l. has it) tvayā niḥśāritāḥ tad anucitaḥ (Hp na yuktam, v. l. ayuktam) kṛtam. te śasakāḥ ciram asmākaṃ rakṣitāḥ (Hp yato rakṣakaśasakāḥ te 'smadīyāḥ). So 38cd, 39cd tatrāsate śasāḥ teṣāṃ rājāraṇaṃ te ca me priyāḥ,—te ca śasakā me hatvā tvayā. Kṣ 457(21)bc pālyāḥ te śasakā mama, teṣāṃ kṣayam imaṃ kṛtvā. Spl 64.5 tan nāgantavyaṃ, vivartyatām iti.—64.10 bhavātītatadivase yūthena sahā-gacchatāḥ prabhūtaḥ śasakā nipātitaḥ. tat kim na vetti bhavān yaṃ mama parigraho 'yam. Pp 186.12 tatra cāsmadīyāṅkalīlitaśasakendrajātīyā smatsamrakṣaṇīyāḥ śasakā vyāpāditaḥ. tad etad ayuktam. anyac ca kim na jñātavān asi. Pa, see prec. (68) T 120.6 text (om ata eva; ed. with α adds ca after iti). SP 1270 maccharīraprāyāḥ, ata eva vayaṃ śasāṅkatvena prasiddhāḥ. Hp 92.16, Hm 67.5 ata eva me śasāṅka iti prasiddhiḥ. So 39ab ata evāsmi śītāṅśuḥ śasī ceti gataḥ prathām. Kṣ 457(21)a yallāṅchitaḥ śasāṅko 'haṃ. Pp 186.15 yal loka prakhyātanāmāsmi śasāṅkaḥ. iti. (69) T 120.7 text (avyāpārāt, α v. l. vyā; α om nivṛtasya...asmaḥ; om saparivāro). So 40ab bhūyāḥ kartāsi ced evaṃ mattaḥ prāpsyasi (B. prāpnoṣi) tatphalam. Kṣ 457(21)d (cf. also bc, under § 67) matkopān

tato ('smatto mahāntam anartham prāpsyasi; nirvṛtasya mahān viśeṣo bhaviṣyati. asmajjyotsnayā 'pyāyitaśarīraḥ syāḥ. anyathā) 'smadrasmisamnirodhād gharmābhitāpitaśarīraḥ (sadyaḥ saparivāro) vināśam eṣyasi 'ti. (70) evam uktavati (dūte) hastirājo ('tivabhaya)kṣubhitahṛdayas (tam) āha: (71) (bhadrā,) satyam, mayā ('jñānād) apakṛtam, so 'ham adhunā śaśinā saha virodham na kariṣyāmi ('ti). (72) sa āha: sa rājā 'tra sarasy eva tiṣṭhati. tad āgacchatu bhavān (ekākā), yāvad aham (tam) darśayāmi;

na bhaviṣyasi. Spl 64.11 tad yadi jivitena te prayojanam tadā kenāpi prayojanenāpy atra hrade nāgantavyam iti saṁdeśaḥ. Pq 186.15 tat kiñ bahunā pralapitena. yadi tvam asmād vyākṛān na nivartase, tato 'smat-sakāśān mahāntam anartham prāpsyasi. iti. yadi tvam adyadivasād ārabhya nivartase, tat te mahān viśeṣo bhaviṣyati. yat kārānam, asmatsaktayā jyotsnayāpyāyitaśarīraḥ saparivāraḥ sukhēnāsmiṁ vane yatheṣṭaceṣṭam vihariṣyasi. anyathāsmatkr̥taraśmisamnirodhād gharṁeṇa paritāpitaśarīraḥ saparivāro vināśam eṣyasi. iti. Sy 96.25 So wisse denn: wenn du so tust, führe ich Finsternis und Asche herbei und vernichte dein Leben [Ar versions add: and all your companions]. Ar. (70) T 120.10 evam ukto 'tva (β inserts bhaya-)kṣubh°... SP 1270 evam vadati dūte hastirājāḥ sabhayam āha. Hp 92.17, Hm 67.5 evam ukta° dūte yūthapatir bhayād idam āha. So 40cd etad dūtāc (B. dhurtāc) chaśāc chrutvā gajendraḥ so 'bravid bhayāt. Kq 458(22)a ityuktacakitasayātha. Spl 64.12 and 64.15 gaja āha. Pq 186.22 [iti] śrutvā hasti° 'tivakṣubhitahṛdayas ciraṁ vicintyābravit. Sy 96.30 Als der Elefant das hörte, verwunderte er sich sehr [JCap ob-stupuit]. Ar. (71) T 120.11 text (om 'jñānād: end, adds tat pradarsaya [mss. pradeśaya, corr. R] panthānam, kva tam paśyeyam iti). SP 1271 idam ajñānāt kṛtam kṣamyatām, punar aham nāgacchāmi. (α om punar...and all the following to § 80.) Hp 92.18, Hm 67.6 prapīdhehi (Hp om). idam ajñānataḥ kṛtam, punar na kartavyam (Hp na, v. l. nā, gamiṣyāmi). So 41ab nāivam kariṣye bhūyo 'ham mānyo me bhagavān śaśi. Spl 64.13 atha kva vartate bhagavān svāmi candraḥ.—64.15 yady evam tad darśaya me tam svāminam yena praṇamyānyatra gacchāmaḥ. Pq 186.23 bhadrā satyam, mayāpakṛtam bhagavataś candramasaḥ. so 'ham adhunā tena saha viro° na kar°. tad āśu darśaya panthānam, yenāham tatra gatvā bhagavantam candramasaṁ kṣamāyāmi. Cf. under next. (72) T 120.12 sa āha: āgacchatu bhavān (β adds eko) yāvad aham darśayāmi. SP 1271 dūta āha: sa rājā candrasarasy eva tiṣṭhati. tat svayam eva vijñāpya candrarājāṁ gamyatām. Hp 92.18, Hm 67.7 dūta uvāca: (Hm adds yady evam) tad atra sarasi kopāt kampamānam (Hp pra-k°) bhagavantam (Hp before kopāt) śaśāṅkam (Hp om) praṇamya praśāḍya (Hp adds 'ca) gaccha. So 41cd tad ehi darśayāmas te yāvat tam prārthayeh (B. °ye) sakhe. Spl 64.13 sa āha: atra hrade sāmpratam [then insertion] samāyātas tiṣṭhati. [After insertion and second part of prec.] śaśaka āha: bho āgaccha mayā sahāṅikāki yena darśayāmi. Pq 187.2 śaśako 'bravit: āgacchatu bhavān ekākā, yenāham tam darśayāmi. Sy (before § 70)

†bhagavantam prañamya (prasādyā ca) gaccha.† (73) ity uktvā (tam gajam) rātrāu candrasaro nītvā (sāmpūrṇakalāmaṇḍalam) udakagatam candrapratibimbam adarśayat. (74) †asāv api (hastirājo) devatāprañamam (paramasucir bhūtvā) karomī 'ti matvā (dvimanuṣyabāhugrāhyapramāṇam) karam ambhasi prakṣiptavān.† (75) atha saṁkṣubhitodakacalanmaṇḍala itaś ce 'taś ca (cakrārūḍha iva) babhrāma. (tena gajaś candrasahasram apaśyat.) (76) (athā 'vignahṛdaya iva pratinivṛtya vijayo 'bravit:

96. 27 Und wenn du an diesem Worte zweifelst, so tritt zu der. Quelle herzu, ich will warten, bis du kommst (Ar, JCap 173. 23 et eam tibi demonstrabo). Ar. Cf. prec. SP, H, So and Pa agree in making the hare suggest the visit to the moon (which seems a priori rather more likely), while T, Pq, and (confusedly) Spl make the suggestion originate with the elephant. (73) T 120. 13 ity uktvāśu candrasaro gatvā sāmpūrṇa° udaka° candram adarś°. SP 1273 sa āha: evam astu. tato dūrāt tena rātrāu candrasarasi candrapratibimbam darśayitvā. Hp 92. 19, Hm 67. 9 tato rātrāu (Hm adds yūthapatiḥ) nītvā jale cañcalam candrapratibimbam (Hm om prati) darśayitvā. So 42 ity ucivān sa nāgendram āniya saraso 'ntare, tatra tasmāi śaśaś candrapratibimbam (B. cāndraś pr°) adarśayat. Kṣ 458 (22) bc dvīpasyādarśayaj jale, pratimācandram amalāḥ. Spl 64. 17 tathānuṣṭhite śaśako nīśāsamaye tam gajam hradatīre nītvā jalamadhye sthitam candrabimbam adarśayat. Pq 187. 8 ity uktvā candrasaro gatvā [then expansion] sāmpūrṇakalākalāpākhaṇḍamaṇḍalam udakapratibimbam rātrāu candramasam adarśayat. Sy 96. 30 und er machte sich auf und ging mit dem Hasen, um zu sehen, ob er wahr gesprochen. Als sie angekommen waren, trat der Hase hinzu, zeigte dem Elefanten das Spiegelbild des Mondes im Wasser. Ar. (74) T 120. 14 text (ed. om hastirājo, but α has it; mss. praviṣṭena for grāhya, ed. om). Kṣ 458 (22) d gajas tam prañamā ca. Spl 64. 19 āha ca: bho eṣa naḥ svāmī jalamadhye samādhisthas tiṣṭhati. tan nibhṛtaḥ prañamya satvaraḥ vrajati. Pq 187. 6 asāv api drṣtvā śucir bhūtvā devatāprañamam karomī, iti puruṣadvayabāhugrāhyapramāṇam karam ambhasi kṣiptavān. Sy 96. 34 und sprach zu ihm: Nimm mit deinem Rüssel Wasser und wasche dich und falle zur Anbetung nieder. Da, als er es nahm. Ar.—Spl and Pa again, cf. prec., indicate that the suggestion of making obeisance was made to the elephant by the hare; and this seems a priori more natural than the T-Pq version. But the reading of Spl is not reconcilable with the following passage (omitted in Spl) as it stands; and rather than venture on a manufactured version of my own, I have thot best to put the T reading in the text in daggers. It may, after all, be orig.; and if it is not, we cannot hope to constitute the orig. from the texts which we have. (75) T 120. 15 text (om 2d ca; gajaś only in ms. R). H cf. cañcalam in § 73. Kṣ 459 (23) ab sa ca candrasaro drṣtvā karasparśacalajalam. Pq 187. 7 atha saṁkṣubhitodakavaśād itaś cetāś ca cakrārūḍha iva bhramati candramaṇḍale candrasahasram apaśyat. Sy 96. 36 sah er, wie das Spiegelbild des Mondes erzitterte. Ar. (76) T 121. 2

kaṣṭaṁ kaṣṭam, dviguṇataram ākopitas tvayā candramāḥ.) (77) *sa āha: kena hetunā bhagavānś candro mayi prakupitaḥ. vijayo 'bravīt: sparśanād asya pāṇīyasya.* (78) *atha tac chrutvā (samlīnavālādhīr ākr̥ṣya karaṁ nīkr̥ṣṭajānūr) avanitalavinyastasiṛāḥ praṇamya (bhagavantaṁ) candramasaṁ hasty avocat:* (79) *deva, (idam ajñānāt kṛtaṁ) kṣamyatām. na (cā 'haṁ) punar ihā 'gamiṣyāmi.* (80) *ity uktvā ('navalokayann evā 'punarāga-manāya yathāgataṁ) prāyāt.*

(End of Story 3)

text (iva only in ms. R). [Cf. Spl 64. 20 no cet samādhībhaṅgād bhūyo 'pi prabhūtaṁ kopāṁ kariṣyati.] Pp 187.9 atha vijayaḥ sutarāṁ udvigna° prati° hastirājam abravīt: deva, kaṣṭaṁ kaṣṭam, bhavatā dviguṇam āroṣitaś candraḥ. (77) T 121.3 ibhaḥ (?so ed. em.; mss. iti; β adds taṁ) pr̥ṣṭavān (R adds gajaḥ, α adds sa āha: kena hetunā. sa āha: udakasparśaneti. Pp 187.11 text. Sy 96. 37 Und der Elefant sprach: Warum zittert der Mond? Er sprach zu ihm: Weil du deinen Rüssel ins Wasser getaucht hast, darüber ist er ergrimmt. Ar. Here T inserts so 'bravīt: kenopāyenaṣyaṁ prasādyate. vijaya āha: aspr̥ṣatā pāṇīyam iti (R pāṇīyāsparśena). (78) T 121.5 evam uktaḥ (α uktvā) samlīna°...avani° (α avanitalasya vinyastajānuśirāḥ)... hasti (β adds taṁ) śaśam avocat. SP 1274 pādapātāṁ kārītaḥ. abravīc ca. Hp 92. 20, Hm 67. 10 sa (Hm om) yūthapatīḥ praṇamaṁ kārītaḥ. (Hm adds uktaṁ ca tena.) So 43ab tad dr̥ṣṭvā dūrato natvā bhayāt kampasamūkulaḥ. Spl 64. 21 atha gajo 'pi trastamanāś taṁ praṇamya. Pp 187. 13 atha tac chrutvā samlīnakarṇo gajapatir avanitalanataśirāś praṇamya bhaga° candra° kṣamayām āsa. bhūyaś ca vijayaḥ praty evam āha. Sy 97. 1 Da der Elefant das sah, dachte er: Der Hase hat Recht, der Mond ist über mich ergrimmt, und so fiel er anbetend nieder und sprach. Ar. (79) T 121.6 bhadra śeṣakūlaṁ tvayā pratyāyyaḥ (α pratyāyyaḥ) sarvakāryeṣu bhagavān (α bhavān). (Cf. apunarāgamanāya in next?) SP 1274 deva...kṛtaṁ, bhūyo nāgacchāmi. Hp 92. 21, Hm 67. 11 deva, ajñānād anena kṛtaṁ, (Hm anenāparādhaḥ kṛtaṁ tataḥ) kṣamyatām (Hm adds nāvaṁ vārāntaraṁ vidhāsyate). So, cf. next, 43d? Spl cf. next? Pp 187. 15 bhadra, śeṣakāryeṣv api madvacanād bhagavānś candro mamopari praśādayitavyaḥ, na... Sy 97. 3 Wohltäter, Mond, mein Herr, zürne mir nicht, denn wir kommen nicht wieder hieher. Ar. (80) T 121.7 text (perhaps apunarāgamanāya may represent last part of prec.; α reads °āgamāya). SP 1275 ity uktvā praṇamya gataḥ. Hp 92. 21, Hm 67. 12 ity uktvā prasthāpitaḥ. So 43cd vanam dvipendraḥ sa yayāu bhūyas tatra ca nāyayāu (cf. prec.?). (So 44 seems to be an addition; the hare-king rewards the messenger; cf. Ks, Spl.) Ks 459(23)cd śaśavākyād yayāu nāgo [nananduh śaśakāś tataḥ, cf. So, Spl]. Spl 64. 21 punarāgamanāya prasthitaḥ (addition; rabbits live in peace, cf. Br). Pp 187. 17 iti. evam uktvā yathāgataṁ eva prāyāt. Sy nothing; some Ar versions also nothing; but JCap 174.2

(81) ato 'ham bravīmi: vyapadeśe 'pi siddhiḥ syād iti. (82) *api ca, kṣudro 'yam (ulūko) durātmā na śaktaḥ prajāḥ pālāyitum. uktam ca:*

kṣudram arthapatim prāpya kuto vivadatoh sukham
ubhāv api kṣayaṁ yātāu yathā śaśakapīṇjalau. 46.

(83) *vihaḡā ūcuḥ: katham (cāi) 'tat. so 'bravit:*

KATHĀ 4 (STORY 4: CAT, PARTRIDGE AND HARE)

(84) (asti,) aham purā kasminścid vṛkṣe (*ny*)avasam. (85) tatrāi
(*vā*) 'dhastāt koṭare kapiṇjalo nāma pakṣi prativasati sma.
(86) tata āvayoh (parasparam eva) saṁvāsagunāḍ (abhedyā)

Qui inde abierunt. (81) T 121.9, SP 1276, H, Spl 64.23, Pp 187.18 ato etc. (pratīka; Spl whole vs). So 45 ity uktvā vāyaso bhūyāḥ pakṣiṇas tām abhīṣata, evaṁ prabhuḥ svanāmnāiva yasya kaścin na bādḥate. Kṣ 460 (24) ab svāmīno vyapadeśena sukham ity ānute janāḥ. Sy 97.6, Ar as usual. (82) T 121.9 text (ed. with β om ulūko; om uktam ca). SP 1276 ato 'yam avyapadeśyāḥ kṣudrātmā na...api ca. So 46ab tad ulūko divāndho 'yam kṣudro rājyaṁ kuto 'rhati. Kṣ 460 (24) ed ayaṁ tu kṣudranṛpatir jītājītavinaśanaḥ. Spl 65.8 tathā ca. Pp 187.18 api ca, kṣudro 'yam dur' pāpabuddhiḥ, aśaktaś ca prajāḥ pālā°. tad dūre tāvad asmād rakṣaṇam, yāvad ita eva bhayaṁ api sambhāvyaṭe. uktam ca. Sy 97.6 daß es gefährlich ist, sich der Eule zu nähern, die jähzornig und von schlechtem Charakter ist und um ihrer Streitsucht willen nicht zur Herrschaft paßt. Und. Ar. Vs 46=T 57, SP 34, N 27, Spl 91, Pp 81, So 46cd, (cf. Kṣ prec.,) Sy 31, Ar. b, Spl nyāyānveṣaṇatatparāu. For kuto (Pp and best ms. of SP), SP ed. kasmād, N na syād, T kadā. Pp, N, and best ms. of SP vivadatām. c, Jn prāptāu. d, Spl purā for yathā. Pp mārjārāc chaśatittirī. So kṣudrāś ca syād aviśvāsyas tatra cāitām kathām śṛṇu. Sy Wer mit einem listigen und heimtückischen Herrscher leben muß, dem geht es wie dem Hasen und dem Haselhuhn, die vor der heimtückischen und listigen Katze prozessierten. (83) T 121.13 ta āhuḥ...(α om ca). SP 1280 text (α om ca). Spl 65.6 te procuḥ: katham etat. sa āha. Pp 187.24 pakṣiṇa ūcuḥ: kathaya katham etat. vāyasa āha. Sy 97.15, Ar as usual. (84) T 121.14 text (om purā; prativasāmi). SP 1281 aham...vṛkṣe koṭaram āśritya vasaḥ (α aham purā vṛkṣaṇikadeśe nyavasam). So 47ab kadācit kvāpi vṛkṣe 'ham avasam. Spl 65.8, Pp 188.2 asti kasminścid vṛkṣe purāham vasāmi (Pp purā svayam aham avasam). Sy 97.18 In dem Baume, auf dem ich nistete. Ar. (85) T 121.14 tatrāi-vādhastāt kapi° prati° sma. SP 1281 tatra (α add koṭarasthena, cf. SP ed. in prec.) kapiṇjalanāmnā vihagēntisnehena sthitaḥ. So 47bcd tatra cāpy adhaḥ, pakṣi kapiṇjalo nāma vasati sma kṛtālayaḥ. Spl 65.8 tatrādhastāt koṭare kapi° nāma caṭakaḥ prati° sma. Pp 188.2 atha tasyāiva vṛkṣasyādhastāt tittiripakṣi prati°. Sy 97.18 war ein Spalt, darin wohnte ein Haselhuhn. Ar. (86) T 121.15 text (β om praśna; α 'bhivartate). SP cf. atisnehena in prec., and sūyantasamayā in next. Spl 65.9 atha sadāivāstamanavelāyām

prītir utpannā, pratidivasāṃ ca (kṛtāhāravihārayoḥ) prathamā-pradoṣakāle subhāṣitaprasnapratiprasnāḥ kālo 'tīvartate. (87) atha kadācid ālāpavelāyāṃ (sāyamītanāsamaye 'pi) kapiṇjalo nā 'yāti. (88) yato mama hṛdgatā 'tīvākulatā samutpannā, evaṃ cā 'cintayam: kim asāu vinaṣṭo baddho va, athavā 'nyāvāsa etasya prītir utpannā, (yena nā 'yāti) 'ti mama cintayato bahūni dināni vyatikrāntāni. (89) anantaram (ca) tasyā 'vāsakoṭaram dīrghakarṇo nāma śāsaka āgatya praviṣṭaḥ. (90) tam ca dṛṣṭvā

āgatayor dvayor anekasubhāṣitagōṣṭhyā devaṣībrahmāṣīrājāṣipurāṇacarita-kīrtanena ca paryāṇanadṛṣṭānekakṣutūhalaprakathanena ca paramasukham anubhavatoḥ kālo vrajati. Pp 188.3 tāta āvayor ekāṣṭasagunād abhedyā... pratidinam ca kṛtā° pradoṣasamaye 'nekasubhāṣitapurāṇādīkathāprasnapra-helikādānādibhir vinodāḥ kālo 'tiv°. Sy 97.19 und wir verkehrten intim miteinander (cf. also in next "damit wir zusammen" etc.). Ar, KF 137.24 I constantly enjoyed his society because of our nearness to one another. (87) T 121.17 atha kadā° ālāp° kapi° nāyāti. SP 1282 atha (α adds kadācit) kapi° sāyamītanā° 'pi nāyāti (cf. nīśāsamaye of Spl; possibly this would justify us in leaving the phrase out of parens. and printing samaye in roman). So 48abc sa kadācid gataḥ kvāpi yāvan na [here next] nāyāti. Spl 65.12 atha kadācit kapiṇjalah prāṇayātrārtham anyāis caṭakāḥ sahānyam pakva-śālīprāyam deśam gataḥ. tato yāvan nīśāsamaye 'pi nāyātas. Pp 188.6 atha kadācid anyāḥ pakṣibhiḥ saha tittirīḥ pakvaśālīprāyam kamapi deśam prāṇayātrārtham gato velāyāṃ na samāyātaḥ. Sy 97.20 Eines Tages suchte ich das Haselhuhn auf, damit wir zusammen plauderten und uns amüsierten (cf. prec.), wie es unsere Geflogenheit war, fand es aber nicht. Ar. (88) T 121.17 text thru nāyāti (β athavānyānyāvāse prītir ut°; β om iti). SP 1282 ato (α tato) 'ham udivigno nikhilā (α sarvā) diśaḥ paśyāṃ tiṣṭhāmi (α paśyāmi). So 48b (in prec.) divasāṃ bahūni. Spl 65.13 tāvā aham sōdvegamanāḥ tadviyo-gaduḥkhitaś cintitavān: aho kim adya kapiṇjalo nāyātaḥ. kim kenāpi pāśena baddha utāhosvit kenāpi vyāpāditaḥ. sarvathā yadi kuśalī bhavati tan māṃ vinā na tiṣṭhati. evaṃ me cintayato bahūny ahāni vyatikrāntāni. Pp 188.8 tad aham api tadviyogaduḥkhitaś cintitavān: aho kim adya mama mitram tittirī nāyātaḥ. tat kim kenāpi pāśena baddho vyāpādito vā bhaviṣyati. iti mama vyākulitamanaso bahūni dināni vyaticakramuḥ. Sy 97.22 und ich wartete eine Zeitlang, und als es immer nicht kam, wurde ich betrübt und machte mir Gedanken, es sei etwa getötet oder gefangen und gebunden, oder es habe einen besseren Wohnort gefunden. Ar. (89) T 122.2 sūnye ca tasmiṃs tadīkāvāśake (β om) dīrghakarṇo nāma śāsas (ms. R °karṇanāmnaś śāśena; ms. p śāsakas; ed. inserts āgataḥ without ms. authority) tenāyāvāśo (ms. R tasyāvāśo) 'dhiṣṭhitaḥ. SP 1283 anantaram tasyā... śāsako nīśidhyamāno 'py (cf. next!) āgatya praviṣṭaḥ. So 48cd tāvā tannīdām tam etya śāsako 'vasat. Spl 65.17 tataś ca tatra koṭare kadācid chīghrago nāma śāsako 'stamanavelāyāṃ āgatya praviṣṭaḥ. Pp 188.11 atha kadācit tatrāiva koṭare 'stasamaye śighrago nāma śāsakaḥ praviṣṭaḥ. Sy 97.25 Da kam ein Hase an die Wohnung des Haselhuhns. Ar. (90) T ed. with α nothing, but β

'ham acintayam: sa eva me suhṛn nā 'sti, kiṁ mamā 'vāsavyā-pāreṇa. (91) sa tatra kiyatkālaṁ yāvad atisṭhat, tāvat kapiṇjalo ('trāi 'va) samāyātaḥ. (92) (athā) 'sāu koṭaragataṁ śaś(ak)am dṛṣṭvā 'ha: (bho) madiyam idaṁ sthānam, tac (chīghram) apagamyatām (itaḥ). (93) sa (tam) āha: mūrkhā, (kiṁ na te vidi-tam,) upasthānabhogyā āvāso (bhuktiś ca). (94) kapiṇjala āha: santy atra prāśnikāḥ, prēcchāmo (deśarūpam iti. uktaṁ ca dhar-maśāstre):

p. 122 l. 3, note, text (misunderstood by Hertel in his Translation). SP see prec. Spl 65.18, Pp 188.13 mayāpi kapiṇjalanirāśatvena (Pp tittirisamāga-manirāśena) na nivṛitaḥ. Sy 97.26 und da ich dieses nirgends sah, dachte ich: Weil mein Freund nicht zur Stelle ist, so fange ich mit dem Hasen keinen Streit an. Ar. (91) T 122.4 tato (v.v. ll. atha, tathā, or tarkayato) 'sāu kapiṇjalo (β om) 'rdhamāsamātreṇāyātaḥ. SP 1284 text (om 'trāiva). So 49a dināḥ kapiṇjalo 'trāgāt. Spl 65.19, Pp 188.13 athānyasminn ahani kapiṇjalaḥ (Pp sa tittiriḥ) śālibhakṣaṇād atīva pīvaratanuḥ svāśrayaṁ saṁ-smṛtya tatrāiva (Spl svam āśrayaṁ smṛtvā bhūyo 'py atrāiva) samāyātaḥ. Sy 97.28 Nach einiger Zeit aber kam das Haselhuhn heim. Ar similarly (but OSp p. 163 l. 8 has first: et moró ahí la liebre un tiempo, cf. our text). (92) T 122.4 śaśam dṛṣṭvābravīt: apagam° madiyaniketanād (β mama ni°) iti. SP 1285 tenoktam: madiyam idaṁ sthānam, tad apasara tvam itaḥ. So 49b c d (fuses this and next) tato 'sya śaśakasya ca, nīdo me tava nety evaṁ vivāda udabdhud dvayoh. Kṣ (begins story here) 461 (25) ab kapiṇjalaśaśāu pūrvaṁ veśmadānavinodināu (Ma. em. vivādināu). Spl 66.2 athāśāu koṭarāntargataṁ śaśakam dṛṣṭvā sākṣepam āha: bho madiyam etad gṛham, tac chīghraṁ nīskramyatām. Pp 188.18 athā... dṛṣṭvā sākṣepam idaṁ āha: bho bhoḥ śaśaka, na tvayā sundaṛaṁ kṛtam, yan mamāvasathe praviṣṭo 'si. tac chīghram apag°. Sy 97.29 und es sprach zum Hasen: Dieser Ort gehört mir, darum pack' dich fort. Ar, JCap 174.24 et cum in suo loco leporem inveniret, dixit ei, etc. as Sy. (93) T 122.5 text (om kiṁ; α upasthānayogyā). SP 1285 asāu āha: mūrkhā, upasthānabhogyāny (α °bhyogyāny or °yogyāny) āvāsasthānāni. So, Kṣ see prec. Spl 66.3 śaśaka āha: na tavedaṁ gṛhaṁ kiṁ tu mamāiva. tat kiṁ mithyā paruṣāpi jalpasi. uktaṁ ca. Pp 188.20 so 'bravīt: mūrkhā, kiṁ na te vidditam, yad upasthānamātrabhogyā evāvāsaḥ. Sy 97.30 Der Hase sprach: Ich gebe meinen Ort nicht preis; wenn du willst, so gehe ich mit dir vor Gericht. Ar, JCap 175.2 begins, Habitaculum est in potestate mea, etc.; so also KF, OSp. (94) T 122.6 text (mss. prāśnikāḥ, em. Hertel; ed. em. deśabhūpam, but the reading of the mss. is to be kept; it means "suitability, propriety"). SP 1289 (after next vs; confusion of this with § 95) tathā ca vyāvahārikān prēccha. So 50a nirṇetāraṁ tataḥ sabhyam. Spl 66.12 (after next vs and insertion) tan mamāitad gṛhaṁ na taveti. kapiṇjala āha: bho yadi smṛtaṁ pramāṇīkarosi tad āgaccha mayā saha yena smṛtiprāṭhakaṁ prētvā sa yasya dadāti sa gṛhṇātu. Pp 188.21 tittirir abravīt: yady evam, tathā prātivēśmikāḥ prēcchayantām. uktaṁ ca dharmasāstre. [After vs and

vāpikūpatadāgānāṃ grhasyā 'vasathasya ca

sāmāntapratyayā siddhir ity evaṃ manur abravīt. 47.

- (95) tathā nāme 'ti pratipadya prasthitau vyavaharakāraṇāya.
 (96) aham api kātukāt tayoṛ eva prṣṭhato 'nugataḥ: (paśyāmi
 kim atra bhaviṣyati, iti.) (97) (tato) nā 'tidūrah gatvā kapiñ-
 jalaḥ (śaśakam) āha: kaḥ (punar) āvayor vyavahāraṃ drakṣyati.
 (98) śaśaka āha: (nanv ayam) nadipulinagato dadhikarṇo nāma
 vṛddhamāṛjāras tapahsaṃśṛītaḥ sattvajātānukampo dharmasāstra-

insertion:] 189. 13 tad yady api tavāyam āsrayaḥ, tathāpi śūnyaḥ san
 mayāśritāḥ. iti madya evāyam. tittiriḥ prāha: bhoḥ, yadi smṛtiḥ pramāṇī-
 karōṣi tad āgaccha mayā saha, smṛtīṇa prōchāvaḥ. tāṛ dattaṃ tava mama
 vā bhavatu. Sy 97. 32 Das Haselhubn sprach: ("vs 32") Der Ort gehört mir,
 und ich habe Zeugen. [The last is regarded by Schultheß and Hertel as
 corresponding to the next vs, which I think is extremely unlikely. It seems
 to me clear that it represents the sentence santy atra prāśnikāḥ. Note that
 prāśnika, according to Hindu lexicons, means "witness" as well as "umpire".]
 Ar as Sy. Vs 47=T 58, SP 35, N 28, Spl 93, Pp 83. (Not Sy 32; see
 prec.) a, T °taḍākānāḥ, SP °taḍākānāḥ. b, Spl devālayakujaṇmanāḥ, Pp
 grhasyopavanasya ca. c, SP sāmānidhyam (a sāmīpyāt) prāyaśaḥ si°, N samī-
 pyapratyayā; Spl utsargāt parataḥ svāmyam. d, Spl api kartum na śakyate.
 (95) T 122. 10 text. SP 1289 (cf. under § 94) ity uktvā tathāiva calitāu. So
 50b anveṣṭum prasthitāu ubhāu (cf. § 94). Spl (cf. § 94) 66. 14 tathānuṣṭhite. Pp
 (cf. § 94) 189. 16 tathā, iti pratipadya vyavahārapratyayārtham abhiprasthitāu.
 Sy 98. 5 (after passage quoted under § 99) und sie gingen zu dem Kater.
 Ar as Sy. (96) T 122. 10 text (tathyam for bhaviṣyati). SP 1289 aham
 api kutūhalād (a kātutuh°) eva tāv anugataḥ. So 50c tāv aham kātutukād
 draṣṭum anvagaccham alakṣitaḥ. Spl 66. 14 mayāpi cintitam: kim atra bha-
 viṣyati. mayā draṣṭavyo 'yam nyāyaḥ. tataḥ kātutukād aham api tāv anu
 prasthitaḥ. Pp 189. 17 aham api...prṣṭhato lagnaḥ, paśyāmy atra kim bhav°
 iti. Sy 98. 5 (just after prec.) und ich begleitete sie, um zuzuschauen. Ar.
 (97) T 122. 11 nātidūrah...śaśam āha: ka āvayor... SP 1290 tato nātidūrah
 gatena kapiñjalenoktam: kaḥ punar āvayor nyāyadarś. Pp 189. 18 atha
 nātidūrah gatvā śaśakas tittirim apcchat: bhadra, ko nāmāvayor vyavahāraṃ
 drakṣyati. Sy 97. 34 Der Hase sprach: Erst braucht's einen Richter und
 hernach erst die Zeugen. Das Haselhubn sprach: Es ist ein Richter vor-
 handen. Der Hase sprach: Wer ist der Richter? Ar. (98) T 122. 12 asāv
 abravīt: nanv ayam nadī° tapaḥ° udadhikarṇo nāma sakalaśāstrapāragāś
 ciraivī dharmā° māṛjāra iti. ayam evāya saṃśayasya chettā. SP 1290 śaśaka
 āha: yamunāśīre 'vasthito (a om 'va°, or °tīrāvastho) dīṛghavālo (a dadhi-
 karṇo) nāma vṛddhamāṛjālaḥ (a °rah) sadā cāṇḍrāyapāśibhis (a °pāśi) tapaś
 caran vasati. so... So (cf. 51, under § 100; also) 52ab etam eva na prōchāvaḥ
 (B. °maḥ) kim nyāyayam iha dhārmikam. Kṣ 461(25) cā māṛjāraṃ dadhikarṇākh-
 yaṃ nyāyaṃ papracchatuḥ purā (cf. also under § 100). Spl 67. 15 (after § 100,
 which cf. also) śaśaka āha: bhoḥ kapiñjala, eṣa nadīre tapasvī dharmavādī

vid (vasati). so 'smākaṁ nyāyadarśi bhaviṣyati. (99) (tac ca śrutvā) kapiñjalo 'bravīt: alam anena kṣudreṇa. (uktam ca:)

(na hi viśvasanīyaḥ syāt tapasvichadmanā sthitaḥ
drśyante bahavas tirtha galadantās tapasvinaḥ. 48.)

(100) tac ca śrutvā (sukhopayapravṛttiprasādhana chadmarūpi) dadhikarṇo (māṛjāras) tadviśvāsanārtham (sutarām) ādityābhimukho dvipādaḥ sthitaḥ, ūrdhva bāhur nimilitāikanayano japann

tiṣṭhati, tad enaṁ prachāvaḥ. Pp 189.20 so 'bravīt: nanv ayaṁ [then insertion] bhagavatīyā gaṅgāyāḥ puline gatas taponiyamavratayogasamsthitaḥ sattvajātānukampo dadhi° nāma māṛjāraḥ. iti. Also 190.23, a doublet, agreeing with Spl in position and substantially in language. Cf. my Introduction, Vol. II, pages 71 f. Sy 97.36 Das Haselhuhn sprach: Es gibt den und den Fluß, und nahe bei seinem Ufer ist ein gerechter Kater; der betet jeden Morgen früh die Sonne an und tötet nichts, fastet beständig, weidet Gras und trinkt Wasser. Der soll uns auf unsere Bitte Recht sprechen. Ar. The versions mostly seem to mix up this § with § 100, and it is impossible to reconstruct the orig. of either with entire certainty. (99) T 122.14 text. SP 1292 kapiñjalaḥ (v. l. adds āha): sa katham āvayor viśvasanīyaḥ. kṣudrā hi māṛjārajātīḥ. Spl 67.16 kapiñjala āha: nanu svabhāvato 'yam asmākaṁ śatrubhūtaḥ. tad dūre sthitvā prachāvaḥ [then insertion]. Pp 189.23 atha dr̥ṣṭvā ca taṁ bhayapraṇoditāntarātmā śasakaḥ punar abravīt: alam... Also Pp 190.24, doublet, agreeing with Spl in position and substantially in language,—which makes Pp inconsistent with itself. Cf. pres. and reference there quoted to my Introduction. [Sy 98.4 Als der Hase dieses hörte sprach er: Zeige ihn mir. Ar, JCap 175.15 Dixit lepus: Placet mihi; eamus.] Vs 48=T 59, Pp 87. a, Pp viśvasanīyam. b, Pp tapas chadmasthite 'dhame. c, Pp dr̥° cāiva tirtheṣu. d, Pp galavārtās (mss. mostly °vartās). (100) T 122.18 text (udadhikarṇo; β om māṛjāras; for āsit, β idam [R adds cāha] cāndrāyaṇaturāyaya [v. l. °turāya or om tur°] vartulā [vv. ll. tulā or brhattulā] puruṣakāḍibhir upakramāir dharma [v. l. dharmāir] utpāditavya iti tac ca chadmanā). [SP 1293 sa āha: kim (α om) avasanno 'si. kapiñjalaḥ: ubhayaor api samo 'yam doṣaḥ. ity uktvā gatāu.] So 51 gatvā stokaṁ sarastīre hīnādhṛtamṛṣāvratam, dhyānārdhamilitadr̥śam māṛjāraṁ tāv apaśyatām. Kṣ 462(26) abc mithyāvinītaḥ saddharmādeṣṭā śāntiparāyaṇaḥ, japastha iva suptākaḥ. Spl 66.15 atrāntare tikṣṇadānāṣṭro nāmāraṇyamāṛjāras taylor vivādaṁ śrutvā mārgāsanannam naditātam āśāya (cf. § 98) kṛtakuśalopagraho nimilitāikanayana ūrdhva bāhur ardhapādaspr̥ṣṭabhumīḥ śrīsūryābhimukha imām dharmadeśanām akarot [then insertion]. Pp 190.3 taduktam śrutvā sukhopāyavṛttiprasādhana chadmarūpo dadhikarṇas taylor viśvāsanārtham sutarām ādityābhimukho bhūtvā dvipādāsvasthita ūrdhva bāhur nimilita-nayanaḥ śubhabuddhyā taylor vañcanārtham evam dharmadeśanām akarot [then insertion as Spl]. Sy 98.6 So kamen sie dort an, und der Kater sah sie von ferne. Schnell richtete er sich auf seinen Hinterfüßen auf, nach der Sonne zu, und betete diese an. Ar. See under § 98, which is more or less

asit. (101) *japataś (ca) tasya viśvastahṛdayāv upaśliṣṭāu sthāna-vyavahāraśrāvaṇam akurutām: bhoś tapasvin, dharmadeśaka, āvayor vivādo vartate, tad dharmasāstraadvāreṇā 'smākaṁ nir-ṇayam dehi.* (102) *tena cā 'bhīhitam: vṛddhatvād dhatendriya-tvāc ca dūrān na samyak śṛṇomy (aham), samnikṛṣṭaṁ bhūtvō 'ccāiḥ śrāvayatam. tatas tāu nikaṣibhūya kathayataḥ.* (103) *tatas tatsamnidhānārthaṁ viśvāsam upapādayatā (dadhikarṇena) dharma-sāstraṁ paṭhitam:*

dharma eva hato hanti dharmo rakṣati rakṣitaḥ

tasmād dharmo na hantavyo mā no dharmo hato vadhit. 49.

confused with this in most versions. (101) T 123.2 *japataś ca* (β om) *tasya viśvastahṛdayāv* (α 'hṛdayoh) *upaśliṣṭa-* (β 'ṣṭu) *sthāna-* (so α; β *sthā-*vara; ed. em. *sthāne*) *vyavahāraśrāvaṇam* (mss. 'śrāv°, em. Hertel) *akur°*. SP 1294 *gatvā ca tasmāi* (α *dadhikarṇe*) *kathitam*. So 52cd, 53ab ity uktvā tāu biḍālaṁ tam upetyāivam avocatām, śṛṇu nāu bhagavan nyāyaṁ (B. nyāyaṁ) *tapasvi tvaṁ hi dhārmikaḥ*. Spl 67. 18, Pp 191.2 tato dūrasthāu tāv ūcatuḥ (Pp tata ubhāv api taṁ praṣṭum ārabdhāu): *bhoś...* (Pp *dharmasāstreṇāvayor nir°*) *dehi*. (Then insertion.) Sy 98.8 Als der Hase das sah, staunte er. Und nachdem sie sich in Furcht genähert hatten, sprachen sie: Wir haben einen Rechtshandel miteinander, darum bitten wir, sei unser Richter; und sie trugen ihm ihren Rechtshandel vor. Ar as Sy (some versions have no direct quotation). (102) T 123.3 *tena cābhi°...ca nātispaṣṭataraṁ śṛṇomy aham. samnikṛṣṭaṁ* (so mss., ed. em. 'ṣṭu)... *śrāvayatam* (mss. 'tha). SP 1294 sa āha: *vṛddho 'smi, kṣīṇo 'ham, dūreṇa na śṛṇomi. tatas...* (α diff., corrupt). So 53cd, 54ab *śrutvāntad alpayaḥ vācā biḍālas tāu jagāda saḥ, na śṛṇomi tapahkṣāmo dūrād āyāta me 'ntikam*. Spl 68.9 *paraṁ vṛddho 'haṁ dūrān na yathāvac chṛṇomi. evaṁ jñātvā samīpavartināu bhūtvā vivādaṁ vadataṁ yena me vijñātaparamārthaṁ vivādaṁ vadataḥ paratraṁ na virudhyate*. (Then insertion.) *tasmād viśrab-dhāir bhūtvā karṇopānte nivedyatām*. Pp 191.17 *kim tv ahaṁ vṛddho dūrād yuvayor bhāṣāntaraṁ na samyak śṛṇomi. tat kathaṁ jayaparājayaṁ kariṣyāmi. evaṁ jñātvā samīpavartināu bhūtvā mama nyāyaṁ nivedayatam, yena vijñā-tavivādaparamārthaṁ vaco vadato me paralokabādhā na bhavati*. (Then insertion as Spl.) *tasmād viśrabdhāu bhūtvā mama karṇopāntike sphuṭam āvedayatam*. Sy 98.12 Der Kater sprach: Infolge meines Alters höre ich schlecht, darum tretet näher und sprecht laut. Und so näherten sie sich noch um ein Kleines und erzählten ihren Rechtshandel mit lauter Stimme. Ar. (103) T 123.4 *suṣṭhutarāṁ cādṛto bhūtvā dharmasāstrasambandham avocat*. SP 1296 *tatas... upapādayan dharmasāstrāṇi dirghavālo 'paṭhat* (α *upapādayatā* etc., as text). Kṣ 462(26)d so 'bravīt peśalasvanāḥ. Jn, cf. prec.; fusion of these two. Sy 98.15 Er aber sprach zu ihnen, damit sie Zutrauen zu ihm faßten und heranträten: Ich habe euern Rechtshandel vernommen, aber ich gebe euch den Rat, daß ihr wahrhaftig Recht suchet, denn. Ar. Vs 49=T 60, SP 36, N 29, So 54cd, Sy 33, Ar. d, T ed.

eka eva suhṛd dharmo nidhane 'py anuyāti yaḥ
 śarīreṇa samān nāśaṁ sarvaṁ anyad dhi gacchati. 50.
 andhe tamasi majjamaḥ paśubhir ye yajāmahe
 ahiṁsāyāḥ paro dharmo na bhūto na bhaviṣyati. 51.
 mātṛvat parādārāṁs tu paraḍravyāṇi loṣṭavat
 ātmavat sarvabhūtāni yaḥ paśyati sa paśyati. 52.
 (104) (*tat kiṁ bahunā*), *tathā tāu chadmanā viśvāsam (ā)nītāu*,
yenā 'nkam upagatāv (ubhāv apy) ekadāi 'va (tena kṣudreṇa)
grhītāu hatāu ce ('ti).

(End of Story 4)

with α kadācid api sādhubhīḥ, β text (v. l. bhavet); SP nāsti dharmāt paro vidhīḥ, α mā sma dharmā (v. l. °mam) ivāvadhīḥ (vv. ll. ihāvadhik, ato vidhīḥ); N mā yām dharmo hato vṛvīt. So dharmo hy asamyāṁ nirṇīto nihanty ubhayalokayoh (cf. Jn under § 102). Sy wer ehrlich Recht sucht, kann sich als den gewinnenden Teil betrachten, auch wenn er verliert, und wer es betrügerisch sucht, kann sich als den verlierenden Teil betrachten, auch wenn er gewinnt. Vs 50=T 61, SP 37, N 30, Sy 34, 35, Ar. a, N śātṛāḥ for suhṛd. d, SP atra hi, SPα, N anyatra. Sy Denn aus dieser Welt nimmt einer nichts mit sich hinaus als seine guten Werke, alles andere bleibt hier zurück. (35, not a separate vs but an expansion of this same idea) Was einer für immer erwirbt und dauernd besitzt, das soll er zu erwerben bestrebt sein, aber was man nicht dauernd besitzen kann, soll er verachten und verwerfen. I think that Hertel's attempt, *WZKM.* 25.35f., to equate this with T vs 64 (see § 104), is unsuccessful. The two passages have nothing in common. The order is against the identification, and the words yato 'sāv etc., introducing the vs in T, are clearly a secondary addition. Vs 51=T 62, SP 38, N 31, prose in Jn (Spl 68.4, Pp 191.11), Kṣ 463 (27). Not in Pa. a, for maj', N vajjāmi, SP vārdhakye, α duṣṭāre, v. l. bhagnāmi. b, SP, N na ca (α, N yadi) mithyā vadāmy (N bravīmy) aham. c, T ed. ahiṁsānāmakaḥ (ed. min. °ko; β °nāma yo) dharmo; SP text, α ahiṁsāparamo, v. l. with N ahiṁsāyā samo. Spl ete ye yajñikā api yajñakarmaṇi paśun ghaṇanti te mūrkhāḥ, paramārthān śruter na jñānti. So essentially Pp. Kṣ ahiṁsā paramo dharmo mokṣaḥ parahitaṁ nṛṇāṁ, prāpidoḥprasaktānām andhe tamasi samsthitiḥ. I cannot agree with Hertel's understanding of this vs, *WZKM.* 25.21f.; I regard T as corrupt. The general sense of SP, N, Jn and Kṣ is the same, and seems to me orig. Vs 52=T 63, SP 39, N 32, Sy 36, Ar. a, SP °dārāṁś ca, α v. l. °dārāṇi, N °dāreṣu. b, N paraḍravyeṣu. SP loṣṭhavat. c, N °bhūtānām. d, N sa paṇḍitāḥ. Sy Dem Weisen ziemt es, alles, was sein Nächster besitzt, zu verachten wie einen Stein, und allen Reichtum wie Staub, und jedermann sich selbst gleichzumachen. (Ar, JCap also has 176.1 reputare mulieres in oculis suis sicut serpentes.) (104) T 123.14 tat... tathā (α atha) tāu chad° viśv° nītāu (β ānītāu) yenāṁkam upagatāu (v. l. upā°) hatāu ceti. yato 'sāv antarīnam avahasyābravit (vs 64, nowhere else; cf. on vs 50, above).

(105) ato 'hañ bravīmi: kṣudram arthapatim prāpye 'ti. (106) tat sarvathā nā 'yam (?kṣudro) rājyayogyā ulūka iti. (107) (tasya tu) tad (vacanam) śrutvā sādhu anenā 'bhīhitam iti matvā 'bruvan: †punar eva samavāyam kṛtvā mahad rājakāryam saṃpradhārayiṣyāmaḥ.† ity uktvā yathāgataṃ sarvapakṣiṇo viceruḥ. (108) (kevalas tv avaśiṣṭo bhadrapūthagato 'bhīṣekābhimukho

SP 1305 evam atyantaviśvāśāt saṃnīhitāu jātāv (α evam tāu viśvāśān nikaṭi-bhūtāu) ekadāiva (α adds tena) grhitāu hṛtāu (! read hatāu; one ms. nihatāu; α bhakṣitāu) ca. So 55 ity uktvāśvāśya tāv agram āniya sa biḍālakāḥ, ubhāv apy avadhīt kṣudrah sākāṃ śāsakapiñjalāu. Kṣ 464(28)abc śrutvety āśvāśa-padaṇīm tadā (Ma. yātāu) tāv āgatau (Ma. anugāu) tataḥ, abhakṣayat. Spl 68.19 kiñ bahunā, tena kṣudreṇa turṇam viśvāśitāv ubhāu yathā buddhi-vihināu tāu saṃjātāv aṅkavartināu. tataś ca tenāpi samakālam ekah pādān-tenākṛānto 'nyo daṅṣṭrākṛakacena. tato gataprāṇāu tāu bhakṣitāv iti. Pq 192.5 kiñ bahunā, tathā tena kṣudreṇa tāu viśvāśitāu yathā tadantikam upagatāu. tataś ca samakālam ekah pādānākṛāntaḥ, dvitīyo daṅṣṭrākṛaka-cena. evaṃ dvāv api gataprāṇāu bhakṣitāu. Sy p. 98 bottom: Durch diese Rede verleitetete er sie so lange, bis sie ihm nahe kamen, und als er sie nahe genug sah, fing er sie mit einem Satz und tötete sie. Ar. (105) T 123.18, SP 1306, Spl 68.22, Pq 192.8 text (pratīka; Spl whole vs). So 56ab tad evaṃ nāsti viśvāśaḥ kṣudrakarmaṇi durjane. Kṣ 464(28)cd kṣudranṛpo duṣṭaḥ sarvavināśakṛt. Sy 99.1, Ar as usual. (106) T 123.18 tat sarvathā nāśrayaṇīyaguṇopeto 'yam. tat kiñ aneneti. SP 1306 text (om kṣudro). So 56cd tasmād uluko rājāyam na kartavyo 'tidurjanaḥ. Kṣ 465(29)a tasmād uluko nārho 'yam. Spl 69.2, Pq 192.8 tad bhavanto 'py evaṃ (Pq enaṃ) divāndhaṃ kṣudram (Spl om) adhipatim kṛtvā (Spl arthapatim āśvāśya) rātryandhaḥ santaḥ (Spl om) śāsatittirimārgeṇa (Spl śāsakapiñjalamaḥ) yāsyanti. iti vicārya (Spl evaṃ jñātāu) yad ucitaṃ tad vidhiyātām (Spl vidheyam). Sy 99.2 daś auch die Eulen heimtückisch, böse und Tierfresser sind. Ar (adds JCap 176.8 nec debemus eis confidere nec de eis nobis regem constituere). (107) T 124.1 text (aṅgikṛtya for śrutvā). SP 1307 etac chrutvā vihagāir ālocitaṃ sarvāś ca vṛddhāvāyasa eṣa tāvāb abhiṣecanakriyārha ity uktam (for last clause α has a corrupt reading, ending tad āstān tāvāb abhiṣeka-kriyeti). uktvā (α om) yathāyathaṃ sarve gatāḥ. So 57 ity uktāḥ pakṣiṇas tena vāyasena tatheti te, abhiṣekam ulukasya nivāryetas tato yayuḥ. Kṣ 465(29)bc iti tadvacasā purā, naṣṭarājyo 'bhavad. Spl 69.3, Pq 192.11 atha tasya tad (Pq om) vacanam śrutvā (Pq ākarṇya) sādhu anenābhīhitam ity uktvā bhūyo 'pi pāṭhivārthaṃ (Pq nṛpārthe) sametya (Pq adds anyo-nyam) mantrayīṣyāma (Pq 'mahe) iti bruvāṇāḥ sarve (Pq sarvapakṣiṇo) yathābhimataṃ (Pq yathāgataṃ) jagmuḥ. Sy 99.4 Als die Vögel diese Worte hörten, stimmten sie alle zu und machten die Eule nicht zum König. Ar. (108) T 124.3 text (β 'ty upalabhyolūkas tadvacanena pradīpi*). SP 1308 atha sāmāṇyo (α 'śād) vāyasam ulūka āha. So cf. 58d krudhā (under § 111). Spl 69.5, Pq 192.13 kevalam avaśiṣṭo (Pq om) bhadrāsanopaviṣṭo 'bhīṣe-kārthaṃ (Pq 'kābhimukho) divāndhaḥ kṛkālīkayā sahāste. āha ca (Spl atha

divāndhaḥ, kena ce 'dam anarthāyā 'bhihitam mama, vāyasene 'ty upalabdhavārtta) ulūko vāyasavacanenā 'dipitamanās tam āha: (109) kiṃ mayā 'pakṛtaḥ bhavataḥ, yena 'bhiṣekavyāghṛtaḥ kṛta (iti).

samrohati 'ṣuṇā viddham vanam paraśunā hatam

dagdham dāvānalenā 'pi na prarohati vākṣatam. 53.

(110) *tat (kiṃ bahunā), adyadivasād arabhyā 'smākaḥ bhavatām ca vāiram.* (111) *iti (cā) 'bhidhāya divāndhaḥ krudhā (yathā-gataḥ) prāyāt.* (112) *asāv api vāyaso (bhayavyākulaś) cintayām*

tenābhihitam): kaḥ ko 'tra bhoḥ kiṃ adyāpi na kriyate me 'bhiṣekaḥ (Pṇ 'py abhi° na kri°). atha (Pṇ iti śrutvā) kṛkālīkayābhihitam: bhadra, kṛto 'yam vighnas te kākēna (Pṇ kṛtas te 'bhiṣekavighnopāyo vāyasena). (Then insertion.) tac chrutvā sa (Pṇ om) saviṣṭam (Pṇ adds ulūkaḥ) vāyasam (Pṇ om) āha (Pṇ prāha). Sy 99.5 Die Eule aber war darob im Herzen verbittert, und sie sprach zum Raben. Ar. (109) T 124.5 text (β yena mamābhi°). SP 1308 kiṃ tavāpakṛtaḥ mayā, yena rājyam utpannam hataḥ tvayā. Spl 69.11, Pṇ 192.20 bho duṣṭātman, kiṃ mayā te 'pakṛtaḥ yad (Pṇ yena) rājyābhiṣeko me vighnitaḥ (Pṇ °ko vighnitas tvayā). [Here § 110.] uktaḥ ca. Sy 99.6 Was habe ich dir zuleide getan, daß du ein Wort gesprochen hast, das mir geschadet hat? Bedenke wohl. Ar. Vs 53=T 65, SP 40, N 33, Spl 111, Pṇ 99, Sy 37, Ar. a, N se (read sam) rohatīṣusid-dhānām. Spl rohate sāyakāir vi°, Pṇ rohati sāyakavi°. b, SP vṛaṇam (a vanam). c, T, Jn vācā duruktaḥ bibhatsam, N dagdhavāpyalalanāpi. d, SP, N vākṣataḥ (N vāgghataḥ) na pra°. T, Spl samrohati. T, Pṇ vāk-kṛtam. Sy Der abgehaueene Baum sproßt wieder, und eine Schwertwunde heilt, doch die von der Zunge geschlagene Wunde schließt sich nicht wieder zusammen. Pfeilspitze und Lanze lassen sich wieder herausziehen, aber ein Wort, das hart ist wie eine Pfeilspitze, bleibt im Herzen stecken. Here follows Sy 38, which has no other representative in Skt. than the prec. vs; it seems likely that it is merely an expansion of the idea of pāda c, and if so it points to the reading of SP, N as the orig. in c: Überhandnehmendes Feuer kann mit Wasser niedergeschlagen werden, tödliches Gift macht man durch Gegengift unwirksam, Not verschwindet durch Geduld; aber Verbitterung [JCap 176.25 ignis vero inimicie] läßt sich mit nichts auslöschen noch beruhigen. Ar similarly.

(110) T 124.9 text (β ca bhavataḥ for bhavatām ca). SP (cf. under § 115?). So 58abc adyaprabhṛti yūyam ca vāyam cānyonyasātravaḥ, smara yāmī. Kṣ 465(29)cd vāiri kākānām ity amaṅgalah. (Fusion of this with § 115.) Spl 69.12, Pṇ 192.21 (before prec. va) tad adyaprabhṛti sānvayam (Pṇ om) āvayor vāiram. Sy 99.22 So habt ihr Raben ewige Verbitterung und Feindschaft mit uns gepflanzt. Ar. (111) T 124.9 iti cābhi° (β om ca) samujjhitaḥbhiṣeko divā° yathā° prāyāt. So 58cd 'ty ulūkas tam kākam uktvā krudhā yayāu. Spl 69.15, Pṇ 193.1 atha (Spl iti evam abhidhāya) kṛkālīkayā saha (Pṇ adds tasmin) svāśrayam gataḥ (Pṇ gate). Sy 99.23 Und sie wandte sich in heftigem Grimm von dem Raben ab. Ar. (112) T 124.10 text (om bhaya-

āsa: kim idam anartham mayā sāmānye 'rthe kṛtam iti. (sādhv abhihitam:)

adeśakālārtham anāyatikṣamaṁ

yad apriyaṁ lāghavakāri cā 'tmanaḥ

yo bhāṣate kāraṇavarjitaṁ vaco

na tad vacaḥ syād viṣam eva tad bhavet. 54.

balopapanno 'pi hi buddhimān naraḥ

paraṁ nayaṇ na svayam eva vāiritāṁ

bhiṣaṁ mamā 'stī 'ti vicintya bhakṣayed

akāraṇaṁ ko hi vicakṣaṇo viṣam. 55.

(113) tad idam āpatitaṁ mamā 'jñānād (iti). yac ca hitāiṣibhiḥ sārḍham asaṁpradhārya kriyate, tasye 'dṛṣa eva vipāko bhavati. uktam ca:

suhṛdbhir āptāir asaṁkṛtparikṣitaṁ

svayaṁ ca bhūyaḥ paricintitāśrayam

karoti kāryaṁ khalu yaḥ sa buddhimān

sa eva lakṣmyā yaśasaś ca bhājanam. 56.

vyā°; ed. with α om mayā and om sādhv abhi°, β text). So 59ab kāko 'pi yuktam uktaṁ tu matvā vīgnas tato 'bhavat (B. vi° 'bhavat kṣaṇam). Spl 69.15 atha bhayavyākulo vāyaso vyacintayat: aho akāraṇavāṇīram āsādayatā mayā kiṁ vyāhṛtam. uktaṁ ca. Pq 193.1 vāyaso 'py acintayat: aho akāraṇavāṇīram āsāditam, yad idam vyāhṛtaṁ mayā. uktaṁ ca. Sy 99.25 Da empfand der Rabe alsbald Reue und sprach: Ich habe schlecht gehandelt, denn mein Schade betrifft nun die ganze Gesamtheit. Ich hätte nicht auf eigene Faust kämpfen sollen, am wenigsten in ihrer (=der Eule) Gegenwart; heißt es doch. Ar. Vs 54=T 66, Spl 112, Pq 100, So 59cd, Sy 39, Ar. a, Jn °kālajñam. c, Spl yo 'trābravīt kṛ°; T vicintya buddhyā muhur apy avāimya ahaṁ. d, T °vaco hālahalaṁ hi tad viṣam. So (combines this and next vs) vāṇīratropādītāsahyavāṇīrat (B. °raḥ) ko nānutapyate. Sy Ein Wort, das man zur Unzeit törichterweise ausspricht, ist kein Wort, sondern Gift, zumal dann, wenn es Feindschaft erzeugt. Vs 55=T 67, Spl 113, Pq 101, So 59cd, Sy 40, Ar. b, T mss. yaḥ, ed. em. to kaḥ, for na. d, Spl akāraṇāt, Pq °ne. So, cf. prec. Sy Sogar ein Mächtiger und Herrscher geht im Selbstvertrauen nicht so weit, daß er gegen einen gewöhnlichen Menschen ein Wort ausspricht, aus dem Verbitterung entsteht. Ein Weiser, wenn er auch Arzt und Medikamente zur Hand hat, trinkt nicht unnötigerweise Gift. Here Pa inserts a vs (Sy 41) not found in the Skt. versions. (113) T 124.20 text (α tasmāt for uktaṁ ca). Nowhere else in Skt. Sy 100.7 Nun habe ich solches in meiner Torheit gesprochen, ohne damit zu Rate gegangen zu sein, und kann es nicht wieder gutmachen. Heißt es doch. Ar similarly. Vs 56=T 68, Pq 103, Sy 42, Ar. Pq in a asaṁkṛt vicritam, in b °ca buddhyā pravacitāśrayam, in d

(114). (iti). *evam uktvā kāko 'pi (tataḥ sthānāt) prāyāt.*

(End of Story 2)

(115) *tad evam, deva, vāḥkṛtād asmākam ulūkaiḥ saha vāiram* (iti). (116) *meghavarṇa āha: avagataṁ maye 'dam; tāta, saṁpradhāryā 'dhunā yāvat te 'smān prati saṁnipātāya ne 'hā 'gacchanti, tāvad upāyaś cintyatām.* (117) *asāv āha: svāmin, (saṁdhivigrahāsanayānasamśrayadvāidhibhāvānām) saṁnām guṇānām saṁdhivigrahāv ādāu (vy)ākhyātāu.* (118) *adhunā tv āsanayānasamśrayadvāidhibhāvānām asmākam abhāva eva, yat kārāṇam: āsanāṁ baliyasi dviṣati sthānasyā ('tmanas ca) vināśāya (bhavati), yānaṁ (tāvat) sthānaparityāgāya; †kaṁ balavantam*

yaśasām. T² in c yas tu or yasya for yaḥ sa. Sy Der Mensch muß sich mit Freunden und Ratgebern beraten, dann ernetzt er Gutes von seiner Tat. Andernfalls kommt er auf verkehrte Gedanken, die unliebsame Folgen haben.

(114) T 125.5 iti... 'pi prāyāt. Spl 70.3 *evam... 'pi svabhavanam prati prāyāt.* P₁ 193.20 *evam vicintya kāko...* Sy 100.15 So sprach er, machte sich auf und verließ die Versammlung der Vögel. Ar. (115) T 125.6 (A215) text. SP 1312 ato 'yam tadāprabhṛti kākolukayor vāirānubandhaḥ (probably fusion of this with § 110). So 60ab *evam vāgdoṣasambhutam vāiram naḥ kausikāḥ saha.* K₂ see under § 110. Spl 70.3 *tad vatsa, evam asmābhiḥ saha vāiram kausikānām anvayāgatam.* P₁ 193.21 *tat, vatsa, asmākam itthaṁ kausikāḥ saḥānvayavāiram iti.* Sy A185.1 Diese Verbitterung und Feindschaft der Eulen mit uns besteht also infolge des Wortes des Raben. Ar.

(116) T A215.1 *megha... saṁpradhāryatām, yeneha nāgacchanti...* (but β text, with v. l. yāvanto for yāvat te). SP 1313 *meghavarṇa āha: tāta, idānīm śighram (α om) eva tvadiya (α atra) upāya upadiśyatām (α cintyatām), yāvan nābhyeti rajanī (α yāvad asāu nābhyeti).* Spl 70.4, P₁ 193.21 *meghavarṇa āha: tāta, tad (P₁ om) evam gate 'smābhiḥ kim kriyate (P₁ kim kṛtyam asmābhiḥ).* Sy A185.3 Der Rabenkönig sprach: Ich habe gehört, was du gesprochen hast. Jetzt aber laß uns förderliche Worte reden, denn die Eulen werden abermals kommen und uns Schaden zufügen. Wie müssen wir also mit ihnen verfahren? Ar. (117) T A215.2 text (ed. with α ākhyātāu, β vyā). SP 1314 *sa āha: svāminā (α svāmin, v. l. adds guṇeṣu ṣaṣu) tāu saṁdhivigrahāu nirākr̥tāu.* So 60cd *ity uktvā kākaraṣaṁ taṁ cirajīvy avadat punaḥ.* Spl 70.5 *sa āha: vatsa.* P₁ 193.22 *sa prāha.* Sy A186.1 Der Rabe sprach: Wir wollen weder die Eulen bekriegen, noch die Zahlung eines Tributes auf uns nehmen, aus dem Grunde, den ich bereits erwähnt habe. Ar. (118) T A215.3 *adh... 'saṁśrayasamavāyānām asmākam abhāva eva, yat kārāṇam: āsanāṁ durgavināśāya, yānaṁ durgaparityāgāya, kaṁ bal' saṁs' (mss. α kaṁ balaṁ, β kevalaṁ, saṁśrayas sa; em. Hertel), kasya samavāyaḥ.* SP 1314 *adhunā tāvad yānāsanadvāidhibhāvasamśrayāś cintyantām. tatāsanāṁ baliyasi dvi' sthānam (read sthānasy) ātm... 'tyāgāya, dvāidhibhāvas ca baliyās pratyā-*

*saṁśrayāmaḥ, kasya dvāidhibhavaḥ.† (119) †tad evaṁ gate
sāmadānabhedadaṇḍānāṁ caturṇāṁ nayānāṁ nā 'sty avakāśaḥ.
asti pañcama 'py (a)śāstrakartur nayaś† chalo nāma. tam aṅgi-
kṛtya tam evā 'haṁ tadvijayāya (paribhāvāya ca) prayatiṣye.
uktaṁ ca:*

bahavo 'balavantaś ca kṛtavāirāś ca śatravaḥ

śaktā vañcayitūṁ buddhyā brāhmaṇaṁ chāgalād iva. 57.

(120) so 'bravīt: kathāṁ cāi 'tat. cira(m)hīvy āha:

KATHĀ 5 (STORY 5: BRAHMAN AND ROGUES)

(121) asti, kaścid brāhmaṇo grāmāntarāt paśubandha(na)nimittaṁ
chāgam ādāya skandhe kṛtvā svaveśmaṇi gacchan, (122) pathi

sannena saha na kāryaḥ. ataḥ saṁśrayaś cintyatām. So 61 ab bahavo balinas
te ca jetuṁ śakyā na kāśikāḥ. Others nothing. (119) T A 216 text

(β adds 'pi after gate; β śāstrakartur; β samam for tam after aṅgi°, α text,
ed. em. to svayam). SP 1317 sa ca śariravyayenāpi mayā prayatnād anuṣṭhā-
tavyaḥ. uktaṁ ca. Kṣ 466(30) ab chalena pātaya ripūṁ sarvopāyaparikṣaye
(Ma. em. °yā). Spl 70.5, Pp 193.22 evaṁ gate 'pi śāḍgunyād aparāḥ sthūlo
'bhiprāyo 'sti. tam aṅgikṛtya svayam evāhaṁ tadvijayāya yāsyāmi, ripūṁ
vañcayitvā (Pp tr vañc° tām ri°) vadhiṣyāmi (Pp vadhyāṁ kariṣyāmi). uktaṁ
ca. Later: Spl 72.8, Pp 196.11 vatsa ākarnaya tarhi sāmādin atikramya
yo mayā pañcama upāyo (Pp yaḥ pañcamopāyo mayā) nirupitaḥ, tan (Pp
yathā). Sy A 186.3 vielmehr wollen wir ihnen durch List schweren Schaden
zufügen. Ar. Vs 57=T 69, SP 41, N 34, Hp IV.56, Hm IV.53, Spl
114, Pp 104, So 61cd, Kṣ 466(30)cd, Sy 43, Ar. H quite diff.: ātmāpam-
yena yo vetti durjanaṁ satyavādinam, sa tathā (Hp eva, v. l. tathā) vañcyate
dhūrtāir (Hp tena) brāhmaṇaś chāgato yathā. ab, Jn babubuddhisamupetāḥ
(Pp °samāyuktāḥ) suvijñānā balotkataṁ (Pp °tāḥ). a, all mss. of T and SP
(except best of SP) lack avagraha in 'bala°. c, T prājñāṁ, Jn dhūrtā(ś),
for buddhyā, SP bu° vañ° śakyā, N śakyā va° bu° (so SP v. l., with some
mss. reading śaktā or °tyā). [Hertel, SP, p. XXXVII, calls buddhyā an in-
ferior reading, without saying why. On the next page he justly remarks
that the story illustrates the victory of buddhi rather than bala! Apparently
buddhyā must be an inferior reading simply because it appears in SP
rather than in T.] d, Pp chāgakabrāhmaṇaṁ yathā. SP, N brāhmaṇaś
(v. l. of SP text). T chāgalād. So bahavo hi (B. 'pi) jayantiḥa śrṇu cātra
nidarśanaṁ (cf. also under § 118). Kṣ chalena bhraṇṣitaḥ (Ma. °ta-) sthānād
(v. l. of ŚP. chāḡad, Ma. ms. chāḡad, em. to chāḡo) dhūrtāḥ śatrubhir
agrajāḥ. Sy wie sie die schlauen Männer gegen jenen Asketen anwen-
deten, indem sie ihm über etwas ihre Zweifel äußerten, dessen er doch
ganz sicher war. (120) T A 217, SP 1321 text (T ciraj°). Spl 70.10,
Pp 194.3 meghavarṇa āha: kathāṁ etat. so 'bravīt. Sy A 187, Ar as usual.

(121) T 125.16 asti ka° (α om) brā° paśu° (β bandha for bandhana)
paśum ādāya svave° uccalitaḥ. SP 1322 asti kaścid brā°, sa. ca (α om

dhūrtāir dṛṣṭaḥ. tāis cintitam: brāhmaṇo 'yaṁ chāgam tyājya-
tām iti. (123) tatas tasyāi ('vā) 'grataḥ kṛtasamkalpāir mārgā-
bhimukhyenā 'gacchadbhir (ekadvitripravibhāgena) sthitam. (124)
yas tu teṣāṁ agragaḥ, tena brāhmaṇo 'bhihitāḥ: kim ity ayam
kukkuras tvayā skandheno 'hyate. (?athavā svāpadavyāpādane

sa ca) yāgarthi chāgam āniya (α ādāya) gacchan. Hp 143.7, Hm 129.14 asti
gāutamāraṇye (Hm °tamasyār°) prastutayajñāḥ kaścid brāhmaṇo (Hm adds sa
ca yajñārtham) grāmāntarāc chāgam upakriya skandhe kṛtvā (Hm nūtvā)
gacchan. So 62ab chāgam kṛtām grhītvāñse grāmāt ko 'pi vrajan dvijaḥ.
Kṣ 467(31)ab skandhe chagalam ādāya vrajantaṁ brāhmaṇaṁ. Spl 70.12
asti—(here various expansions) brāhmaṇaḥ—paśuprārthanaārtham kaścid
grāmāntaraṁ gataḥ—so 'pi—taṁ paśum—skandhe kṛtvā satvaram purābhi-
mukhaṁ pratasthe. Pp 194.5 essentially as Spl. Sy 100 bottom, Ein Asket
hatte sich einen Ziegenbock gekauft in der Absicht, ihn zu opfern. Als er
heimzog. Ar as Sy. (122) T 125.17 ardhapathe (α atha pathi) ca dhūrtāir
(β vārtikāir) dṛṣṭvābhihitam: bhakṣayāmo 'dyānam ajam iti. SP 1322 text
(α om pathi). Hp 143.8, Hm 130.2 dhūrtatrayeṇāvalokitāḥ. tatas te dhūrtā
(Hm adds yady eṣa chāgaḥ kenāpy upāyena labhyate tadā matiprakarṇo
bhavattīti) samālocya. So 62cd bahubhir dadṛṣe mārge dhūrtāis chāgam
jihīṣubhiḥ (supporting SP; cf. Ar). Kṣ 467(31)bc pathi, vañcanāyā-bruvan,
see § 124] dhūrtāḥ. Spl 70.18 atha tasya gacchato mārge trayo dhūrtāḥ
kṛtṛkāmakaṇṭhāḥ saṁmukhā babhūvuḥ, tāis tādṛśāḥ (then expansion)—
paśum—āloka (Pp avalokya) mitho 'bhihitam: bho asya paśor bhakṣaṇād
adyatanīyo himapāto vyarthatām nīyate. tad enaṁ vañcayitvāsyā sakāśād
grhyate. Pp 194.12 atha tasya mārgena gacchatas trayo etc. essentially as
Spl to vañcayitvā paśum ādāya śītatṛṇaṁ kurmaḥ. Sy see next (fusion of
the two sections). Ar closer to orig.: OSP p. 166 l. 11 E viéronle tres hommes
engañados, e consejaronse entre sí cómo lo engañarian; JCap similarly, but
at end 178.24 consilium ut ipsum sibi auferrent. (123) T 125.17 tatas
(β yatas or atas) tasyāivāgrataḥ (α om eva)...sthitam (so ms. R corr.; other
ms. om; ed. yātam without ms. authority). SP 1323 tatrāikenāgatya (from
this point SP is hopelessly corrupt down to § 128, see Hertel, SP, p. XXXIX f.;
cf. my Introduction, Vol. II, page 118 f.). Hp 143.9, Hm 130.8 (Hp prāntara-)
vṛkṣatrayatale (Hm adds krośāntareṇa) tasya brāhmaṇasya vartmany upa-
viśya (Hm °maṇasyāgamanam pratikṣya pathi) sthītāḥ. Kṣ 467(31)d saṁghaśaḥ
kṛtasamvidāḥ. Spl 70.22, Pp 194.17 (in next) voparivartanaṁ (Pp °prā-
vart°) vidhāya saṁmukho bhūtvāparamārgena (Pp °pamārgena). Sy 100
bottom, (cf. prec.) machten einige Männer einen Anschlag gegen ihn und
kamen ihm einzeln, einer nach dem andern, entgegen. Ar, OSP p. 166 l. 12 Et
fuéronse al camino por do él había de ir. (124) T 125.18 yas (α yatas)
tu teṣāṁ agragaḥ (β agrataḥ), tena brāh° 'bhi°: avāśyam asāu (β ayam)
sādhō svā saguṇaḥ, yena tvayā... Hp 143.10, Hm 130.5 tadākena (Hm
tatrāikena) dhūrtena gacchan sa (Hp tr sa ga°) brāhmaṇo 'bhihitāḥ: bho
brāhmaṇa, kim iti (Hp adds tvayāyam) kukkuraḥ skandhenohyate. So 63
ekas ca tebhya āgatya tam uvāca sasambhramam, brahman katham ayam

kuśala iti. evam uktvā 'pakrāntaḥ.) (125) †*brāhmaṇas cintayām āsa: kim anena durātmanā 'bhīhitam. katham ahaṁ śvānam skandhe kariṣyāmi.*† (126) *yavad anyāu dvāu (dhūrtāu), tābhyām api brāhmaṇo 'bhīhitaḥ: brahman, kim idam asadṛśaṁ vyavasitam, yajñopavītam (akṣamālā kamaṇḍalus tripuṇḍrakam) skandhe (ca) śvā (vidhuraṁ). athavā śaśamṛgasūkaravyāpādane nūnam ayaṁ kuśala (iti. evam uktvā tāv atikrāntāu).* (127) *brāhmaṇas tu (jijñāsayā) chāgam bhūmāu nidhāya sunipuṇaṁ (karṇaśṛṅgavṛṣaṇapucchādīn) avayavān parāmṛśyā ('cintayat: mūrkhās te, katham imaṁ śvānam ivā 'vadhārayanti.) punaḥ*

skandhe gṛhītaḥ śvā tvayā tyaja. Kṣ, cf. 'bruvan under § 122, and 468, 469 ab (32, 33 ab) aho śvā mṛgahā nūnam ayaṁ kasya dvijarṣabha, skandhena voḍho (Ma. em. °dhe tavoḍho) mārgesu nṛpopāyanam eṣa vā, ekasminn ity apakrānte duram. Spl 70. 22 atha teṣāṁ ekatamo [here prec.] tam kṛhītagṇim uce: bho bho bālāgnihotrin, kim evaṁ janaviruddhaṁ hāsyakāryam anuṣṭhīyate, yad eṣa sāmameyo 'pavitraḥ skandhādhiruḍho niyate. Pp 194. 16 practically as Spl. Sy 101. 1 Einer von ihnen sprach zu dem Asketen: Wozu brauchst du den Hund, den du da am Knebel führst? Ar, OSp p. 166 l. 13 et paróse el uno delante e dijole: Qué can es éste que traes contigo? Quéreslo vender? (125) T 126. 3 text. Hp 143. 11, Hm 130. 6 vipro brūte (Hm °preṣoktam): nāyaṁ śvā (Hm adds kiṁ tu) yajñachāgo 'yam (Hm om). So 64ab tac chrutvā tam anādṛtya sa dvijaḥ prākramad yadā. Spl 71. 6 tataś ca tona kopāviṣṭenābhīhitam: aho kim andho bhavān, yat paśuṁ sāmameyatve na pratipādayasi (Pp yat paśoḥ sāmameyatvaṁ prati°). [sa āha: brahman, na kopāḥ kāryaḥ, yatheccaṁ gamyātām.] Pp 194. 23 practically as Spl. Sy nothing. Ar, JCap, KF nothing, but OSp p. 166 l. 15 Et el hombre bueno non respondió, e fuese su camino. (126) T 126. 4 text (ed. adds saṁprāptāu after dhūrtāu, without mss. authority; β idṛśam for idam; ms. z viduram for vidh°, ms. R om). Hp 143. 12, Hm 130. 7 anantaram punar dvitīyena krośamātrāvasthītena tad evoktam (Hm athānantarasthītenān-yena dhūrtena tathāivoktam). So 64cd tato 'nyāu dvāv upetyāgre tadvad eva tam ūcatuḥ (cf. also 66a, under § 128, yajñopavītam). Kṣ 469 (33) bcd, 470 (34) ab anyāu athocatuḥ, aho vicitraṁ paśyāvaḥ skandhena yad ayaṁ dvijaḥ, śvānam vāhati kiṁ nu syād ayaṁ vyādho dvijākṛtīḥ. Spl 71. 8 (and Pp 195. 1 practically the same) atha yāvat kiṁcid vanāntaram (Pp adhvan-taram) gacchati, tāvad dvitīyo dhūrtāḥ saṁmukham abhyupetya tam uvāca: bho brahman, kaṣṭaṁ kaṣṭam, yady api vallabho 'yaṁ mṛtavatsas tathāpi skandha āropayitum āśakyāḥ. Sy 101. 3 Ein anderer sagte: Willst du auf die Jagd gehen, daß du einen Hund mit dir führst? Ar, OSp p. 166 l. 16 al encontro con el otro. Et dijole: Queredes ir a cazar con este can? (127) T 126. 7 text (paśuṁ for chāgam, nikṣippa for nidhāya: most mss. parāmṛśya). Hp 143. 12, Hm 130. 8 tad ākarṇya brāhmaṇas chāgam bhūmāu nidhāya muhur (Hp adds muhur) nirikṣya punaḥ skandhe kṛtvā (Hp °dhena gṛhītvā) dolāyamānamatiś calitaḥ. So 65ab tataḥ sasamśayo yāvad yāti chāgam nirū-

skandhenā 'dāya prāyāt. (128) athā 'nyāis tribhīr abhikito
brāhmaṇaḥ: na tvayā spraṣṭavyā vāyam (iti, ekapārśvena gam-
yatām,) yat kārāṇam, śucir asi lingamātreṇa, brāhmaṇa, śva-
sāṃparkān nūnān vyādho bhaviṣyasi. (ity uktvā 'pakraṇtāḥ.)
(129) athā ('sau) brāhmaṇas cintayām āsa: katham mame
'ndriyāṇi vikalāni, athavā yato bahutvam, tat pramāṇam,
dṛśyante ca loke viparītāni; kadācid ayaṃ svarūpī rākṣasaḥ

payan. Kṣ 470(34)cd, 471(35), 472(36)ab tayoh śrutveti vipras taṃ nidhāya
bhuvi śaukitaḥ, pasparśa pāṇinā pucchaviṣṇāvṛṣṇādiṣu, unmattā vilapanty
ete chāgo nāyam iti svayam, punaḥ skandhe samādhāya taṃ yayāu caturo
dvijaḥ. Spl 71.14 athāśāu sakopam āha: bhoḥ kim andho bhavān, yat paśuḥ
mṛtavatsaṃ vadasi. [Then insertion similar to that quoted § 125.] Pp 195.8
practically as Spl. Sy nothing, and Ar versions apparently nothing. (128)
T 126.9 text (v. l. svaśucir for śucir). SP 1325 punar anyāir āgatya bhāṣitam:
aho duṣcaritaḥ (a acaritaḥ) brāhmaṇasya katham uttamajātīḥ kurkuram
āliya (a om) gacchati (a vahati). Hp 146.12, Hm 133.9 tatas (Hp tadanan-
taraḥ) tṛtiyadhūrtavacanam śrutvā. So 65cd, 66 tāvad anye trayo 'bhetya
tam evam avadaṃ śaṅkhāḥ, katham yajñopavitam (cf. § 126) tvaṃ (B. ca)
śvānam ca vahase samam, nūnam vyādho na vipras tvaṃ haṃsy anena śunā
mṛgān. Kṣ 472cd, 473(36cd, 37, 38ab) tataḥ pare samabhyetya kakṣāni-
yamitāmbarāḥ, taur dvijo 'yam asprīyaḥ śvapāka iva pāpabhāḥ, aho mahā-
jane nāyam lājate kulapāṇsanāḥ, śvānam vahati yaḥ skandhe pathi yāti
(Ma. em. yāntaḥ) ca saṃsprṣet. Spl 71.16 atha yāvat stokaṃ vanāntaram
gacchati tāvat tṛtīyo dhūrtāḥ saṃmukham upetya tam uvāca: bho ayuktaṃ
etaḥ yad rāsabhaṃ skandhāruḍhaṃ nayasi. tat tyajyatām eṣaḥ. Pp 195.10
practically as Spl. Sy 101.4 Ein anderer sagte: Willst du den Hund, den
du mit dir führst, verkaufen? Und wieder ein anderer sagte: Der sollte
sich waschen und reinigen, nachdem der Hund mit ihm in Berührung ge-
kommen ist. Ar, OSp p. 166 l. 18 Et después encontróse con el otro. Et
dijole: Bien creo que éste, aunque trae hábito de religioso, que non es así.
Ca los religiosos non traen canes. Other Ar versions similarly. (129)
T 126.12 athā...āsa: kim idam āpatitam, athavā... (v. l. asyāśakyam; ed.
svarūpaḥ, without report of variant; it must be remembered that the Śāradā
śa is almost exactly Devanāgarī śa, and very similar to Śāradā sa). SP 1327
tato brāhmaṇas...vikalāni, sarveṣāṃ sarvathā (a yatra) buddhir anyā (a om)
bhavati (a syāt), atrāham etannibandhanam. Hp 146.13, Hm 133.9 svavi-
bhramam (Hm svamatibhramam) niścitya. So 67 tac chrutvā sa dvijo dadhyāu
nūnam bhūtena kenacit, bhrāmīto 'haṃ dṛśam hṛtvā (B. ha°) sarve paśyanti kim
mṛṣā. Kṣ 474, 475ab(38cd, 39) ity ākarṣya bhṛśodvignaḥ tyaktvājam dūḥkrito
dvijaḥ, bahūnām ekavākyena saṃjātaḥ pratyayo 'bhavat, māyāvi rākṣaso nūnam
ajo 'yaṃ syān na saṃśayaḥ. Spl 71.21, Pp 195.16 athāśāu taṃ paśuḥ (Pp
paśurūpaḥ) rākṣasaṃ manyamāno (Pp matvā). Sy 101.8 Als der Asket ihre
Worte hörte, dachte er: Führe ich also wirklich einen Hund mit mir und
hat sich der Verkäufer auf Gaukelei verlegt und mich mit Blindheit ge-

syāt. (kim, asya śakyaṃ śvarūpaṃ kartum iti.) (130) *evam saṃpradhārya chāgaṃ tyaktvā snātvā grhaṃ yayāu.* (131) *dhūrtāis ca (sa) chāgo grhītvā bhakṣitaḥ.*

(End of Story 5)

(132) *ato 'haṃ bravīmi: bahavo 'balavantaś ce 'ti.* (133) *tat, (deva,) asti me kiṃcid vaktavyam; tac cā ('vadhārya) yathoktam anuṣṭheyam.* (so 'bravīt: tāta, atha kim. cirañjīvy āha: deva,) (134) *māṃ luñcitapakṣaṃ kṛtvā 'tiniṣṭhuravacanāir nirbhartsya*

schlagen (KF bewitcht my eyes)? Ar. (130) T 126. 15 *evam saṃpradhārya bhūmāu nikṣīpyāṇavalokayann eva* (so ed. em.; α *nikṣīpya ava° eva*, β *nikṣīpyārkaṃ* [or 'arkam] *aryalokayannāiva* [or *evāvalokann eva*, or *evāvalokayan*]) *prāyāt prāyaścittabhayāt.* SP 1328 *ity ālocya chāgaṃ tyaktvā snātum gataḥ.* Hp 146. 13, Hm 133. 10 *chāgaṃ tyaktvā* (Hm adds *brāhmaṇaḥ*)... So 68ab *iti vipraḥ sa taṃ tyaktvā chāgaṃ snātvā grhaṃ yayāu* (B. tr ya° gr°). Kṣ 475cd(40ab) *iti saṃcintya tatyāja taṃ dvijo dhūrtavañcitāḥ.* Spl 71. 22 *bhayād bhūmāu prakṣīpya svagrhaṃ uddīśya palāyitum prārabdhaḥ.* Pq 195. 17 *bhūmāu prakṣīpya bhayād grhaṃ uddīśya prapalāyitaḥ.* Sy 101. 11 So ließ er den Ziegenbock los und gab ihn preis, ging heim und wusch und reinigte sich. Ar. (131) T 126. 16 *tāir api bhakṣito 'sau paśur iti.* SP 1329 text (om sa; tr *grhītvā chāgo*, α *order as text*, α om ca). Hp 146. 14, Hm 133. 10 *sa chāgaś ca nītvā dhūrtāir* (Hm *chāgas tāir dhu° nī°*) *bhakṣitaḥ.* So 68cd *dhūrtāis ca nītvā* tam *ajam yatheccchaṃ samabhakṣayan.* Kṣ 476ab(40cd) *chāgam ādāya bhuktvā te dhūrtā mumudire param.* Spl 71. 22 *tatas te 'pi trayo militvā paśum ādāya yatheccchaṃ bhakṣitum ārabdhāḥ.* Pq 195. 18 *te 'pi ca trayo 'pi militvā taṃ paśum ādāya yathācintitaṃ kṛtavantaḥ.* Sy 101. 12 Und als sie sahen, daß der Asket den Bock preisgegeben, fingen sie ihn und verzehrten ihn. Ar. (132) T A 218. 1, SP 1330, H, Spl 71. 23, Pq 195. 20 text (Spl whole vs repeated). So 69 *ity uktvā cirajīvi taṃ vāyaseśvaram abravīt, tad evam deva bahavo balavantaś ca durjayāḥ.* Kṣ 476cd(41ab) *iti vyājena śatruṇāṃ kuryāt saṃpadi* (Ma. em. *sapadi*) *vañcanām.* Sy A 188. 1, Ar as usual. (133) T A 218. 1 text (me, with β, before or after *kiṃcid*, ed. with α om; β *meghavarṇa āha* for so 'bravīt; *cirajīvy*). So 70ab *tasmād balivirodhe 'smin yad ahaṃ vacmi tat kuru.* Kṣ 477a(41c) *uktveti vāyaseśvaram.* Spl 72. 6 *tad atrāsti kiṃcid vak° eva, tad ava° yath° anuṣṭhiyatām.* sa āha: *tarhi samādiśa. tavādeśo nānyathā kuryaḥ. sthiraajīvy āha.* Pq 196. 9 *aparaṃ ca deva asti kiṃcin me vak°. tac cāva° vicārya cānuṣṭheyam. meghavarṇa āha: tāta, brūhi, yat te hṛdi sthitam. sthiraajīvy āha.* Sy A 188. 2 Die List besteht nun in folgendem. Ar, JCap 179. 7 Nunc autem appone curam consilio meo et fac illud, quod est. Other Ar versions seem to lack this. (134) T A 218. 2 *māṃ vigatapakṣaṃ kṛtvābhāryāir asṛgbhir abhyukṣyāsmān nyagrodhapādapāt prakṣīpyāpayānam kṛtvāṣyamukaparvate* (so ed. em.; α *kṛtvā ṛṣya°*; β *kṛtvā parvataḥ* [v. l. °ta] *ṛṣyamūko nāma sadbhīr anugṛhītas tatra*) *saparivāras tiṣṭha.* SP 1330 *tasmān māṃ iha luñcitasārīraṃ kṛtvā pūrvah° rudhīroṣṭhalimpantu. ahaṃ atra tiṣṭhāmi. yūyam apy apatyakṣāṅgaṃ nāma parvataṃ*

(*pūrvahatānām*) āhrtarudhireṇā 'lipyā 'syāi 'va (*nyagrodha*)pādapasyā 'dhastāt prakṣipyā †rṣyamūka†parvate gamyatām, tatra saparivāras tiṣṭha. (135) yāvad ahaṁ (tān) sapatnān (*chāstrapraṇītena vidhinā*) dakṣiṇāśāmukhān kṛtvā kṛtārthaḥ (*pūnas tvatsakāśam*) āgacchāmi. (*na ca tvayā mām prati kṛpā kārya.*) (136) tathā cā 'nuṣṭhite 'stān gate savitāry (*asāv*) arimardanaḥ s(v)asāinya(*parivāra*)s tam (eva) nyagrodham adhi-

gatvā tatra tiṣṭhata (α °rudhireṇāvalipyā yūyam asya-śrūṅgagiriṁ [cf. name in text!]) gatvā bhavataḥ). So 70cd, 71a kiñcil luñcitapakṣaṁ mām tyaktvāsyāiva (B. kṛtvāsy°) taror adbaḥ, yūyam girim imaṁ yāta. Kṣ 477bcd (41d, 42ab) ciraṁjivī (Ma. em. ciraj°) nijān prabhūm, viśjya kṛtakachannapakṣas (Ma. em. °chinna°) tathāu mṛtopamaḥ. Spl 72.9 mām vipakṣabhūtam kṛtvātinisthura° bhartsaya, yathāvipakṣapraṇidhinām pratyayo bhavati, tathā samāhrtarudhirāir ālipya mām nyagrodhasyādhaḥ prakṣipyā gamyatām parvatam ṛyamūkaṁ prati. tatra saparivāras tiṣṭha. Pq 196.12 mām vipakṣikṛtyātinisthura° nir° vipakṣaprayuktapraṇidhinām pratyayārtham āhrtarudhirāir ālipyaśyāiva nyagrodhasyādhasṭāt... tatrāiva ca saparivāreṇa bhavati sthātavyam. Sy A 188.3 Mein Herr ergrimmt über mich angesichts des Gefolges und äußert sich schlimm über mich und befiehlt, daß sie mir Flügel und Schwanzfedern ausreißen und mich mit Schnäbeln schlagen und mit Blut bespritzen und an die Wurzel dieses Baumes werfen. Dann zieht mein Herr mit dem ganzen Gefolge an den und den Ort. Dort bleibt. Ar. (135) T A 218.3 text (for mām prati kṛpā, ed. with α madiyacintā, β madantarataḥ kṛpā). SP 1332 ahaṁ ca śatrusamāśrayaṁ kṛtvā vipannistaraṇādikāṁ cintayāmi. So 71b kṛtārtho yāvad emy ahaṁ. Spl 72.12, Pq 196.14 yāvad ahaṁ sapatnān (Pq samastān ripūn) supraṇītena vidhinā viśvāsyā (Spl adds abhimukhān kṛtvā kṛtārtho) jñātataddurgamadhyo (Spl om° tad) divasāndhān vyāpādayāmi (Spl divase tān andhatām prāptān tvām nityā vyāpādayisyāmi). [Then insertion.] Spl 72.18, Pq 196.19 na ca tvayāmadartham kṛpā kāryā. (vss.) tat tvayā nātra viśaye niśedhaniyo 'ham (Pq na ca tvayā mām prati kṛpā kāryā. [va.] tat tvayātra viś° nāhaṁ niṣe°). Sy A 188.9 bis ich ein Mittel gefunden habe, die Eulen zu vernichten (Ar versions om all this), und zu euch komme und euch benachrichtige. Ar briefer. (136) T A 219.1 text (apamardah; avarūḍhaḥ, but α text, which I prefer as closer in meaning to SP's ārūḍhaḥ). SP 1333 tathā... savitāry arimardanaḥ (α āmarḍa) sasāinya āgatyā tam nyagrodhavṛkṣam ārūḍhaḥ san. So 71cd, 72 describes how the feigned maltreatment was carried out (cf. Jn); then 73abc tatas tatrāyayāu rātrāu sūnugaḥ sa ulūkārāt, avamardo. Kṣ 478abc(42cd, 43a) abhyetya vāyasānvāsaṁ caturāḥ sūnugo nīśi, ulūkaḥ. Jn like So describe the pretended maltreatment, which is reported to the owl-king by the kṛkālīkā (cf. Jn in § 108). Then Spl 73.9, Pq 197.4 ulūko (Pq atholūkādhipo) 'pi tad ākarṇyāstamanavelāyāṁ saparivāro (Spl sāmātya-parijano) vāyasavadhārtham pracalitaḥ (Pq om pra°, and adds kṛtaprayāṇakaḥ provāca). (Then insertion.) Spl 73.16 samantāt tam nyagrodhapādāpam adhaḥ

rūḍhaḥ. (137) na ca tatra *kamcid* api vāyasam apaśyat. (?*śi-kharagataś cā 'cintayat: kva te śatravo gatā iti.*) (138) (*atha*) cira(m)jīvi kṣititalagatas (*tāir adṛṣṭa*) evaṁ cintayām āsa: yady ete śatravo 'nupalābhdhāvṛttāntā evā 'payānti, tato mayā kiṁ kṛtaṁ bhavati. (uktaṁ ca:)

anārambhaḥ tu kāryāṇāṁ prathamāṁ buddhilakṣaṇam

ārabdhasyā 'ntagamanāṁ dvitīyāṁ buddhilakṣaṇam. 58.

(139) (*tad varam anārambhaḥ, na tu ārabdhavināśaḥ kṛtaḥ.*

yato 'ham eṣāṁ vasaḥśāstrāvaṇād ātmānaṁ darśayāmī 'ti.)

(140) evaṁ anucintya (cira(m)jīvi) mandam-mandam śābdam

akarot. (141) tat samnikṛṣṭasthāḥ śrutvo 'lūkā tvāyasasyā 'yam

pariveṣṭyāvasthitāḥ. Pp 197.9 samantān nyagrodhapādapābhimukhaṁ prasthitāḥ. Cf. also next. Sy A 189.1 Darauf gab der Rabenkönig diesen Befehl und sie taten an ihm so. Als es Abend geworden war, kamen die Eulen. Ar, JCap 179.14 Et audiens hec rex fecit ita. Post hec surrexit turba sturnorum ad insidiandum corvis et, cum venissent ad arborem. (137)

T A 219.1 text (paśyati). SP 1334 vāyasakulaṁ nāpaśyat. So 73cd na cāpaśyat tatrāikam api vāyasam. Spl 73.17, Pp 197.9 yāvan na kaścid vāyaso dṛśyate, tāvaca chākhāgrasamārūḍho (Pp tāvad vṛkṣaśākhāṁ adhiruhyā; cf. prec.) Sy A 189.2 und trafen dort die Raben nicht mehr. Ar (JCap 179.17 adds reverti intendebant, but other Ar versions seem to lack this). (138)

T A 219.2 atha ciraḥ^o kṣiti^o evaṁ (β eva)... SP 1334 ciraṁ^o ekaḥ kiṁ-kartavyatāmūḍho 'dṛṣṭas tāir idam acintayat. Pp 197.13 athāitasmin prastāve sthira(jīvi) cintayām āsa:... 'nupalābhdhāmadvṛttāntā (so ed., read 'nupala') yathāgatam eva yānti, tato mayā na kiṁcit kṛtaṁ bhavati. uktaṁ ca. Sy A 189.3 aber auch jenen Raben sahen sie nicht (OŚp p. 167 l. 6 e non sintieron al cuervo a pie del árbol). Da dachte der: Wozu nützt mir diese Mißhandlung, die ich über mich habe ergehen lassen, wenn sie umkehren, ohne mich gesehen zu haben? Ar. Vs 58=T 70, SP 42, not in N, Pp 114. a, Pp hi for tu, SP manuṣyāṇāṁ for tu kṣ^o. c, Pp prārab^o, SP ārambha^o. (139) T A 220a. 1 text (β ārambha^o; kṛtaḥ only in mss. x and p, not in ed.; v. l. °śravaṇād; α śrāvayāmiti). Pp 197.17 tad...na cārambhavighṛtaḥ. tad aham etāṁ śābdāṁ samśrāvyaṁtmānaṁ darś^o. iti.

(140) T A 220a. 1 evaṁ anu^o mandamandam (β mandam-ma^o) vāśitavān. SP 1337 iti cintayitvā sadhāiryam (α om) cira(m)jīvinā (α om) śābdāḥ kṛtaḥ. So 74ab tāvata sa cira(jīvy atra mandam-mandam virāuty adhaḥ. Spl 73.23 athāsmiṁ prastāve sthira(jīvi) mandam-mandam śābdam akarot. Pp 197.18 [iti] vicārya mandam-mandam... Sy A 190a. 1 Daher schrie er mehrere Male. Ar. (141) T A 220a. 2 text (nived^o sma with β; α nivedayan; ed. em. nyavedayan). SP 1337 anantaram śābdenāgatya samdiśyolūkār (α corrupt; perhaps read samdṛśyo^o, as suggested by Hertel, note ad loc.) ānīyārimardanāya samarpitaḥ. So, cf. śrutvā and dadarśa in next. Kṣ see next. Spl 73.23 tac chrutvā te sarve 'py ulukāś tasya vadhārtham prajagmuḥ. [After § 143] atha tāir nivedite. Pp 197.18 taṁ ca śrutvā ta ulukāś tadvadhārtham

śabda ity avadhārya† svāmine nivedayanti sma. (142) *tac ca śrutvā kūtukaparo 'rimardano 'vatīrya (vyaktaṁ sādhayitvā) sacivān abravīt: prchyatām, kas tvam iti.* (143) *atha teno 'ktam: ahaṁ cira(m)jīvi 'ti.* (144) *tac chrutvo 'lūkarājāḥ savismaya āha: ayaṁ tasya vāyasarājasyā 'bhīmato mukhyo mantradharaḥ. katham imāṁ daśam (upa)gato 'sti.* (145) *sa (evaṁ prṣtas tam)*

abhyudyatāḥ. [After § 143] *atha tñir āvedita.* Sy A 190a.2 bis die Eulen es hörten und zu ihm herankamen. Und als sie einen lebenden, sich wälzenden und blutbespritzten Raben an der Baumwurzel liegen sahen, benachrichtigten sie ihren König. Ar similarly but briefer, with wide variations in versions, which however indicate orig. like Sy. Instead of the text enclosed in daggers the orig. may have had something like Sy in sense. (142) T A 220a.3 *tac...kūtukaparo (β 'parito) 'pamardo...* SP 1338 *tena ca (α cāsū) prṣtaḥ: kas tvam iti (α om).* So 74cd, 75a *śrutvā colukarājas tam avatīrya dadarśa saḥ, kas tvam.* Kṣ 478cd(43ab) *patitaṁ kākam dadarśa cirajīvinam.* Sy A 190a.5 und der König und viele von seinem Gefolge machten sich auf, um von ihm zu erfahren, wo die Raben seien. Und er befahl einer Eule, ihn zu fragen: Wer bist du, und wo befinden sich die Raben? Ar. (143) T A 220a.4 *prṣtaś cāsāv (α adds vāyaso) akathayai: ahaṁ (β om) cirajīvīti.* SP 1338 text (α om *atha and ahaṁ*). So 75cd, 76a (in midst of next) *tataḥ sa cirajīvī taṁ rujevālpasvaro 'vadat, cirajīvīty ahaṁ.* Spl 74.1 *atha tenoktam: aho ahaṁ sthirajīvinām meghavarṇasya mantri meghavarṇenedrśm avasthām nītaḥ. taṁ nivedaya-dhvam ātmanāḥ svāmine. tena saha bahu vaktavyam āsti.* Pp 197.19 *sthirajīvinābhihitam: aho ahaṁ meghavarṇamantri sthirajīvī nāma meghavarṇanivedrśm etc. as Spl (nivedyatām ātmasvāmināḥ).* Sy A 190a.8 Der Rabe antwortete: Ich bin der und der. Aber wie könnte ich bei dem, was mich betroffen hat, das Geheimnis wissen, wo sich die Raben aufhalten? Ar. (144) T A 220a.4 *tac chrutvāpamardāḥ paraṁ vismayam āgamat, āha ca: ayaṁ tasya rājño 'bhīmato muṁ mantra°. kim ayaṁ tñir nirasto 'bhīstasā ca.* SP 1339 *tac chrutvāsū vismita āha: tvam meghavarṇasya pradhānamantri. katham... 'si.* So 75ab *kim evambhūto 'sity aprachat taṁ savismayaḥ.* [here prec.] 76ab *tasya sacivo vāyasaprabhoḥ.* Spl 74.4 *sa ulukarājō vismayam āviṣtas tatsakāśam gatvā provāca: bhoḥ kim etām daśāḥ gatas tvam. tat kathyatām.* Pp 197.21 *ulukarājāḥ savismayo bahuvraṇakīṇkitaśya samīpaṁ gatvā provāca: bhoḥ katham etām daśāḥ gato 'si. tat kathyatām.* Sy A 190a.11 [Die Eule fragte ihn: Was hast du erfahren? Er antwortete: Was du siehst.—This not in Ar and obviously unorig.] Da sprach der Eulenkönig: Dieser Rabe war der Sekretär und Berater des Rabenkönigs, darum fraget ihn: Was hast du verbrochen, daß dir dieses Unheil widerfahren ist? Ar (JCap very close to Sy; others vary). (145) T A 220a.5 text. SP 1340 *sa āha (α tenoktam).* Spl 74.5, Pp 197.22 *sthirajīvy āha (Pp prāha): deva śrūyatām, atitadine (Pp °divase; Spl adds sa durātmā meghavarṇo) yuṣmadvyāpāditaprabhutaṁ vāyasaṁ (Pp*

āha: (svāmin, śrūyatām. asti, kimcit) samutsādanam kṛtvā
 yuṣmāsv apayāteṣu meghavarṇo (hataśeṣān sāinikān dṛṣṭvā param
 viśadam agamat,) (146) mantribhiḥ saha saṁpradhāritavān. kim
 bahunā, tvadvinaśāya prārabdham (iti). (147) (tato) mayā 'bhi-
 hitam: balavantas te, hīnā vāyam, tat (sarvathā) prapātir eva
 (tebhyo 'smākaṁ) śivaye 'ti. (uktaṁ ca:)

baliyāśa hīnabalo virodham

na bhūtikāmo manasā 'pi kuryāt

na vañcyate vetasavṛttir arthāir

ekāntanāśo 'sti pataṁgavṛtteḥ. 59.

yuṣmābhir vyāpādītān anekavāyāśān dṛṣṭvā. Sy A 190a. 15 Der Rabe sprach:
 Dieses Unheil hat mich wegen meiner Torheit betroffen. Ihr habt ja vor
 kurzem die Raben überfallen und ihnen großen Schaden zugefügt. Ar (first
 sentence of speech not in versions; JCap much like Sy but adds post
 recessum vestrum). (146) T A 220a. 7 text. So 76cd sa ca dātum
 avaskandam āicchat te mantrisaṁmatam. Spl 74. 7 yuṣmākam upari kopāśoka-
 grasto yuddhārtham pracalita āsit. Pq 197. 24 kopāśokākulamatiḥ sa durātma
 meghavarṇo (cf. prec.) yuṣmaddurgam prati calitaḥ. Sy A 190a. 18 und da
 hielt der König eine Sitzung und beriet sich mit mir und seinen Ratgebern,
 was man den Eulen gegenüber zu tun habe. Die meisten von ihnen
 sprachen: Wir wollen Krieg führen. Ar as Sy. (147) T A 220a. 8 tato (β ato)
 mayābhi: te balavantaḥ, vāyam hīnāḥ (β bala°...as text)...(β om tebhyo).
 SP 1340 mayā mantrayatedam abhihitam: yad (α uktaṁ: ayaṁ tu) balavān
 arimardanas (α āmarddanaḥ) tat prapamyatām iti (α bhavantaḥ sarve saṁ-
 bhūya yatra praṇāmaṁ kurutha, for tat pra°). So 77, 78 tatas tanmantriṇo
 'nyāśa tām nirbhartsyāhaṁ tam abravam (B. abruvam), yadi pṛcchasi mām man-
 traṁ yadi cāhaṁ matas tava, tan na kāryo balavatā kṛṣṇikendrena vigrabaḥ,
 kāryas tv anumayas tasya nītin ced anumanyase. Spl 74. 7, Pq 197. 24 tato
 mayābhihitam: svāmin (Pq om), na yuktaṁ bhavatas tadupari (Pq taṁ prati)
 gantum. (Pq adds yato balavanta ete, hīnabalāśa ca vāyam.) uktaṁ ca. (Here
 next vs.) tat tasyopapradānena saṁdhir vidhātum (Pq eva for vi°) yuktaḥ.
 Sy A 190a. 21 ich aber sprach: Die Eulen sind stark und wir sind schwach, und
 wenn wir mit ihnen Krieg führen, haben sie davon Nutzen und wir
 Schaden. Darum müssen wir eines von beidem tun: Können wir Frieden
 schließen, so sollen wir's tun; ist aber Friede ausgeschlossen, so verzichten
 wir und fliehen vor ihnen an einen andern Ort. Denn es heißt. Ar briefer.
 Vs 59=T 71, Spl 126, Pq 115, Sy 44, Ar. (In Jn in prec. prose.) b, Spl
 vāñchet for kuryāt. c, Tṣ vāñchate (or °cyate) for vañcyate, Jn vadhyate.
 Pq 'tyantabalo hi for vet°. Pq yasmād, Spl atra, for arthāir. d, Spl vyaktaḥ
 praṇāśo. Tṣ 'pi or hi, Spl hi, for 'sti. Tx °vṛttāḥ. Sy Der Schwache soll
 sich mit dem Starken nicht in Kampf einlassen, sondern sich ducken, so
 bleibt er schadlos, wie der Grashalm, wenn ein heftiger Wind über ihn
 herbläst, sein Haupt vor ihm beugt, so daß er vorübergeht. Wer aber mit
 einem Überlegenem kämpft, kommt zu Schaden, gleich der Mücke, die mit

(148) tato 'yam śatrupakṣa(pāti) 'ty uktvā 'ham imām avasthām nirapekṣāir vāyasāir nitaḥ. (149) tac (ca) śrutvā 'rimardanaḥ (pitṛpātāmahāiḥ sva)mantribhiḥ sahā 'vadhāritavān, raktākṣa-krūrākṣadiptākṣavakranāsaprākārakarṇāiḥ. (150) (t)atrā 'dāu raktākṣam prṣṭavān: (bhadrā,) kim (evam gute) kāryam iti. (151) so 'bravīt: kim atra cintyate. avicārya hantavyo 'yam. yat kāraṇam:

dem Feuer kämpft, um etwas von ihm zu erraffen, und hineinfällt und stirbt. Here T vs 72. (148) T A 220 b tato (β yato, ato) 'ham tvatpakṣa iti matvā (β kṛtvā) nirape° imām ava° prāpitaḥ. SP 1341 text (daśm for avasthām; om nirapekṣāir). So 79, 80 śrutvā itac chatrupakṣo 'yam iti krodhāt prahr̥tya me, sa kākāḥ svāiḥ samam mītrāir mūrkhō 'vasthām imām vyadhāt, kṣiptvā ca mām tarutale kvāpi śnucaro gataḥ, ity uktvā cirajīvi sa śvasann āśid adhomukhaḥ. Spl 74.16, Pp 197.30 tac chrutvā tena (Pp om) durjana- (Pp adds jana) prakopitena tvatpakṣapātinaḥ mām āśāṅkamanināham idṛśim avasthām nitaḥ (Pp āśāṅkamāneneyam daśm me vihita). (Here insertion; crow promises to destroy the crows.) Sy A 190 b Sie aber billigten nicht, was ich sagte, und ergrimten und sprachen: Du bist der Berater der Eulen, packten mich und fügten mir diese Mißhandlung zu. Ar. (149) T A 221.1 text ('pamardanaḥ pitṛpātāmahāir [β pitṛpātām°, ms. p 'maha-] man° [om sva]). SP 1342 evam śrutvolūkapatīḥ svamantrimaṇḍalam āhūya mantrayām āsa (a 'bravīt). So 81 ulukarṇāś ca tataḥ sa papraccha svamantriṇaḥ, kim etasya vidhātavyam asmābhiḥ cirajīvināḥ. (Cf. next.) Spl 74.19 athārimardana etad ākarṇya pitṛpātāmāḥ sacivān ekatra sthāna ākārya tīḥ saba mantritavān. raktākṣaḥ krūrākṣo diptākṣo vakranāsa ete tasya catvāraḥ sacivāḥ. [Four ministers, because the four upāyas are applied in their advice. But a fifth, prākārakarṇa, finally decides the question, Spl 78.15, see § 154. Spl is quite diff. thruout this passage, which it remodels on the model of its version of the consultation of the crow-king with his ministers. Pp follows T.] Pp 197.33 iti śrutvārimardanaḥ pitṛpātāmahakramāgatamantribhiḥ sār-dham mantrayām cakre. tasya ca pañca mantriṇaḥ, tad yathā: raktākṣaḥ etc. as Spl, to 'nāsaḥ, prākārakarṇaś ca. iti. Sy A 191.1 Als der Eulenkönig das hörte, fragte er die in seiner Umgebung befindlichen Eulen. Ar. The names of the ministers were pretty certainly given here, as in T, Jn. Note that in the sequel SP mentions them all (except the first) without any nāma, i. e. implying that they have been named before. (150) T A 221.2 atrā...gate nyāyam (om., ms. nyāyam) iti. SP 1342 tatra prathamāḥ raktākṣanāmnam aprachat: kim ucitam iti. So 102 a b c tato raktākṣanāmnam sacivām kṛṣṇikeśvaraḥ, tathāiva paripapraccha. [Somadeva makes R. the last instead of the first to be questioned; and his speech corresponds to § 192 below, q. v.] Spl 74.21 tata ādāu rakt° prṣṭ: bhadrā, tāvad eṣa tasya ripor mantri mama haṣtagataḥ, tat kim kriyātām. Pp 198.3 text (om iti). Sy A 191.2 einzeln: Was sollen wir mit diesem Raben tun? Ar. (151) T A 221.2 text. SP 1343 sa āha: śatrur ayaṁ prāptaḥ. ācāryam ca. So 102 d (see under prec.) so 'pi prājño 'bravīt idam. Kṣ 479 b c (43d, 44a) vadhyo

hina(h) śatrur nihantavyo yāvan na balavān bhavet
samjātabalapāuṣyaḥ paścād bhavati durjayaḥ. 60.

(152) *api ca, svayam upagatā śris tyajyamānā ('bhi)śapatī 'ti lokapṛavādaḥ. (uktaḥ ca:)*

kālo hi sakṛd abhyeti yan naraḥ kālakāṅkṣiṇam
durlabhaḥ sa punas tena kālāḥ karma cikīrṣatā. 61.

(153) tad asmin (n)hate (śatrāu) rājyam akanṭakaṁ bhaviṣyati
(ti). (154) (tasyāi) tad (vacanaṁ) śrutvā krūrākṣaṁ papraccha:
(bhadrā,) tvaṁ (tu) kiṁ manyase. so 'bravīt: (deva,) avadhyo
'yam (śaraṇāgataḥ. yat kārāṇam):

'yam iti cāpare, mantriṇo ghūkarājasya [after § 154]. SpI 74.23 sa āha:
[henceforth wholly diff., cf. under § 149; R. advises sūman, the next three
respectively bheda, upapradāna, and daṇḍa.] Pp 198.3 so 'bravīt: deva,
kim...avicāram ayaṁ han°. yataḥ. Sy A 192.1 Die erste antwortete: In
betreff dieser Frage ist das einzig Richtige, daß man ihn sofort tötet; denn
er ist beim Rabenhauptling durch seine Einsicht berühmt. Ar. Vs 60=T 73,
SP 43, N 35, Pp 116, Ar (out of place, Wolff. p. 209 towards bottom, after
vs 61). a, SP, N, and v. l. of Tṣ hma; Pp with T ed. hina. c, SP 'balapakṣaḥ
ca (best ms. and N text), Pp 'pāruṣabalaḥ. Ar, Wolff, Und wer seinen
Feind in schwachem Zustand trifft und ihn da nicht erdrückt, dem wird's
reuen, wenn derselbe wieder zu Kräften gekommen, und er dann nichts
mehr gegen ihn vermag. (152) T A 222 (not in a) text (mss. tyakṣ[y]amāṇā
'bhipatati or 'tipat°, ed. em. śapat°; om uktaḥ ca). Pp 198.7 kiṁ ca...
(śap°, om abhi). Sy A 193 Und es heißt: Zu wem das Glück kommt, ohne daß
er es annimmt, den verflucht sein Glück und wendet sich von ihm ab.
Und. Ar. As noted by Hertel, WZKM. 24.418, this § and the next vs are
quoted from Kāṭhīliya, p. 253 bottom (Ch. 5, § 6); Kāṭ. is corrupt at
the beginning but reads 'bhiśapatī°, which accordingly Hertel accepts.
Vs 61=T 74 (not in a), SP 44, N 36, Pp 117, Sy 45, Ar. a, T mss. sthṛd,
em. Hertel. N atyeti. b, SP kālakāṅkṣī ca yo naraḥ (best ms. text with
yo for yan; N intends text). d, N and v. l. of T, v. l. of SPa kālā-
T mss. cikīrṣitam (em. Hertel); Kāṭhīliya (see under prec. §) cikīrṣatāḥ.
Sy Wem die günstige Zeit kommt, ohne daß er zu dieser Zeit tut, was
er vorhat, dem entschwindet sie und er findet sie nicht mehr. Here Pp
has two inserted stories, its VI and VII. (153) T A 223 tad asmin
hate rājyam... (at end, adds uktaḥ ca and T vs 75, nowhere else). SP 1348
(“vs 45”) tad asmin nib° śa° bhūyād rāj° aka°. Pp 200.15 tad asmin
hate 'yatnād eva rājyam aka° bhavato bhavati. Sy A 192.3 (before § 152)
Wird er getötet, so kommen alle in deine Gewalt. Ar (position as Sy;
JCap 181.16 et sua perditio nobis erit maxima tranquillitas). (154) T A 224
tato 'nukrameṇa krūrākṣaṁ āha: bhadrā (β adds kathaya) evaṁ gate 'sya
kiṁ (β tr kim asya) kartavyam iti. so 'bravīt: deva, avadhyo 'yam. yat
kārāṇam. SP 1349 etac chrutvā sa (α om) rājā vikṛākṣam (α krūrā) aprcchat:
kiṁ bhavān manyate. sa āha: śaraṇāgato na vadhya (α avadhyo 'yam śara°)

vadatsu dāinyam śaraṇāgateṣu
 bahuprahāreṣu bhayena yuktaḥ
 dayāvihīnāḥ praharanti ye 'tra
 te rāuravādini niṣevayanti. 62.

(sarvopadhisamrddhasya nā 'śvamedhasya yat phalam
 tat phalam labhate traste rakṣite śaraṇāgate. 63.)

(155) (e) tad api śrutvā dīptākṣam prṣṭavān: (bhadra,) kiṁ
 bhavān manyate. so 'bravīt: (deva,) niścitam eva śaraṇāgataḥ
 (śatrur apy) avadhyā iti.

śrūyate hi kapotena śatruḥ śaraṇam āgataḥ
 pūjitaś ca yathānyāy(y)am svāis ca māṇsair nimantritaḥ. 64.

iti (α om). So 101 (fourth in list) prākṛakaraṇe chrutvātat sacivam krūralo-
 canam, ulūkarājāḥ papraccha so 'pi tadvad abhīṣata. Kṣ 479a(43c) kecid
 āhur avadhyo 'yam. Spl 78.15 (speech of Prākṛakaraṇa; see under § 149)
 deva, avadhyo 'yam viśeṣāt tava pakṣāśrayaḥ śaraṇāgataś ca. tad enaṁ
 svadurge nītvā sammānaya. tato 'nenāgrasareṇa śatravo vyāpṛadaniyāḥ syuḥ.
 uktaḥ ca. Pp 200.16 tasyāi...deva, nirdayam etat, yad anenābhīhitam, yat
 kṛāṇam. (See also § 155.) Sy A 194 Nun fragte der König einen andern:
 Was meinst du? Er sprach: Ich meine, wir wollen ihn nicht töten, denn. Ar.
 Vs 62=T 76, Spl 155, Sy 46 (part), Ar. Pa seems to have mixt this vs with
 the following prose. a, T dīnam. bcd, T kṛtopakāreṣu bhaye sukhe ca (β 'pi),
 ghrāḥ hi yeṣāṁ na rupaddhi rāudratāṁ, śilocayās te pratikularāśayaḥ.
 Because of the superior meter in cd I have adopted the readings of Spl.
 Sy man muß sich eines Feindes (cf. next prose) erbarmen, wenn er sich
 demütigt und Schutz bei einem sucht, zumal wenn er einem einen Gefallen
 erweist [this phrase seems to be lacking in Ar and is probably due to the
 passage quoted under vs 64], und muß sich mit ihm aussöhnen. Vs 63=T 77,
 Spl 156; nowhere else here, but SP I. 104, N II. 82, Hp IV. 61, Hm IV. 58.
 a, T ed. em. sarvotpattisam°; α, R text, z santopadhi°, p mantrāṁsadhi° (I
 take upadhi=upadhāna, 'excellence'); Spl dakṣiṇādisam°, SP, N, H sarva-
 kāmāsam°. b, SP ed. hy aśva° (SPα as N, v. l. cāśva°), N, H aśva° (om
 na), Spl vājimedhasya (so v. l. of Hp). T tat. c, T yat pha° bhaya utpanne.
 N labhyate, so Hp ed., v. l. text. Spl, Hm samyag for traste. d, Spl yo
 rakṣec charaṇāgatam. (155) T A 225a tad... (katham manyase for kiṁ
 bhavān manyate; apy with β, ed. with α om). SP 1350 etad ākarṇya (α api
 śrutvā) rāudrākṣam (α dīptā°) prṣṭavān: kiṁ bhavān brūta iti (α manyate).
 so 'bravīt: na dṛṣṭam idam (α adṛṣṭaḥ) śaraṇāgato vadhyā (α °gate vadha) iti.
 So 82abc (first of all the ministers in So) tac chrutvā dīptanayano nāma
 mantri jagāda tam, arakṣyo rakṣyate. Kṣ 479d, 480ab(44bcd) mukhyānātyo
 'bravīt tataḥ, kṛpāṇaḥ śaraṇaṁ yāto rakṣyo 'yam vipadī sthitaḥ. Pp 200.17
 śaraṇāgato na vadhyate. suṣṭhu khalv idam ākhyānam. (After next vs
 and inserted story:) 205.2 tac chrutvā 'rimardano dīptākṣam prṣṭavān:
 evam avasthite kiṁ bhavān manyate. so 'bravīt. Sy, Ar cf. under
 vs 62. Vs 64=T 78, SP 46, N 37, Pp 120. b, N śatrur apy āgataḥ

- yā mamō 'dvijate nityaṁ sā mām adyā 'vagūhate
 priyakāraka bhadrāṁ te yaṁ mamā 'sti harasva tat. 65.
 (156) cāureṇā ('py) uktam:
 hartavyaṁ te na paśyāmi hartavyaṁ ced bhaviṣyati
 punar apy āgamiṣyāmi yadī 'yaṁ nā 'vagūhate. 66.
 (157) arimardana āha: katham (cāi) 'tat. so 'bravit:

KATHĀ 6

(STORY 6: OLD MAN, YOUNG WIFE AND THIEF)

- (158) asti, kaścit sārthavāho 'titāśitivarṣo 'rthaprādhānyāt

svayam. c, N hi for ca. SP, N °nyāyāṁ, T, Pṇ °nyāyāṁ. d, T, SP svāis ca mānsāis ca (SP, T v. l. svamānsāis cāiva; SPa svāiḥ svāir mā° ca) tarpitaḥ. Pṇ here inserts story of the self-sacrificing dove. Tṣ inserts suṣṭhu cedam abhihitam, SP tathā ca. Vs 65=Tṣ 82 (p. 163), SP 47, N 38, So 82cd, Kṣ 480cd(45ab), Spl IV. 76, Pṇ 166, Sy A195 and vs 47 (repeated below as vs 48), Ar (as Sy). a, SP mām udvejate (α mamodvejite, mamādvijate), N mamādvijata. b, Spl sādya mām ava°, SP sām mām adyopag° (α sām mamādyopag°). N sām mamādyopaguhati, T mss. sām mātyāvahate or sām mamādyāvagūhate (em. Hertel), Pṇ text. c, T priyaś cāriś ca (v. l. priyaḥ cāuro 'pi) bhadrā tvaṁ (v. l. tvaṁ bhadrā); N tvatprasādhāt tato bhadrā. d, N yatheṣṭaṁ grhyatām iti. So cāuro 'py upakārīti sajjanāiḥ (cf. under § 155). Kṣ dadāu sārthapatīḥ pūrvaṁ cāurāyāpi svayaṁ dhanam. Sy Wie es der Kaufmann tat in der Nacht, wo ein Dieb in sein Haus drang, und wegen einer kleinen Genugtuung, die er erlebte, zu dem Dieb sprach: (vs 47) Freund! Die immer vor mir floh und zurückwich, drückt mich jetzt um deinetwillen an die Brust. Darum nimm dir alles, was du begehrst, aus meinem Hause und geh! (Below vs 48, very close to this.) (156) Tṣ 163.4 cāureṇāpy ukto 'yam. SP 1357 coreṇoktam. Pṇ 205. 6 text. Vs 66=T 83, SP 48, not in N, Pṇ 167, not in Pa. a, T v. l. hartavyaṁ. SP me (α te). b, SP kartavyaṁ te bha°, T dravyaṁ cet te bha°. d, SP nopagūhate, T tvām na gū° (vv. ll. tvāvagūhyate, tvā na gūh°). (157) Tṣ A 225bb apamardas tu prṣṭavān: kim idam avagūhanāṁ nāvagūhanam iti, kaś cāyaṁ cāuravyatikaraḥ, iti kathyatām. so 'bravit. SP 1360 iti (α om). arimardana (α āmard°) āha: katham cāitat (α om ca). so 'py āha (α so 'bravit). Pṇ 205. 9 arimardanaḥ prṣṭavān: kām ca nāvagūhate, kaś cāyaṁ cāuraḥ. iti vistarataḥ śrotum icchāmi. dīptākṣaḥ kathyati. Sy A 196 Der Eulenkönig sprach: Was ist das für eine Geschichte? Und er antwortete. Ar. (158) Tṣ 163.12 text. SP 1361 asti kasmīṁścin nagare vṛddhaḥ sārthavāhaḥ. tasya tārūṇi cāturyavati bhāryā.—For this α: asti kacid vṛddhapradhānasya sārthavāhasya bhāryā taruṇī. So 83 tathā hi pūrvaṁ kvāpy āsid vaṇik ko 'pi (B. kaścit) sa kām api, vṛddho 'py arthaprabhāveṇa pariṇīnye vaṇiksutām. Kṣ 481abc(45cd, 46a) vṛddhaṁ purā sārthavāhaṁ bhāryā harīṇalocanā, bālā. Spl (Book IV) 30. 6, Pṇ 205. 12 asti kasmīṁścid adhiṣṭhāne kāmārto (Pṇ kāmāturo) nāma vṛddhavaṇik (Spl mahādhanī vaṇikputro vṛddhaḥ).

taruṇāṃ bhāryāṃ avāptavān. (159) sā (tu navayāuvanasāṃ-pannā) vṛddhasaṃyogāc cā ('lekhyagatē 'va) niṣprayojanāṃ yāuvanaṃ manyamānā tatsametā 'pi pratinaktāṃ śayanatalagatā viparivartamānāṅgayasṭhiḥ param duḥkham anubhavati. (160) (atha) kadācid rātrāu tasya grhe (para)vittāpahārī cāuraḥ praviṣṭaḥ. (161) taṃ (ca) dr̥ṣṭvā sā bhayopagatā viparivṛtya bhartāraṃ pīditam (aṅgair) ālingitavati. (162) tathā ca vartamāne 'sāu prītipraharṣapraspanditaromāñcitasāvirāḥ kim idam

tēna ca (Spl om) kāmopahatacetasā mṛtabhāryeṇa (Spl tr mṛ° kām°) kācin nirdhanavaṇīkṣutā (Spl nirdhanasya dubhīḥ) prabhūtatadhaṇāṃ (Spl 'ta-vittāṃ) dattvodyāhītā. Sy 103.24 Es war einmal ein reicher [Kaufmann, em.], ein Greis von 80 Jahren, der hatte eine junge Frau. Ar. (159) Tṛ 163.13 text. SP 1361 sā kadācid api taṃ (α taṃ before kad°) na pariṣvajati. So 84 sā tasya śayane nityaṃ jarato (B. jarāto) 'bhūt parāṇmukhī, vyatitapuṣpakāle (B. 'kāle) 'tra bhramariva taror vane. Kṣ 481cd (46ab) piśācasadr̥śāṃ na sohe draṣṭum ulbhaṃ. Spl 30.9, Pp 205.14 aha sā duḥkhabhībhuṭā taṃ vṛddhavaṇījāṃ (Spl vṛddhatamaṃ va°) draṣṭum (Spl vīkṣitum) api na śāśāka (Spl śaknoti). (Cf. also next.) Sy 103.25 Sie lag des Nachts nur notgedrungen neben ihm, war um ihrer Jugend willen betrübt und verabscheute den Kaufmann wegen seines Alters, und wenn er sie berühren wollte, rückte sie von ihm weg. Ar. (160) Tṛ 163.15 aha kadācit para°... SP 1362 tasya grhe vittāpahārī kadācid rātrāu kaścic (α om) coraḥ praviṣṭaḥ. So 85ab ekadā cāviśac cāuro niśi śayyāsthayos tayoh. Kṣ 482ab (46cd) kadācid aha śarvaryaṃ cāuraṃ. Spl 30.20, Pp 205.25 aha kadācit sā tēna sahāikaśayane parāṇmukhī (Spl adds sthītā; cf. prec.) yāvat tiṣṭhati, tāvat tadgrhe (Spl tasya grhe) cāuraḥ praviṣṭaḥ. Sy 103.28 Da drang einmal des Nachts ein Dieb in das Haus des Kaufmanns, während er schlief, sie aber wach war (JCap 182.23 dum iacerent simul in lecto, and so other Ar versions). Ar. (161) Tṛ 163.16 taṃ ca dr̥° bhayād viparī° (mss. °vartya, em. Hertel) ... aṅgāḥ pariṣvaktavati. SP 1363 taṃ dr̥° bhayo° (α bhayodviguṇā samīpam upagatā) bhāryāṃ bhart° āli°. So 85cd taṃ dr̥ṣṭvā sā parāṇvṛtya taṃ āliḡyat patim bhayāt. Kṣ 482bcd (46d, 47ab) vīkṣya svamandire, cakitā sahasā vṛddham ālīḡga ghanastanī. Spl 30.21, Pp 206.1 sāpi taṃ cāuraṃ dr̥ṣṭvā (Spl avalokya) bhayavyākulitā (Spl 'kulamanā taṃ) vṛddham api taṃ patim (Spl om taṃ pa°) samālīḡga (Spl ālīḡgavati). Sy 103.30 Als sie den Dieb erblickte, fürchtete sie sich sehr und umarmte den Kaufmann und drückte ihn an sich. Ar. (162) Tṛ 164.1 text (om 'sāu) thru apaśyat. SP 1363 tato 'sāu sārthavāhaḥ kṛpam anviṣyaṃś coram apaśyat. So 86 taṃ abhyudayaṃ śācaryaṃ matvā yāvan nirīkṣate, diśas tatra vapik tāvat koṇe cāuraṃ dadarśa taṃ. Kṣ 483 (47cd, 48ab) sadā parāṇmukhīm dr̥ṣṭvā svayaṃ kapṭhā-valambinīm, kāntīm vṛddho [see next]—akāṇḍāmṛtananditaḥ. Spl 30.22, Pp 206.2 so 'pi vismayāt pulakṇīkitasārvagātrās cintayām āsa: aho (Spl om) kim eṣā mām adyāvagūhate. (Spl adds aho citram etat. tatas ca) yāvan nipuṇatayā paśyati (Spl 'valokayati), tāvac cāuraḥ praviṣṭaḥ koṇāikadeśe

*atyadbhutam asambhavyam ca mayā prāptam iti matvā samantād
avalokyaṁś cāuram apaśyat. (punar acintayat: nūnam eṣā 'sya
bhayān mām samalingati. iti jñātvā,)* (163) (*taṁ*) cā 'bravit:
(*bhadra*), yā mamo 'dvijate nityam iti. (164) cāuro 'pi (*sāuhār-
dāt*) tam āha: hartavyaṁ te na paśyāmi 'ti.

(End of Story 6)

(165) tad (*atra*) cāurasyā 'pi paravittāpahartur apakāriṇaḥ
śreyaś cintyate. (*kiṁ punaḥ śaraṇāgatasyā 'bhyupetasye 'ti.*)
(166) *api ca, ayam (tāir viprakṛto) 'smākam eva puṣṭaye (tada-
vasādāya ca) bhaviṣyati (tadyarandhradarśanāya vā. iti.)
evam ayam avadhyāḥ. iti.* (167) *etad ākarṇyā 'rimardano ('nyam
sacivam) vakranāsam papraccha: (bhadra, sāmpratam evam sthite)*

tiṣṭhati. punar acintayat: nūnam eṣā cāurasya śaukayā mām samalingati.
taj jñātvā (Pp tāvad gṛhakoṇṭhikadeśe cāuram dṛṣṭvā vyacintayat: nūnam...
alingati. iti jñātvā). Sy 103.32 und er erwachte und sah, daß seine Frau
ihn umarmt hielt, und sprach: Was hat mir da dieses Glück verschafft, daß
mich meine Frau umfängt? Als er dann den Dieb erblickte, wußte er, daß sie
ihn aus Furcht vor diesem umarmt hatte. Ar. The last part, tho found in
Pa and Jn, may be a secondary expansion in both. See my Introduction,
Vol. II, pages 173 f. (163) Tṣ 164.3 abravīc ca... SP 1364 text (om
bhadra). So 87 upakāry asi me tat tvām na bhṛtyāir ghātayāmy aham, ity
uktvā so 'tha cāuram taṁ rakṣitvā prāhiṇod vapik. Kṣ 483c(48a), in prec.:
vṛddho 'vadac cāuram. 484(48cd, 49ab) nekṣate 'pāṅgalolākṣi (v. l. yā mām
nāikṣata lol°) sāvam ālingati (Ma. sāvā māli°) svayam, hara cāura dhanam
sarvaṁ priyakṛd dayito 'si me. Spl 31.3, Pp 206.6 (Pp taṁ) cāuram āha
(two pādas of vs in Pp, whole vs in Spl). iti. [Variants as in vs 64, q. v.]
Sy 103.36 und sprach zum Dieb (vs 48, see under our vs 65). Ar. (164)
Tṣ 164.4 text (om sū°). SP 1364 text (coro). Pp 206.7 tac chrutvā
cāuro 'py āha... (165) Tṣ A 225ba (before the story!) text (om atra).
SP 1365 iti (α tad atra) coreṇa paradrohiṇāpi samarpitadhanasya sūrthavā-
hasya (α tasya) śreyaś cintitam. So 88ab evam rakṣyo 'yam (cf. next) asmākaṁ
cirajīvy upakṛakaḥ. Kṣ 485ab(49cd) iti cāuro (Ma. coro) 'pi vanijā kṛaṇena
suhṛt kṛtaḥ. Pp 206.9 tasmāc cāurasyāpy upakāriṇaḥ śreyaś cintyate, kiṁ
punar na śaraṇāgatasya. (166) Tα A 225b, Tṣ A 225ba (before story) api...
'smākam, deva (α tr deva, asm°) pu° tadava° (α and v. l. of β add ca) bhav°
(β adds bhadratvāpakarṇāyā [mss. all 'tva°, zR °prak°] ceti). tad ayam
avadhya iti (β evam avadhyo 'yam iti for tad...). So 88a, see prec., evam
...asmākaṁ; 88cd ity uktvā dīptanayano mantri tūṣṇīm babhūva saḥ. Cf.
also 90b paramarmavit, in next. Kṣ 485cd(50ab) ayam kṛkas tu śatruṇām
sarvaṁ vakṣyati ceṣṭitam. Pp 206.9 text (om tadava° ca; anena kṛaṇenāyam
for evam ayam). (167) T A 226 tad (β adds apy) avadhāryāpamardo vakra-
nāsam prṣṭavān: atra bhavān katham manyate. so 'bravit...iti. yat kṛaṇam.
SP 1367 anantaram (α śrutvā) vakranāsam aprachat: kim ucitam iti (α om).

kiñ *kartavyam*. so 'bravit: (*deva*,) avadhyo 'yam iti. yataḥ:
 śatravo 'pi hitāyāi 'va vivadantaḥ parasparam
 cāureṇa jvitaṁ dattaṁ rākṣasena tu goyugam. 67.
 (168) *rājā* 'ha: kathaṁ cāi 'tat. *asāv akathayat*:

KATHĀ 7 (STORY 7: BRAHMAN, THIEF AND OGRE)

(169) *asti kasyacid (daridra)brāhmaṇasya pratigrahalabdham (ā bālābhāvād gṛhātātāilalavaṇayavasayogyāśanasamvardhitam) supuṣṭam goyuga(la)m.* (170) *tac ca dṛṣṭvā cāuraḥ kaścid (evam) cintitavān: (adyāi 'va) tad apahariṣyāmi 'ti,* (171) *†prathama-*

so 'py uvāca: avadhyo... So 89, 90 ab tato 'nyam vakranāśikhyam mantriṇaṁ kṛṇṣikeśvaraḥ, sa pṛcchati sma kiñ kīryaṁ samyag vaktu bhavān iti, vakranāśas tato 'vādid rakṣyo 'yam paramarmavit (cf. prec.). Pp 206.12 text (om iti). Sy A197 Der König fragte den Dritten, und der sprach: Man darf ihn nicht töten, denn. Ar. Vs 67=T 79, SP 49, N 39, Pp 170, So 90 cd, Kṣ 486 ab (50 cd), Sy 49, Ar. a, SP hitā eva (α text), N hitāyena. c, SP coreṇa, N vāiraṇa (read 'reṇa). d, SP ca (α tu). So asmākam etayor vāiraṁ śreyase svāmimantriṇoḥ. Kṣ purā rākṣasacūṛābhyaṁ śrūyate rakṣito dvijaḥ. Sy Es hat einer Nutzen davon, wenn seine Feinde gegeneinander agitieren und miteinander überworfen sind. Aus ihrer Überworfenheit entsteht ihm Nutzen, wie er einem Mann entstand, der wegen des Streites, welcher sich zwischen einem Dämon und einem Räuber entspann, seinerseits dem Unheil entrann. (168) T A227 sa āha... SP 1371 rājā... (α om ca) so 'bravit. So 91 ab nidarśanakathā (B. °thāṁ) deva śrūyatām atra vacmi te. Pp 206.16 arimardanaḥ prāha: katham etat vakranāśaḥ kathayati. Sy A198 Der König sprach: Was ist das für eine Geschichte? Und er sprach. Ar. (169) T 129.12 text (β °yogyāśanāḍibhiḥ sam°; om supuṣṭam, but β instead of it has svalamkṛtaṁ). SP 1372 *asti kasyacid brā° prati° puṣṭam (v. l. su-pu°) goyugam.* So 91 cd kaścit pratigraheṇa dve gāvāu prāpa dvijottamaḥ. Pp 206.18 *asti kasmiñścid adhiṣṭhāne daridro brāhmaṇaḥ.* [Then insertion.] *tasya ca kenāpy anukampayā śisugoyugam dattam. brāhmaṇena ca bālatvād ārabhya yācitagṛhātātāilalavaṇayavasāḍibhiḥ samvardhaya supuṣṭam kṛtam.* Sy 104.20 Es war einmal ein Asket, dem schenkte jemand eine Milchkuh zum Almosen. Ar as Sy. (170) T 129.18 *tac... evam samarthitavān: adyāiva tad dhariṣyāmi.* SP 1372 *tac cāpahartuṁ kaścid coro.* So 92 ab *tasya dṛṣṭvātha cāuras te gāvāu netum acintayat (B. amantrayat).* Pp 206.23 *tac ca dṛṣṭvā sahasāiva kaścid cāuraś cintitavān: aham asya brāhmaṇasya goyugam idam apah°.* iti niścitya. Sy 104.21 Diese gewahrte ein Räuber, und er ging demselben nach, um sie womöglich zu stehlen. Ar (JCap 183.17 *quidam fur vidit illam et furandi curam adhibuit.*) (171) T 129.14 text. SP 1373 *rātrāu tamasakāṇḍe gacchan (α mahāndhakāre rātrāv āgacchat).* So, cf. 93 ab *tadarthaṁ niśi gacchantāu dāivāt tāu cāurarākṣasāu.* Pp 207.1 *niśyāṁ bandhanapāśam gṛhītvā yāvat prasthitaḥ.* Sy (cf. prec. "und er ging demselben nach"). Ar,

pradoṣasamayēṭ gantum ārabdhāḥ. (172) *gacchaṇś (ca) kenāpy (avijñātena skandhapradeśu) saṁśliṣṭāḥ.* (173) *atha tena (bhayāt) prṣṭāḥ: ko bhavān iti.* (174) *sa (ca satyavacanam) āha: (naktaṁ-carō) 'ham brahmarākṣasaḥ.* (175) *bhavān (api) kathayatu: kas tvam iti.* (176) *so 'bravīt: ahaṁ cāuraḥ. (tena ca punaḥ prṣṭāḥ: kva gacchati bhavān iti. teno 'ktam: kasyacid) brāhmaṇasya goyugam (apa) hartum icchāmi. (tvam punaḥ kuto gacchasi.)* (177) *(atha vijñātapratyayo brahma) rākṣaso ('py) āha: aham api tam eva brāhmaṇaṁ grahituṁ pravṛttaḥ.* (178) *atha tāu (dvāv api) tatra gatvāi ('kānte kalam anveṣayantāu) sthitāu.* (179)

JCap 183.18 Ibat autem fur post eum usque ad domum heremite. (172) T 129.14 text (β avijñātasya). SP 1373 (gacchan, cf. prec.) kenāpi saṁśliṣṭāḥ (α [saṁ]sprṣṭāḥ). So cf. for this and the following under § 176. Pp 207.1 tāvad ardhamūrge [then insertion] kaścid dṛṣṭāḥ, dṛṣṭvā ca. Sy 104.22 Da schloß sich ihm ein Dämon an, der Menschengestalt angenommen hatte; der war seinerseits unterwegs, indem er dachte: Wenn der Asket schläft, packe ich ihn. Ar, JCap 183.19 Et cum esset in via obviavit ei demon in figura hominis. (173) T 129.15 text (om bhayāt). SP 1373 tena ca (v.l. adds bhayāt) ko bhavān iti prṣṭāḥ. tenoktam: bhavān kaḥ. So see § 176. Pp 207.4 tam tivrābhayotrastaś cāuro 'bravīt: ko bhavān iti. Sy 104.25 Der Räuber fragte den Dämon: Woher bist du und wohin willst du gehen? Ar. (174) T 129.15 text (β om ca). SP 1374 sa āha: brahma° 'ham iti. So cf. § 176. Pp 207.5 sa āha: satyavacano 'haṁ brahma°. Sy 104.26 Der Dämon sprach: Ich bin ein Dämon. Ar. (175) T 129.16 text (om api). SP 1374 punas tvam ka iti brahmarākṣasena prṣṭāś. So cf. next. Pp 207.5 bhavān apy ātmānaṁ nivedayatu. Pa nothing. (176) T 129.16 so... cāuraḥ. kasyacid brā° goyugalaṁ (β goyugam) hartum icchāmi. SP 1376 coro 'ham ity abravīt. tena... 'ktam: brāhmaṇasya go° apa° (α adds āgacchāmiti). tvam... So 93c militvānyonyam uktārthāu. Pp 207.6 so 'bravīt: ahaṁ kṛurakarmā cāuraḥ, daridrābrāhmaṇagoyugam hartum prasthito 'smi. Sy 104.29 (after next) Da sprach auch der Räuber zu ihm: Auch ich gehē ihm nach, vielleicht kann ich seine Milchkuh stehlen. Ar. (177) T 129.17 atha vijñā° 'sāv āha... tam brā° gra° icchāmi. SP 1376 brahma°... (α brāhmaṇam for tam) eva grah° prav°. So 92cd tatkalām rākṣasaḥ ko 'pi tam kicchat khādītum dvijam. Pp 207.8 atha jñātapratyayo rākṣaso 'bravīt: bhadrā [then insertion] tam eva brāhmaṇam adya bhakṣayiṣyāmi. [Then insertion.] Sy 104.27 und gehe dem Asketen nach, um ihn, wenn er sich in der Nacht schlafen gelegt hat, zu packen. Ar. (178) T 129.18 tatas tāu dvāv api gatvāikānte 'vasthitāu phalam (β chalam) avekṣamāṇāu. SP 1377 atha tāu brāhmaṇasya grham praviṣṭāu. So 93d tatra prayayatuh samam; 96ab iti praviṣya tadviprasadanam. Kp 486cd, 487a(51abc) tulyam (Ma. em. tulya-) kalam dvijagrham jagmatuś cāurarākṣasāu, śarīradhanahinsārtham. Pp 207.10 text (om dvāv api). Sy 104.31 Da gingen sie selbender. Ar as Sy, adding (JCap 183.25) ad domum heremite. (179) T 129.19 text (om prathamāḥ). SP 1377 tatra brahma-

prasupte ca brāhmaṇe brahmarākṣasaḥ (prathamam) tadgrahānāya saṁśliṣṭaḥ, (180) cāureṇa 'bhihitāḥ: (nāi 'sa nyāyaḥ.) goyuge mayā 'pahṛte paścād grahīṣyasi ('ti). (181) so 'bravīt: (ayam apy anayaḥ.) kadācid ayaṁ (go)śabdena pratibudhyate, tato me vyarthaḥ syād āgama (iti). (182) cāureṇo 'ktam: (yadi tvayā grhīto 'yaṁ kalakalam kṛtvo 'tthāsyati, (tataḥ sarve 'py utthāsyanti.) tadā 'ham api na śaknōmi goyugam apahartum. (ataḥ prathamam mayā 'pahṛte goyuge paścāt tvayā brāhmaṇo bhakṣayitavyaḥ.) (183) evaṁ (tayoh) parasparam vivadator

rākṣasaḥ prathamam brāhmaṇam grahitum udyataḥ (so ed., but α *rākṣaso 'py āha: pra° ahaṁ brāhmaṇam grahiṣyāmi). Pp 207. 11 prasupte ca brā° tadbhakṣārtham prasthitam rākṣasam. Sy 104. 31 Als der Asket zu Hause ankam, war die Nacht bereits vorgerückt, und er band die Kuh drinnen im Hause an, nahm seine Mahlzeit und legte sich schlafen. Ar. (180) T 130. 1 text (β om mayā). SP 1378 cora āha (α coreṇoktam): ahaṁ goyugam (α adds prathamam) apaharāmi. Pp 207. 12 dr̥ṣṭvā cāuro 'bravīt: bhadra, nāṣa nyāyaḥ, yato goyuge mayāpahṛte paścāt tvam enaṁ brāhmaṇam bhakṣaya. So, Pa fuse this with § 182, q. v. (181) T 130. 2 text (śabdena, om go; ed. with α pratibudhyeta, β text). SP 1378 rākṣaso 'bravīt: gośabdād ayaṁ prabuddhaḥ (α pratibudhyate), katham mayā (α tr mayā ka°) grabhī-tavyaḥ. So 95 m̐kivam harāmy ahaṁ pūrvam vipraṁ no ced vṛthā mama, bhaved gokhuraśabdena prabuddhe 'smin pariśramaḥ. Pp 207. 13 so 'bravīt: kadācid ayaṁ pratiśabdena brāhmaṇo budhyeta. tadānarthako 'yaṁ mamārambhaḥ syāt. Sy 106. 1 Der Dämon aber dachte: Wenn der Räuber die Kuh fortschafft, bemerken es vielleicht die Leute und wecken den Asketen und kann ich ihn nicht packen; darum sprach er zum Räuber: Warte, bis ich den Asketen gepackt habe, nachher nimmst du die Kuh weg. Ar. (182) T nothing. SP 1379 coreṇoktam: tvayā...utthāsyanti (α corrupt). So 94 (position correct for § 180, which is combined with § 182) ahaṁ dhenū harāmy ādāu tvadgrhīto hy ayaṁ dvijaḥ, supto yadi prabuddhas tad dha-reyaṁ goyugam katham. Pp 207. 15 cāuro 'bravīt: tavāpi yadi bhakṣaṇāyopasthitasyāntarā ko 'py antarāyaḥ syāt, tadāham... (The last phrase, tho seemingly supported by Pa, may be merely a repetition from § 180). Sy 104. 34 (position as So, like So combining §§ 180 and 182) Der Räuber nun dachte: Wenn der Dämon den Asketen packt, erwachen vielleicht die Leute durch sein Rufen und kann ich sie nicht mehr stehlen; darum sprach er zum Dämon: Warte du so lange, bis ich die Kuh fortgeschafft habe, alsdann packst du den Asketen. Ar as Sy; but Wolff has this passage after § 181, instead of before it (in position of § 182, not of § 180); and JCap, OSp, while they have it in the position of § 180 as Sy, have also in the position of § 182 another, brief, statement that the thief refused to agree. (183) T 130. 3 evaṁ tayoh (α tataḥ) paras° vāiram utpannam, ahaṁ° ca yug° pratibodhitavāntāu brāhmaṇam. SP 1380 evaṁ (α iti) paras° viva° brā° prabuddhaḥ. So 96bcd cāurarākṣasāu, yāvat tāu kalahyete tāvat prābodhi

(*vāiraṃ samutpannam, ahaṃpūrvikayā ca yugapad*) brāhmaṇaḥ pra(ti)buddhaḥ. (184) cāuras (tāvad) avocat: (brāhmaṇa,) brahmarākṣaso 'yaṃ tvāṃ grahitum icchati. (185) (brahma)rākṣaso ('py) āha: cāuro 'yaṃ te goyuga(la)m apahartum icchati. (186) evaṃ śrutvo 'ttāya brāhmaṇaḥ †(sāvadhaṇo bhūtvē 'ṣṭadevatā)mantradhyānenā 'tmānaṃ rākṣasād udgūrṇalaguḍena ca cāurād goyugaṃ rarakṣa.† (187) (tatas) tāv (ubhāv api) cāura-rākṣasāv apayātāv (iti).

(End of Story 7)

(188) ato 'haṃ bravīmi: śatravo 'pi hitāyāi 've 'ti. (189) (api ca:) śibina 'pi svamāṃsāni kapotārthe mahātmanā śyenāya kila dattāni śrūyate puṇyakarmaṇā. 68.

sa dvijaḥ. Kṣ 487bc(51d, 52a) ahaṃpūrvikayā tayoh, vivādo 'bhūn niśi mahān. Pp 207.18 itthaṃ cāhamahamikayā tayor vivadatoḥ samutpanne dvāiḍhe pratiravavaśād brāhmaṇo jajāgāra. Sy 105.6 Diesergestalt widersprachen sie einander und sie erhitzen sich beide. Ar. (184) T 130.4 text (om 'yaṃ). SP 1381 (after next) coreṇoktam: brahmarākṣaso 'yaṃ tvāṃ grah° āgataḥ. Kṣ 487d, 488b(52b, d) ucatus tū dvijaṃ tataḥ,—tava cāyaṃ śarīrakṛt (read with Ma. by em. °hṛt). Pp 207.19 atha taṃ cāuro 'bravī: brā° tvāṃ ayaṃ rākṣaso bhakṣayitum icchati. Sy 105.8 (after next) Und der Räuber rief: Steh auf, sieh, der Dämon will dich packen! Ar versions in order of our text, not of Sy (except that JCap omits the following altogether).

(185) T 130.5 text (β asāv apy āha; om 'yaṃ; β goyugam apaharatīti). SP 1381 tasmāi (α tasmin samaye) rākṣasenoktam: eṣa (α coro 'yaṃ, or om eṣa) tava goyugam apa° āgataḥ. Kṣ 488a(52c) ayaṃ te dhanabṛt prāptas. Pp 207.20 rākṣaso 'py āha: brāhmaṇa, cāuro 'yaṃ goyugaṃ te 'pah° ic°. Sy 105.7 Da rief der Dämon dem Asketen: Steh auf, 'sieh, der Räuber will deine Kuh stehlen! Ar. (186) T nothing. [SP 1382 anantaram brāhmaṇena tāv upakṛiṇāḥ iti matvā sukhena viṣṛjāu. But SP corruptly: iti tayor vākyam śrutvāttivasamtuṣṭo brāhmaṇo labdhagoyugas tū saṃmānitavān.] So 97abc utthāyāttakṛpāṇe ca tasmin rakṣoghnajāpini, brāhmaṇe. Kṣ 488cd(53ab) vipras tayor idaṃ śrutvā balamantrāir (Ma. bālamattāu!) jaghāna tū. Pp 207.21 text. Sy 105.9 Und der Asket erwachte samt seinen Hausgenossen aus dem Schläfe und sie standen auf. Ar.

(187) T 130.6 text (β om all). SP, Pp, Kṣ nothing. So 97cd jagmatuḥ cāura-rākṣasū dvāu palāyya tū (B. palāyitū). Sy 105.11 und der Räuber und der Dämon flohen. Ar (JCap and OSp add "and so the monk escaped from danger"). (188) T A228, SP 1384, Pp 208.1 text. So 98 evaṃ tayor yathā bhedo hitāyābhud dvijanmanab, tathā bhedo hito 'smākaṃ kākendra-cirajīvinoh. Sy A199 Dies habe ich dir mit Bezug darauf gesagt, daß es ein Weiser für einen großen Vorteil hält, wenn sich seine Feinde miteinander überwerfen oder wenn ein Freund seiner Feinde gegen diese agitiert, so daß sie sich miteinander überwerfen. Ar.

(189) T A228 anyac ca (ms. R text). Pp 208.1 text. Others nothing. Vs 68=T 80, Pp 171, cf. So

(190) *atas (tvam api) śaraṇāgataṁ hantum nā 'rhasi.* (191) *tato 'nantaraṁ prākārakarmaṁ aprcchat. so 'py evam (eva) samarthitavān.* (192) *atha punar (api samutthāyā 'ntarlinam avahasya) raktākṣo 'bravīt: (kaṣṭam,) vināśito 'yam svāmī yuṣ-mābhir anayena. uktaṁ ca:*

pratyakṣe 'pi kṛte doṣe mūrkhah śāntvena tuṣyati
rathakārāḥ svakām bhāryām sajārām śirasā 'vahat. 69.

100; SP 1384 (prose); fragment in N. a, T śivina. d, Pṇ śrūyante punya-kāmyayā. SP śibināpi mahātmanā svamānsāni kapotārthaṁ (v. l. kapotāya) dattāniti (v. l. om iti) śrutam (α śrūyate). N mahātma śivirājānaḥ avarava— (last part stricken out in ms.) So ciraṇīvy anukampyo 'yam āpannaḥ śaraṇāgataḥ, śaraṇāgatahetoh prāk svam āmiṣam adāc (B. svamānsāny adadac) chibiḥ. T (β only) here inserts story of King Śibi. Tα has lacuna to § 209. (190) T A 230 tatrāyam śaraṇāgato na hantavyaḥ. SP 1385 text. Pṇ 208.4 tan nāyam dharmāḥ, yac charaṇāgato hanyate. iti. (191) T A 231 tato 'nantaraṁ (vv. ll. tenānant°, apamardenānant°) prākārakarmaṁ prcchat. sa (v. l. so 'py) evam (ed. adds eva, without mss. authority) samarth°. SP 1385 text (om tato; but α tato, om anant°, and adds rājā). So 99 ity ukto (B. ukte) vakraṇāsenā kūsikendraḥ svamantriṇam, tam ca (B. sa) prākārakarmākhyam aprcchat so 'py uvāca tam. Kṣ 489abc (53cd, 54a) arimardan (Ma. em. °de; ŚP. v. l. amātya sāu) tad ākaraṇya kākānukrośamālini (Ma. em. °śālini; ŚP. v. l. vāco 'nukrośāśālinah), tadvacoviratāu (v. l. tadvadhe vi°). Pṇ 208.5 atha tasya vacanam avadhārya prāk° apī°: kathaya, kim atra manyate bhavān. so 'bravīt: deva, avadhya evāyam, yato rakṣitenānena kadācit parasparapṛityā kālāḥ sukheṇa gacchati. (Here Pṇ inserts a story.) 209.19 tac ca śrutvārimardano 'py evaṁ samarthitavān. (192) T A 232 athāntarlinam avahasya (ava° added in ed. by em., not in mss.) raktākṣaḥ punar abravīt... SP 1387 atha punar api samut° rakt° 'bravīt: deva, ātmanāpi saha parivāro vinasīyati ripurakṣaṇena (α v. l. ātmano 'pi vināśāya saparichedasyānena ripura°; α adds iti). tathā ca. So 103 rājann apanayenātīr mantribhir nāśito bhavān, prāṇyante na nītijāḥ kṛtāvadyasya (B. °vādyasya) vāriṇaḥ. Kṣ 489cd, 490(54, 55ab) prāhur apare ghukamantriṇaḥ, aho kumantriṇānena saṁśāye svāmīno dhṛtāḥ (Ma. em. °tā), lakṣmīḥ śatruprayukte 'smin kāke kārūṇyacetasā. Pṇ 209.19 tathā cānuṣṭhitāḥ dṛṣṭvāntarlinam avahasya rak° punar abravīt: kaṣṭam kaṣṭam, vinā° 'yam bhavadbhir anyāyena svāmī. uktaṁ ca (vs). tathā ca. Sy A 200 Nachdem diese dritte Eule das gesprochen, sprach wieder jene erste: Ich sehe, ihr seid auf die Rede dieses Raben hereingefallen, denn. Ar. Vs 69=T 81, SP 50, N 40, Hp, Hm III. 24, Spl IV. 48, Pṇ 174, So 104ab, Kṣ 491(55cd, 56ab), Sy 50 and 51, Ar. a, SP pratyakṣeṇa (om 'pi) but α text (and so N intends). Jn pāpe for doṣe. b, śāntvena, so T ed. em. (mss. svāntena), and SPα; H śān° (Hp śāntena but v. l. °tvena); SP ed. svātmani, N śāsto na, Jn sāmāṇā pra- (Pṇ tuṣyati, Spl śāmyati). c, H nijām. d, H śirasākarot. So mūrkhō dṛṣṭavyaliko 'pi vyājasāntvena tuṣyati. Kṣ

(193) *te prāhuḥ*: *katham* (cāi) 'tat. so 'bravīt:

KATHĀ 8 (STORY 8: CUCKOLD CARPENTER)

(194) *asti kasmiṃścid adhiṣṭhāne rathakāraḥ*. (195) *†tasya priyā bhāryā puṃścalī, evaṃ mitrasvajanāḥ pratibodhitāḥ*.† (196) *tato 'sau (rathakāro) jijñāsus tām āha: priye, viprakṛṣṭe grāmāntare rājakiyo maṇḍapaḥ kartavyaḥ; tatra mayā (śvo) gantavyam. tatra dīnāni katicil laṅṣyanti. tat tvayā kimcit*

vañcyate (Ma. em. °yante) *dhūrtavacanāḥ prabhavaḥ saralāśayāḥ, jñāyāṃ sajjārāṃ śirasā rathakāraḥ purāvahat*. Sy 50 (probably expansion of first part of this vs) der Weise sieht die Listen der Feinde und fällt auf ein Wort nicht herein, sondern ist auf seiner Hut; ein törichter Mann aber läßt sich leicht durch ein Wort verleiten. (51) Denn wer dem, was er hört, mehr glaubt als dem, was er mit eigenen Augen sieht, dem geht's wie jenem Zimmermann, der dem, was er hörte, mehr glaubte, als dem, was er sah. Ar even more expanded. (193) T A 233 text. SP 1391 *rājāha*...

(α om ca). Pñ 209.25 *mantriṇaḥ prāhuḥ: katham etat. raktākṣaḥ kathayati*. Sy A 201 Der Eulenkönig sprach: Was ist das für eine Geschichte? Und die Eule sprach. Ar as Sy. In spite of Pa's agreement with SP in making the king ask the question, the orig. probably agreed with T, Pñ since the preceding speech of the minister was addrest in Pa to the other ministers, not to the king. (194) T 132.8, SP 1392, Pñ 210.2 text (Pñ *sthāne*, SP *nagare*). Hp 96.12, Hm 72.6 *asti yāuvanaśrinagare mandamatir nāma rathakāraḥ*. So 104c *tathā hi takṣā ko 'py āsīd*. Spl 20.22 *kasmiṃścid adhiṣṭhāne kaścid rathakāraḥ prativasati sma*. Sy confused, see next. Ar, JCap 185.4 *Dicitur fuisse quidam carpentarius* (so other versions).

(195) T 132.8 *tasya bhāryā vyutpannacāritrājasraṃ mitrasvajanāḥ pratibodhyate, na ca tasmāt parapurusaṃsargān nivartate*. SP 1392 *tasya ṣoḍaśavarṣāḥ bhāryā padmīnī nāma* (α diff., one ms. contains the phrase *puṃścalitī*). Hp 96.12, Hm 72.7 *sa ca svabhāryāṃ bandhakīm jñāti* (Hp adds *kim tu*) *jāreṇa samāṃ svacakṣuṣā nāikasthāne* (Hp °*ṣuṣāika*° na) *paśyati*. So 104d, 105ab *bhāryābhūt tasya tu priyā, tām cānyapurusaḥ sakṣāt takṣā buddhvānyalokataḥ*. Kṣ 492c(57a) *bhāryāṃ jāravatīm*. Spl 20.22, Pñ 210.2 *tasya bhāryā puṃścalī janāpavādasamyuktā* (Pñ adds *ca*). Sy 105 bottom (includes prec. §) *Es war einmal ein Mann, der liebte die Frau eines Zimmermanns. Als das die Hausgenossen des Zimmermanns erfuhren, setzten sie ihn davon in Kenntnis*. Ar, JCap 185.4 *qui pulcrum habebat uxorem quam multum amabat. Habebat et mulier illa amasium qui agebat cum ea. Et cum signatum esset suo viro a sociis et consanguineis*.—Only the general sense of the orig. can be determined. (196) T 132.9 *yato 'sau jijñāsa tām āha: bhadre, vipra° deśāntare* (so ed. em., mss. *dūrātare*, *dūrāntare*) *rāja...gantavyam iti*. SP 1392 *tām jijñāsu ratha° svayam* (α *sviyam*) *gamanam rājākṛyeṇā kathayat*. Hp 96.14, Hm 72.8 *tato 'sau ratha° grāmāntaram gamiṣyāmity* (Hm 'ham anyam grāmam gacchāmity) *uktvā*. So 105cd,

pātheyaṃ mama yogaṃ vidheyam. (197) tayā ca tuṣṭayā yathāñjāptam eva śambalaṃ kṛtam. (198) (tatha cā 'nuṣṭhite gr̥hitopaskarapathyodanaḥ praharaśeṣāyāṃ) śarvayāṃ tām aha: gato 'ham, bhadre, dvāraṃ saṃvṛṇāṣve 'ti. (199) rathakāro 'py avijñāta eva pratinivṛtya svagrhe ('padvāreṇa) praviśya (sva)śayya(dhas)tala ātmadvitīyaḥ saha śiṣyeṇa ('va)sthitaḥ. (200) asāv api †hr̥ṣṭahr̥dayā 'dya mama niraṅkuṣo dayitajanāsamāgama

106 tattvaṃ jijñāsamānas tām bhāryāṃ avadad ekadā, priye rājāñjāyā dūraṃ svavyāpārāya yāmy aham, tat tvayā mama saktvādi pātheyaṃ diyatām iti. Kṣ 492abc(56cd, 57a) kṛtvā (ŚP. v. l. jñātva) prayojanamiṣaṃ nirgatya śibirāḥ (cf. § 198) laghu, [here prec.] draṣṭuṃ. Spl 21. 1, Pp 210. 3 so 'pi tasyāḥ parikṣaṇārthaṃ (Spl 'kṣārthaṃ)—[then insertion] Spl 21. 17, Pp 210. 10 bhāryāṃ (Spl tām) avocat: priye, prabhāte 'haṃ (Spl ahaṃ prātar) grāmāntaraṃ yāsyāmi. tatra...vidheyam (Spl kāryam). Sy 105 bottom: und er begann zu überlegen: Es wäre nicht recht, wenn ich dem Worte der Leute glaubte, bevor ich's mit eigenen Augen gesehen. Und er sprach zu seiner Frau: Wir haben eine Arbeit übernommen an dem und dem Orte, und ich reise dorthin, darum richte mir den Proviant her für so und so viel Tage, daß ich ihn mit mir führe. Ar. (197) T 132. 11 text (most mss. evaṃ for eva and om kṛtam). SP 1393 bhāryā ca hr̥daye saṃtuṣṭā (α saṃtuṣṭahr̥dayā) saṃbalādikāṃ dattvā. So 107ab tatheti dattapātheyas tayā. Spl 21. 19, Pp 210. 12 tasya vacanaṃ śrutvā harṣitacittā sotsukā (Spl sāpi tad ākarnya harṣitacittāutsukyena) sarvakāryāṇi saṃtyajya siddham annaṃ ghṛtaśarkarāprāyam akarot. Sy 106. 4 Als sie das hörte, freute sie sich sehr und tat, wie er ihr gesagt. Ar. (198) T 132. 11 text. SP 1394 rātrāu (α adds eva) preṣitavati. Hp 96. 14, Hm 72. 9 calitaḥ (Hp adds san). So 107b nirgatya gehataḥ. Kṣ 492b(56d) see under § 196. Spl 21. 23, Pp 210. 17 athāṣāu pratyūṣa utthāya svagrhaṃ nirgataḥ. Sy 106. 5 Als es Abend geworden war, sprach der Zimmermann zu seiner Frau: Verschließ die Tür sorgfältig und gib auf das Haus acht, und er machte sich mit seinem Lehrling auf und sie gingen. Ar. (199) T 132. 13 takṣvā (ms. p uktaḥ!) cāvijñāta eva prati° svaśayyā°... SP 1394 ratha° 'pi (α adds āgatyā) mañcādho 'drāyibhūya (α for ma° adr° reads: punar adṛśyartūpi bhūtvā khaṭvātalaṃ praviśya) sthitaḥ. Hp 96. 14, Hm 72. 9 kiyaddūraṃ gatvā punar āgatyā svagrhe khaṭvātale (Hm paryāṅkātale, before sva°) patitvā (Hm nibhṛtaḥ) sthitaḥ. So 107cd, 108ab saśiṣyo guptam āgatyā tatrāiva praviveśa saḥ, tadadr̥ṣṭas tu khaṭvāyās (B. °yāṃ) tasthāu śiṣyayutasthale (B. °yutas tale). Kṣ 492d, 493ab(57bcd) viveśa rathakṛt punaḥ, gūḍhe śayanaparyāṅkātale tasminn adhaḥsthithe. Spl 22. 4, Pp 210. 21 (in next) sa rathakāro (Spl adds 'py) 'raṇye dinam ativāhya pradoṣe svagrhe 'padvāreṇa (Spl 'gr̥ham aparadv°) praviśya (Spl °viṣṭaḥ) śayyādhastale (Spl om dhas) nibhṛto bhūtvā sthitaḥ. Sy 106. 8 Nachher kam der Zimmermann heimlich wieder zurück, ging in das Haus und versteckte sich unter dem Bett, ohne daß ihn jemand gesehen hatte. Ar. (200) T 132. 14 text. SP 1395 sā ca niraṅkuṣā svaḍūtīm preṣayitvā priyājāram (α priyaṃ j°)

iti† dūtikayā viṭam ānāyā tatrāi 'va nirviśaṅkapānabhōjanādy
anuṣṭhitavati. (201) katham api cā 'prāptaratayāi 'va pādau
cālayantīyā jānuṣpradeśe rathakāraḥ sprṣtaḥ. (202) tato 'sāv
acintayat: asaṁśayaṁ sa (eva) rathakāro bhaviṣyati. tat katham
kuraṇīyam iti. (203) asmiṁś (cā) 'ntare (saśapatham) viṭena
'bhīhitā: (bhadre, kathaya,) mama vā bhartur vā tava kaḥ

āniya yathesṭam rantum upakrāntā. Hp 96.15, Hm 72.10 atha rathakāro
grāmāntaram gata ity upajātaviśvāsaḥ (Hp °sayā) sa jāraḥ saṁdhyākkāla
evāgataḥ (Hp evāhutaḥ). So 108cd sāpy athānāyayat taṁ svaṁ tadbhāryā
parapūruṣam. Kṣ 493c(58a) priyopapatinā. Spl 21.23, Pp 210.17 sāpi
taṁ prasthitam vijñāya prahasitavadanāṅgasamśkarakarma (Spl °skāram)
kurvāṇā kathameid dinam (Spl taṁ divasam) atyavāhayat. atha pūrva-
paricitaviṭagrhe (Spl tataś cāparadine kaṁcid viṭagrhaṁ) gatvā [she summons
her lover. Then prec.; then] Spl 22.6, Pp 211.1 atrāntare (Pp etasminn
antare) sa devadattaḥ (Pp addś samāgatya tatra) śayana (Spl addś āgatya)
upaviṣṭaḥ [then insertion] athāntare (Pp etasminn antare) sē gṛhadvārāṁ
nibhṛtaṁ pidhāya (Spl vi°) śayanatalam ārṇhā. Sy 106.10 Sie aber
glaubte den Zimmermann unterwegs und ließ ihrem Liebhaber sagen:
Mein Gatte ist von Berufs wegen abwesend und wird erst nach langer
Zeit wiederkommen, darum komm' eiligst hieher. Und er kam zur Zimmer-
mannsfrau und aß und trank mit ihr, und sie waren guter Dinge selbender,
während der Zimmermann alles, was sie taten, sah. Ar. (201) T 132.16
text (rathakāraḥ only in ms. R). SP 1395 kṛdāntyaś ca tasyāḥ pāde
rathakāro lagnaḥ. Hp 97.1, Hm 72.12 paścāt tena samam tasyāṁ khaṭvā-
yān (Hm tasmin paryāṅke; Hp addś nirbharam) kṛdānti khaṭvāṅtalasthitena
saha bhūtakimcidāṅgasamsparsāt (Hm paryāṅkatalasthitasya bhartuḥ kimcid-
aṅgasparsāt). So 109abc tena sūkaṁ ca khaṭvāyāṁ ramamāṇā patim pādā,
sprṣtvā kathameit taṁ. Kṣ 493cd, 494a (58abc) cakre surataṁ tena tadvadhuḥ.
[In next:] pādasaṁsparsān. Spl 22.10, Pp 211.7 athārohantya (Spl tasyāś
tacchayanam āro°) rathakāraśarīre pāde vilagnaḥ (Spl om vi). Sy 106.16
Und in der Nacht bestieg er das Bett des Zimmermanns und legte sich
darauf nieder. Der Zimmermann aber versank in Schlaf, und unter dem
Bett liegend, wie er war, streckte er seine Füße aus. Ar. (202) T 132.17
text. SP 1396 sē cācintayat (α om cā) niyatam (α satyam) ayaṁ ratha° bhav°.
ataḥ kiṁ karomīti (α kariṣyāmīti). Hp 97.2, Hm 72.13 svāminam (Hm addś
māyāvinam iti) vijñāya sē (Hm om) viṣaṇṇābhavat. So 109cd pāpā mene
tatrastham eva tam. Kṣ 494ab(58cd) sē jāntvā [here prec.] nijam patim alakṣi-
tam. Spl 22.11, Pp 211.7 tato vyaçintayat: nūnam etena durātmanā rathakāreṇa
matparikṣaṇārtham (Pp °kṣārtham) bhāvyam. tat stricaritravijñānam (Pp
°carita°; addś kimapi) karomi. Sy 106.19 Wie ihn nun seine Frau unter dem
Bett erblickte. Ar. (203) T 132.18 text (om bhadre; priya for °tara).
SP 1397 atrāntare saṁtuṣṭena (α om) jāreṇābhīhitā (α °tam): bhadre, sva-
bhartari mayi ca (α mayi bhartari ca) kaś te priyataṛaḥ. Hp 97.6, Hm 73.5
[after insertion] jāro brūte: tava (Hp tat) kim evaṁ (Hp evaṁvidhaḥ) sneha-

priya(tara) iti. (204) *yatas tayā pratipattikuśalayā 'bhīhitāḥ*:
 (205) *praśṭavyaṃ prcchasi. striyo hi nāmāi 'tā laghudharmiṇyo*
yatkiṃcanapravṛttāś ca. (206) (*kiṃ bahunā*), *yady āsām nāsikā*
na syuh, asaṃśayam amedhyam api bhakṣayeyur (iti śaṃkṣepaḥ).
 (207) *yady aham (iṣanmātram apy) akuśalam bhartuḥ śṛṇuyām,*
(sadyaḥ) prāṇaparityāgaṃ kuryām iti. (208) *atha rathakāras*
tayā dharṣaṇyā kṛtakavacanavyaṃsitamanāḥ śiṣyam avocat:
 (209) *vijayatām mamā 'tyantabhaktā dayitā; sarvajanasakāśam*

bhūmī (Hp adds sa te) rathakāraḥ. So 110 kṣaṇāc copapatis tatra vyākulaḥ
 prcchati sma tām, brūhi priye kim adhikaṃ (B. 'kaḥ) priyo 'haṃ tava kiṃ
 patiḥ. Jn diff. Sy 106. 20 flüsterte sie ihrem Liebhaber zu: Frage mich laut:
 Liebst du mich oder deinen Gatten? Er fragte sie. Ar. (204) T 132. 19
 text. SP 1398 sā cāha (α sūbravīt). Hp 97. 7, Hm 73. 5 bandhaki brūte
 (Hm 'ky avadat). So 111ab tac chrutvā kuṭakuśalā taṃ jāraṃ nijagāda sā.
 Jn diff. Sy 106. 22 und sie antwortete ihm. Ar. (205) T 132. 19 text.
 SP 1398 (α begins mūrkhā of mūdha) kas te vivekaḥ. strisvabhāṇād yāva-
 nadoṣāc cetasa tataḥ pravṛttiḥ kadācid (α tr kad° pra°). Hp 97. 7, Hm 73. 6
 barbara kiṃ bravīṣi (Hm re bar° kiṃ vadasi). śṛṇu. [Inserted vss.] tvaṃ
 jāro (Hm adds pāpamatir) manolūlyāt puṣpatāmbulasadṛśaḥ kadācit sevyase.
 So 112ab idam tu cāpalasā striṇāṃ sahaṃ kriyate 'tra (B. na) kim. Jn
 diff. Sy 106. 22 Geliebter, so etwas darfst du mich nicht fragen, denn wir
 Frauen sehen bei einem fremden Mann nicht auf das Äußere und auf
 Tüchtigkeit, sondern wenn er uns über den Weg läuft, sättigen wir an ihm
 bloß unsere Lust. Ar. (206) T 132. 20 text. So 112cd amedhyam api
 bhakṣyaṃ syān nāśāṃ syur yadi nāśikāḥ. Others nothing. (207) T 132. 21
 text. SP 1399 dharmapatis tu (α bhartā) striṇāṃ adhidevateva tiṣṭhati (α 'deva-
 teti śrutiḥ). tasya vipattīṃ prāṇā api tyajyante. iti (α 'vipattīṃ paraṃ priyā
 api prāṇāś tyajyante). Hp 97. 16, Hm 73. 14 sa ca (Hp adds me) svāmi māṃ
 vikretuṃ devebhyo brāhmaṇebhyo vā (Hm 'pi) dātum samarthaḥ (Hm śva-
 raḥ). kiṃ bahunā tasmiṃ jīvati jīvāmi tanmaraṇe cānumaraṇaṃ kariṣyāmi
 eṣa me niscayaḥ (Hm 'mīti pratijñā vartate). So 111cd priyo mama patis
 tasya kṛte prāṇāś tyajāmy aham. Kṣ 494cd(59ab) uvāca dharmapatnyā me
 tatparo nāsti vallabhaḥ. Jn diff. Sy 106. 26 Den Gatten jedoch achten wir
 als den Vater und Ernährer, denn alles Gute, was der Mann sich angelegen
 sein läßt und erstrebt, erstrebt er um seiner Frau und seiner Kinder willen.
 Für eine betrügerische Frau muß eine jede gelten, die nicht ihren Gatten so
 achtet wie sich selbst, und auch ich liebe ihn. Ar. (208) T 133. 1 text.
 SP 1400 (α tac) śrutvā rathakāro. Hp 98. 7, Hm 74. 10 etat sarvaṃ śrutvā
 sa rathakāro (Hm adds 'vadat). So 113 etat tasyā vacaḥ śrutvā kuṭāḥyāḥ
 sa kṛtrimam, tuṣṭaḥ śāyātālāt takṣā nirgataḥ (B. 'tya) śiṣyam abhyadhāt.
 Kṣ 495ab(59cd) taj jñātvā mūdhaḥṛdayo rathakāro mudānvitaḥ. Spl 23. 6,
 Pp 212. 3 so 'pi rathakāro mūrkhāś (etc., diff.). Sy 106. 31 Als der Zimmer-
 mann hörte, wie sie sagte: Ich liebe ihn, kam ihm das Weinen und er
 dachte im Herzen. Ar. (209) T 133. 2 text. SP 1400 mameyam atipriyā.

sahmānayāmi. (210) *ity uktvā śīrasi kṛtvā khaṭvāsindhīm sajarāṇi*
rājamārga(arathyāntar)e(ṣu) bhrāmayaṇi junahāsam avāptavān.

(End of Story 8)

(211) *ato 'haṁ bravīmi: pratyakṣe 'pi kṛte doṣa iti*. (212) *†tat sarvathā (mūlotkhātā vayan) vinasāh smaḥ. (suṣṭhu khalv idam ucyate):†*

(*mantrirūpā hi ripavaḥ saṁbhāvyās te vicakṣaṇāḥ*

ye hitaṁ nayam utsrjya viparītopasevinaḥ. 70.)

(*santo 'pi hi vinasyanti deśakālanirākṛtāḥ*

aprajāṇaṁ mantriṇaṁ prāpya tamaḥ sūryodaye yathā. 71.)

[For this α has, after the following: tasminn avasare 'pi mām eva smarattī pāureṣu tena gaditam (v. l. kathitam).] Hp 98. 7, Hm 74. 10 dhanyo 'haṁ yasyedṛśi sahasasnehavatsalā (Hm om) priyavādinī (Hm adds svāmivatsalā) bhārye—. So 114 dṛṣṭaṁ tvayādya (B. °tra) sūkṣaṁ tvaṁ mama bhakṭeyam idṛśi, amum evāṣṛitā kāntaṁ tad etāṁ mūrdhny ahaṁ vahe. Jn diff. Sy 106. 33 Wie ich sehe, liebt mich meine Frau wie ihr eigenes Leben. Ar. (210) T 133. 3 text (skandhenādāya for śīrasi kṛtvā; α °rathyantareṣu). SP 1400 iti matvā prātas (α om) tāṁ (α om) sakhaṭvāṁ sajarāṇi (α eva for saj°) śīrasi kṛtvā (α nidhāya) rājamārge bhrāmāṁti gatavān (α bhrāmitavān; see prec. for end of α). Hp 98. 8, Hm 74. 11 'ti mauasi nidhāya tāṁ (Hp °yāitāṁ) khaṭvāṁ śrīpurusaṣahitāṁ mūrdhni kṛtvā (Hp v. l. śīrasi nidhāya) nṛtyavān (Hm sūnandaṁ nanarta; Hp v. l. adds jārāś ca palāyitaḥ). So 115 ity uktvā sahasotkṣipyā khaṭvāsthāv eva tāv ubhāu, saṣṣyāḥ sa jaḍo jñā-tajjārāṇi śīrasāvahat. Cf. also So 116cd, in next, hāsyatvaṁ—gacchati. Kṣ 495cd(60ab) vūlha śīrasā bhāryāṁ sajarāṇi hāsayan pathi. Jn diff.; puts wife and lover on his shoulders; then Spl 23. 15, Pp 212. 11 tatas ca (Spl adds tūryadhvanichandena) nṛtyan (cf. H) sakalasvajanaḥgrhadvāreṣu (Spl om svajana) babhṛāma. Pa diff.; does not carry them on his shoulder. (211) T A234, SP 1402, H, Spl 23. 15, Pp 212. 12 text. So 116 itthaṁ (B. evaṁ) pratyakṣadrṣṭe 'pi doṣe kapaṭasāntvataḥ, mūrkhāś tuṣyati bhāsyatvaṁ nirvivekaś ca gacchati (cf. prec.). Kṣ 496ab(60cd) itthaṁ vimūḍhahṛdayā vañ-cyante priyavāḍibhiḥ. Sy A202. 1, Ar. (212) T A234 tat sar° (β adds mūlotkhātāya) vin° smaḥ. sūdhū cedam u°. So 117 tad eṣa ciraḥjīvi te rakṣyo nūripaṅgrahaḥ, upekṣito hy ayaṁ deva (B. devaṁ) hanyād roga iva drumam. Kṣ 496cd(61ab) ciraḥjīvi ca kūko 'yaṁ saṁdheyo neti me matiḥ. Pp 212. 12 text. Sy A202. 1 daß man auch den Worten dieses Raben nicht glauben darf, denn (vs 52) bis jetzt zwar hat er uns nicht schaden können, nun aber trifft uns Schaden durch sein Kommen. Ar. Vs 70=T 82, Spl 168, Pp 178 and 197; possibly cf. Sy vs 52, end? Not in Ar. a, T mss. mantriputrā; Pp 178 mitrarūpā. b, Pp twice saṁbhāvyante. c, Spl, Pp 197 ye santaṁ nayam, Pp 178 ye hitaṁ vākyam; T hite. d, Spl, Pp 197 sevante pratilomataḥ. Sy und gar durch die törichten Ratschläge. [This may be a last trace of this or the next vs; it has no correspondent in the Ar versions, which are confused and expanded here.] Vs 71=T 83, Pp 179. a, Pp 'py arthā

(213) *tadā 'pi tadvacanam anādṛtyāi 'va cira(m)jivīnam uddhṛtya svadurgam netum ārabdhāḥ.* (214) *atha cira(m)jivī āha (?viśvā-sārtham): deva, (kiṁ mayāi 'tadavasthenā 'kiṁcitkareṇa saṁgrhitena.) kiṁ mamāi 'tadavasthasya jīvitena. tad agniṁ me dāpaya, tasmīn ātmānam prakṣipamī 'ti.* (215) *raktākṣeṇa (tu) tasyā 'ntarnihitabhāva(sūcita)m (ākāraṁ) jñātvā 'bhīhitam: kim agnisampātām icchati bhavān.* (216) *so 'bravīt: ahaṁ (tāvad)*

vi°. b. T² °vinākrīṭāḥ, P² °virodhitāḥ. c. P² aprājñān mantriṇāḥ. (213) T A 235a tad api (ḥ tadāpi) tasya vac° apākṛtya (ḥ °tyāiva) ciraj°... SP 1402 iti bahudhokte 'pi rājā tadvacanam anād° 'va cira(m) grhītvā svagrham (α om) gataṁ. So 118, 119, 120ab iti raktākṣataḥ śrutvā kausikendro 'bravīt sa tam, [speech, expanded] iti tat sa nirūcakre mantrivākyam ulūkarṇi, śvāśāyām āsa ca tam vāyasam cirajīvinam. Spl diff., expanded, same general sense. P² 212.18 tatas tadvacō 'nād° sarve te sthira-jīvinam utkṣipyā svadurgam ānetum ārabdhāḥ. Sy A 203 Aber der Rat der Eule, die seine Tötung beauftragt hatte, wurde nicht angenommen, vielmehr gab der König den Befehl und sie trugen den Raben ehrenvoll von dannen nach dem Wohnort der Eulen. Ar. (214) T A 235b. 1 atha ciraj° āha: deva...jīvitena. icchāmy ahaṁ pradīptam agniṁ praveṣṭum. tad arhasi mām agnidānenopakartum (ḥ °nenodhartum) iti. SP 1403 tatra (α adds gate) ciramjivīnā viśvās° (cf. Sy; but α omits the word) raktākṣa (α om) uktaḥ (α vijñaptāḥ): deva (α om) tvadripuṇāham evāvamānito (α tvadārthe svajñātināvam°) viḍambitās ca (cf. § 216); tad agniṁ... So 120cd, 121 tataḥ sa cirajīvi tam ulūkeṣāṁ vyajijñapat, kiṁ mamāitadavasthasya jīvitena prayojanam, tan me dāpaya kṣāṭhāni yāvad agniṁ viśāmy aham. Kṣ 497, 498ab(61cd, 62) tato mukhād vamaḍ-(Ma. em. mukhodvamaḍ)-raktaḥ kṛtakasrastapakṣatīḥ, kṣāṇjann ulūkanṛpatīḥ cirajīvi vyajijñapat, deva tyajāmy ahaṁ prāḥṇ kṛtaghṇāir vāyasāir hataḥ. Spl nothing. P² 212.19 athānīyamāṇaḥ sthira-jīvy āha: deva, adyākiṁcitkareṇāitadavasthena kiṁ mayopasaṁgrhitena. yat kāraṇam icchāmi diptam vahnim anupraveṣṭum. tad arhasi mām uddhartum agnidānena. iti. Sy A 204 end (first part of A 204 not in Skt.) Und der Rabe seinerseits verhielt sich dementsprechend und redete solche Worte, daß der Eulenkönig und seine Ratgeber bei ihrem Anhören ihm immer mehr Vertrauen schenkten. (A 205. 1) Eines Tages nun sprach der Rabe zu den Eulen — und auch den Eulenkönig hatte er eingeladen, und auch jener Widerpart des Raben war anwesend — zu ihnen also sprach er: (After first part of § 216) A 205. 9 Wenn nun mein Herr einwilligt und anordnet, daß man mich im Feuer verbrenne. Ar. (215) T A 235b. 2 text. SP 1405 taddhṛdayam ākalitum (α ākālayitum or ākalay°) raktākṣeṇoktam: maraṇe kiṁ śādhyam tava. So 123cd asmatprabhoḥ prasādāt tvam svastha eva kim agnīnā. P² 212.21 atha raktākṣas tasyāntargatabhāvān jñātvābravīt: kimartham agnipatanam icchasi. (216) T A 235b. 3 text (ḥ prāptum for agnāu huta°). SP 1406 (cf. also under § 214) so 'bravīt: mṛto 'ham ulūkayoniṁ gatvā kākakulam utsādayiṣyāmi. So 122 ulūkayoniṁ ca varam prārthaye 'ham hutāśanam (B. °nāt). kartum vāyasaraṇasya tasya vāirapratikriyām. Kṣ 498cd(63ab) tvat-

*yuṣmadartham imām āpadān prāptaḥ. tad icchāmi teṣān vāi-
raniryātanārtham ulūkayonim agnāu hutaśariraprabhāvād (iti).*

(217) *raktākṣo 'bravit:*

*antarbhāvanigūḍhe 'yañ vāk te prakṛtipeśala
vikārādyanabhijñeyā viśadigḍhe 'va vāruṇi. 72.*

(218) *duṣṭa, aśakyā tavo 'lūkayonir (asambhāvya ca). yat kārāṇam:
sūryaṁ bhartāram utsrjya parjanyaṁ mārutaṁ girim
svayoniṁ mūṣikā prāptā yonir hi duratikramā. 73.*

krte tadavadhāyāhaṁ jātīm vāñchāmi kausikim. Pp 212. 21 so 'bravit: ahaṁ bhavadartha imām āpadān (I read 'dam) meghavarṇena prāpitah. tad icchāmi teṣān vāirayātanārtham ulukatvam iti. Sy A205. 4 Ich habe von seiten der Raben viel Böses erfahren. und will ihnen vergelten. [The rest much expanded, but to same effect as text; last part of § 214 inserted in it.] Ar. (217) T A235b. 5 text (in β preceded by tac ca śrutvā and followed by two vss). SP 1407 sa āha. So 123ab ity uktavantaṁ vihasan raktākṣo nija-gāda (B. 'tra jag°) tam. Kṣ 499ab (63cd) kākasyeti vacaḥ śrutvā ghukāmātyo 'vadad budhaḥ. Pp 212. 23 tac ca śrutvā rājanitikuśalo raktākṣaḥ prāha. Sy p. 108. 1 Da sprach sein Widerpart unter den Eulen zu ihm. Ar. Vs 72=T 84, Sy 53, Ar. a, Tα °virūḍheyaṁ. c, Tβ vikārād an°; all mss. °jāñyā, Hertel em. °jñāya; I suggest text by em.; but the reading is very dubious. Sy Du gleichst süßem Wein und Honig, der sich in einem Gefäß befindet, und mit welchem Galle vermischt ist. Ar, JCap 189. 9 Nulli assimulo te per bona verba que ostendis et mala que obcondis nisi vino habenti bonum odorem, saporem tamen venenosum. OSp close to this. KF 148. 27 How excellent (you are) when you begin anything, but how hateful when you finish it; and you resemble clear wine in which deadly poison is mixt. Wolff p. 218 towards bottom, Wie gleichst du doch rücksichtlich des Guten, das du sehen läßest, und des Bösen, das du verbirgst, etc. (218) T A236 text. SP 1407 aśakyam evāitat (α duṣṭa, na saṁmatam etat). tathā ca. So 124ab na ca tvam kausiko bhāvi yāvat kākatvam asti te. Kṣ 499cd (64ab) ulūkajātir na prāpyā tvayā vakreṇa vāyasa. Pp 212. 23 bhādra, kuṭilas tvam kṛtakavacanacaturāś ca, tat tvam ulūkayonigato 'pi svakiyām eva vāyasa-yoniṁ bahu manyase. śrūyate cātitad ākhyānakam. Sy A206 Wenn du auch deinen Leib verbrennst, so können doch dein Charakter und deine Gewohnheiten und deine Natur nicht verbrennen, denn. Ar. Vs 73=T 85, SP 51, N 41, Spl IV. 56, Pp 180, So 124cd, Kṣ 500ab (64cd) and 507, Sy 54, Ar. a, utsrjya with N, Jn, Kṣ; SP and v. l. of T in pratika, see § 242, uddiśya; Tα in § 242 āśādyā; T all mss. here and ms. R under § 242 icchanti. c, SP svām yo° (α text). Pp mūṣiki, Tα and v. l. of β and best ms. of SP mūṣaki. d, SP, N tu for hi. Jn and Kṣ(!) svajātir dur°. So yādrō yaḥ kṛto dhātṛā bhavet tādṛśa eva saḥ. Kṣ 500ab (64cd) tyaktāpy aho ravi-mukhāḥ (Ma. ms. tyaktvorddhāhāravi°, em. tyaktodvāhā ravi°) svayoniṁ mūṣikā yayāu. Below, with § 242, Kṣ 507 (ŚP. ed.) repeats entire vs agreeing exactly with Spl; but this is not found in Ma., and was perhaps interpolated from a Spl source. Sy wohin du auch gehen magst, du kehrst doch immer

(219) *so 'bravit: katham (cāi) 'tat. raktākṣo 'bravit:*

KATHĀ 9 (STORY 9: MOUSE-MAIDEN)

(220) *asti ka(smiñ)ścid (deśa) ṛṣis tasya jāhnavyām (snātvo) 'paspraṣṭum ārabdhasya, (221) karatale śyenaṭmukhaṭ(pari)-bhraṣṭā mūṣ(akaśāv)ikā patitā. (222) tāñ (drṣṭvā nyagrodha-)pattre 'vasthāpya (punaḥ snātvo) 'paspr̥ṣya ca prāyaścittādikriyāñ kṛtvā ca) grhābhimukhaḥ prāyāt. (223) mūṣikāñ ca smṛtvā 'cin-*

wieder zu deiner Natur zurück, wie jene Maus, die sich Sonne, Nebel, Wind und Berggeist zum Gatten in Aussicht nahm, aber auf sie alle verzichtete und wieder ihre Natur annahm und eine Maus, einen Geschlechts-genossen, heiratete. On this vs and § 228, below, cf. Winternitz, *WZKM.* 25.54 ff. It seems to me that the inconsistency which he finds between prose and verse is not serious; and it is less serious with the true reading, *utsṛjya*, in pāda a of the vs, which shows that the orig. had no "wish" on the part of the girl. Hertel, in his reply to Winternitz, *ZDMG.* 68.64 ff., indicates the ground of the supposed "equality of power"; the brahman claims to be the equal of any god in the universe, and the girl passes for his daughter. (219) T A 237 so... 'tat. asāv āha. SP 1410 *cirañjīvy āha* (α *prāha*)...(α om ca). Pp 212.28 so...(om ca)...*kathayati*. Sy A 207, Ar as usual. (220) T 134.1 text (om *tasya*; mss. 'pas[p]r̥ṣṭum or °tāñ; ārabdhaḥ). SP 1411 *asti kaścid ṛṣiḥ. tasya jāh° upasṛtya* (α *upaspr̥ṣato*) *variamkāsya* (α om). So 125a *tathā ca prāñ muniḥ kaście*. Kṣ 500c(65a) *gañgātīre muniḥ kaścin*. Spl 24.8 *asti kasmīñścid adhiṣṭhāne tapovane śālaśākāyano nāma tapodhano jāh° snānārtham gataḥ. tasya ca sūryopasthānam kurvatas*. Pp 213.2 *asti* [then expansion] *gañgāyāḥ taṭe—yājñavalkyo nāma kulapatiḥ, tasya jāh° snātvopaspraṣṭum ārabdhasya*. Sy 108.20 Es war einmal ein gerechter Asket, dessen Segen und Fluch ging stets in Erfüllung. Der saß einmal am Strome. Ar. (221) T 134.1 *kara° cāsyā śyena-*

pari°... SP 1411 *haste śyenamukhabhraṣṭā mūṣikā patitā*. So 125bc *chyena-*
hastacyutām (B. "tāc cyu") *śiṣum, mūṣikāñ prāpya*. Kṣ 500d(65b) *mūṣikāñ śyena-*
pattitām. Spl 24.9 *tatra pradēśe mūṣikā kñcit kharatarauakhāgraputena śyena-*
na gṛhitā. [Then long passage, quite diff.] Pp 213.8 *kara° śyenamukhāt pari° mūṣikī patitā*. Sy 108.22 Da flog über ihm eine Weihe, die hielt in ihren Fängen [JCap suis pedibus, KF his foot, Wolff in ihrer Klaue] eine Maus. Als sie in die Nähe des Asketen gelangt war, da entfiel ihr die Maus, (so daß sie) gerade vor seinen Füßen (niederfiel). Ar. The word *mukha* goes with SP and Pp, which here seem very close to the orig.; yet Pa rather supports So's *hasta*, and Spl also suggests this. (222) T 134.2 *tāñ cāsū nyagrodhapādāpamule sañsthāpya punaḥ snātvā grhā° prāyāt*. SP cf. § 224. Pp 213.9 text (om *grhā° prāyāt*). Sy 108.25 Dem Asketen tat es leid um sie und er streckte die Hand aus, nahm sie und legte sie auf ein Blatt und machte sich auf, um sie nach Hause zu tragen, damit niemand sie tötete. Ar. (223) T 134.3 text (ed. with α stops with *pari-*

tayat: nṛśaṁsam etan mayā kṛtaṁ mātṛpitrparibhṛaṣṭāṁ mūṣikāṁ parityajatā. (mamāi 'vā 'yam adharmo yat kāraṇam aham asyā adhunā nāthaḥ.) (224) iti matvā (pratiniṣṭṛtya) tāṁ (mūṣikāṁ sva)tapobalena kanyāṁ kṛtvā, (225) grham ānīyā ('napatyāyāi) bhāryāyāi prāyacchat, āha ca: (226) (bhadre, grhyatām,) iyaṁ tava duhito 'tannā prayatnena saṁvardhanīyā. (iti.) tatas tayā saṁvardhita lalitā ca. (227) atha kālena dvādaśavarṣe prāpte vivāhakārye tasyās cintām ṛṣir āpede: ayukto 'syāḥ kalātīkramo yat kāraṇam mamāi 'vā 'yam adharmāḥ. (uktam ca:)

pitur grhe tu yā kanyā rajaḥ paśyaty asaṁskṛtā
avivāhyā tu sā kanyā dāmpatī vṛṣālāu smṛtāu. 74.

tyajātā [ms. 'tyajya°] iti; text β. So 125 c kṛpayā. Kṣ 501a(65c) kṛpālūḥ. Sy 108.27 Unterwegs reute es ihn und er sprach: Ich hätte sie nicht von der Erde aufheben sollen, denn vielleicht wären ihr Vater und ihre Mutter gekommen und hätten sie fortgeschafft. Denn mir wird es schwer fallen, sie aufzuziehen; ziehe ich sie aber nicht auf, so habe ich Unrecht daran getan, sie aufzuheben. Ar. (224) T 134.4 evam ākalayā (β iti matvā)... SP 1412 tāṁ ca (α adds tapahprabhāvād) divyarūpāṁ kanyāṁ kṛtvā. So 125 d kanyāṁ cakre tapobalāt. Kṣ 501ab(65cd) kanyakāṁ cakre tapasā. Spl 27.1 evaṁ sā kanyāḥ kṛtā. Pp 213.10 tāṁ mūṣikāṁ svatapo° kanyakāṁ kṛtvā. Sy 108.32 Wenn sie aber ein Mädchen wird, so ist's mir wohl leichter, sie aufzuziehen. Und so segnete er sie und sprach: Verwandle dich in ein schönes Mädchen, und es geschah. (225) T 134.5 text. SP 1412 bhāryāy upapāditavāṁ (α prati-pād°). Pp 213.11 samādāya svāśramam āśīrāya, anapatyāṁ ca jāyām āha. Sy 108.35 Er brachte es nun nach Hause und sprach zu seiner Frau. Ar. (226) T 134.6 bhadre, prayatneneyāṁ (α om iyaṁ) saṁvardhyatām iti. SP 1412 sā ca tāṁ svagarbhajātām iva (α adds saṁ-)vardhayām āsa. So 126a vardhitām āsrame. Kṣ 501b(65d) vavṛdhe ca sā. Spl mostly diff.; 27.4 tat tvayā yatnena rakṣāṇīyā. Pp 213.12 text. Sy 108.36 Halte dieses Mädchen wie deine Tochter und liebe es wie ein eigenes. Und sie tat so. Ar. (227) T 134.7 text (β yataḥ kim prativistareṇa dvādaśe for atha kāl° dvādaśa; ed. with α tasyā ṛṣiś cintām āpede yataḥ, omitting ayukto...uktam ca). SP 1413 atha tasyāṁ vivāhayogyāṁ ṛṣir acintayat. So 126ab tāṁ ca sa drṣṭvā prāptayāuvāṇam. Kṣ 501cd(66ab) tāṁ yāuvanasthām ālokyā munir. Spl 27.12 atha tāṁ yāuvanonmukhīm avalokyā śālanākāyanaḥ svapatnīm uvāca: priye, yāuvanonmukhī vartata iyaṁ kanyā, anarhā sāmpratam madgrhāvāsasya. uktam ca. Pp 213.13 yāvād dvādaśavarṣā saṁjajñe. atha vivāhayogyāṁ drṣṭvā bhartāram evam uce: bho bhartaḥ, kim idaṁ nāvabudhyase yathāsyāḥ svaduhitur vivāhasamayātīkramo bhavati. asāv āha: priye, sādhuḥktam. uktam ca. Sy 109.1 Als sie zwölf Jahre alt geworden war, dachte der Asket: Ich muß für sie tun, was ein Mann seiner Tochter schuldig ist. Es ist Zeit, daß sie einen Mann bekomme. Die Weisen haben gesagt. Ar. Vs 74=T 86, SP 52, N 42, Pp 188, Sy 55, seems not found in Ar. Spl IV.67 is remotely

- (228) *ato 'ham enāṁ sadṛśāya (balavate) prayacchāmi. (uktam ca):*
yayor eva samāṁ vittaṁ yayor eva samāṁ kulam
tayor vivāhaḥ sakhyāṁ ca na tu puṣṭavipuṣṭayoh. 75.
 (229) *(sa) evaṁ matvā bhagavantaṁ sahasrakīraṇam āhūyā*
'bhīhitavān: (230) tvāṁ balavān, vivāhyatāṁ mama dukhite 'yam
iti. (231) asāv api bhagavān (lokapālaḥ) sarvavṛttānta (pratyak-

parallel. a, Pq pitṛveśmani yā°. b, T paśyati cakṣuṣā. c, T vṛṣali sā tu vijñeyā; v. l. of SPṣ sā kanyā vṛṣali nāma; text SP ed. (α °vāhyāiva sā), N (avivārjya). Pq. d, T, Pq jaghanyā (T na śudri) vṛṣali smṛtā (T v. l. tu sā, tu yā); text N (vṛṣali) and SP (α dampatyāu, β v. l. tatpatir; v. l. of β and best ms. of α vṛṣalipati[h]). Sy Glücklich, wessen Tochter nicht in seinem Hause in den Menses sitzt.

(228) T 134.11 text (v. l. yato for ato; om balavate). SP 1413 (before prec. vs) sadṛśe balavatiyaṁ (α vare for bal°) samarpyatām (α samutpādyatām) iti. yataḥ (α om). So 126c munir balavate dātum icchann. Kṣ 501d(66b) dātum samudyataḥ. Spl 27.17 tat kasmācic chreṣṭhavarāya pradiyate. Pq 214.13 text (om balavate). Sy 109.7 Und er fragte sie und sprach zu ihr: Tochter, es ist jetzt Zeit für dich, einen Mann zu bekommen. Schau dich um und sieh' zu. Wen immer du begehrst, nenne ihn mir, und wenn es einer von den Geistern ist, so mache ich ihn zu einem körperlichen Wesen und er kann dich heiraten. Sie erwiderte: Ich begehre den Mann, der stärker ist als alle Menschen. Ar. I regard the word balavate as practically certain. See under vs 73 for explanation of the relation of that vs to this §. Vs 75=T 87, SP 53, N 43, Pq 190. (Found with slight variants, not quoted here, in Spl I.281 and II.27.) a, N vṛttam, SPα v. l. cittam. b, SP, N śrutam for kulam. c, SPα vivāhaḥ ca vivādaḥ ca; T tr sakhyāṁ vivāhaḥ ca. d, N, v. l. of SPα, and most mss. of T puṣṭi-vip°. (229) T 134.14 text (β āhūtavān, om abhi°). SP 1419 evam uktaṁ bhaga° kīraṇamālinam (α marīcimā°) āhūyābravit. So 126d ādityam āhvayat; 127c ity uvāca sa carṣis taṁ. Kṣ 502a(66c) ājuhāva sahasrakīraṇam. Spl 28.8, Pq 214.21 tad yady asyā rocate, tad (Pq tadā) bhagavantam ādityam ākārya (Pq āhūya tat) tasmāi prayacchāmi (Pq pradiyate). [Then insertion.] atha muninā samāhūtaḥ savitā (Pq tr savitāhūtaḥ) tatksaṇam (Pq °kd) evābhyupetya (Pq °upagatyā) provāca: bhagavan (Spl adds vada drutaṁ) kim (Spl adds artham) aham āhutaḥ. sa āha (Pq so 'bravit). Sy 109.13 Da ging der Asket zur Sonne und sprach zu ihr. Ar.

(230) T 134.14 vivāh°... SP 1419 tvāṁ bala°, idam kanyāratnam gṛhāṇa (α for all this, svikriyatām iyaṁ kanyā bhagavān iti). So 127ab baline dīśitām etāṁ kanyāṁ pariṇayasya me. Kṣ 502bc (not in Ma.) kanyeyāṁ gṛhyatām vibho, prabhāvato garīṣṇas tvam. Spl 28.14 eṣā matkanyā yadi tvāṁ vṛṇoti tad vivāhaya. Pq 214.24 eṣā madiyā kanyakā tiṣṭhati tat tvam udvahasva. iti. Sy 109.13 expanded. Ar. (231) T 134.15 text (ed. with α om bhagavān; ms. R om pratyakṣa). SP 1420 so 'py āha (α sarvavṛttāntadarśi bhagavān āha). So 127d tatas taṁ so 'bravīd raviḥ. Kṣ 502(66)d ity ukto ravir abravīt (Ma. sa cābhyetyābravin munim). Jn diff., expanded. Sy 109.16 Die Sonne

śa)darśi (tam) āha: (232) (bhagavan,) matto meghā balavattarāḥ;
 aham tair āchādito 'dr̥ṣṭo bhavāmi ('ti). (233) (evam etad ity
 uktvā) munir megham āhūyā 'bravit: gr̥hyatām me dukhite ('ti).
 (234) so 'py āha: matto 'pi balavān vāyuh. tenā 'ham itaś ce
 'taś ca digbhyo vikṣipya (iti). (235) atha tena vāyur (apy)
 āhūtaḥ: gr̥hyatām maddukhite 'ti. (236) (evam ukto) 'sāv abravīt:
 (bhagavan,) matto balavattarāḥ parvatāḥ, yato 'ham tām (aṅgula-

sprach. Ar. (232) T 134.15 bhag°...°tarāḥ, yat kārāṇam, aham udito
 'pi tair adṛśyaḥ kriya (mss. kriyata [β °ta]) iti. SP 1420 parjanyo balavān
 (α meghā balavattarā mām āchādayanti). So 128ab matto 'pi balavān meghaḥ
 sa mām sthagayati kṣaṇāt. Kṣ 503(67)ab matprabhāvādhikā meghā ye kṛts-
 nam chādayanti mām. Spl 28.19 bhagavan, asti mamāpy uttamo megho
 yenāchādītasya me nāmāpi na jñāyate. Pp 215.6 asti mad apy adhiko meghaḥ,
 yenāchādito 'ham adṛṣṭo bhavāmi. Sy 109.17 Ich bin stark, aber der Nebel
 ist stärker als ich, denn wenn er gegen mich herangerückt kommt, so ver-
 deckt er allen meinen Glanz und meine Pracht. Ar. (233) T 134.17
 text (meghān [α megham] āhūtavān: gr̥°). SP 1420 tam apy āhūyābravit (α
 tac chrutvā tapaḥprabhāvāt saṁvartakam āhūyābravit: kanyeyam svikriya-
 tām iti). So 128cd, 129a tac chrutvā tam visjyārkaṁ megham āhūtavān
 munih, tam tathāiva ca so 'vādīt. Kṣ 503(67)c āhūtās te 'py. Spl 28.20,
 Pp 215.7 atha muninā megham apy āhūya (Spl megho 'py āhūtaḥ). [Diff.;
 asks only the girl if she is pleased with megha.] Sy 109.19 Da ging er
 zum Nebel und sprach zu ihm ebenso. Ar. (234) T 134.17 te 'py
 āhūḥ: asmatto...tena vāyam...vikṣipyāmahe. SP 1420 so 'py āha (α uvāca):
 vāyur balavān iti (α v. l. om iti and adds mām calayati). So 129bcd tenāpy
 evam avādi saḥ, matto 'pi balavān vāyur yo vikṣipati (B. nikṣ°) dikṣu mām.
 Kṣ 503(67)cd atha prāhur asmatto 'bhyadhiko 'nilaḥ. Spl 28.22 sa āha,
 yad, asti mamāpy adhiko vāyuh, vāyunā hato 'ham sahasradhā yāmi. Pp
 215.11 meghenoktam: matto 'py adhiko 'sti vāyuh. Sy 109.20 Der Nebel
 sprach: Ich bin stark, aber der Wind ist stärker als ich, denn der Wind
 führt mich fort und bringt mich her, wie er will. Ar. (235) T 135.1
 atha (β iti tatas) tena vāyur (β adds apy) āh°: gr̥° maddukhite (β me or
 mama for mad). SP 1421 tam apy (α tam, v. l. tac chrutvā, v. l. adds
 tapaḥprabhāvād vāyum) āhūyābravit. So 130abc ity ukte tena sa (B. ca)
 munir vāyam āhwayati sma tam, sa tathāiva ca tenoktas. Kṣ 504(68)a
 athāhuto. Spl 28.23, Pp 215.12 atha tena (Spl tac chrutvā muninā) vāyur
 āhūtaḥ. [Then diff.] Sy 109.22 Da ging der Asket zum Winde und sprach
 zu ihm ebenso. Ar. (236) T 135.1 text (β tr parv° bala°; α aṅgulimātram;
 β na śaktāḥ). SP 1421 so 'py āha (α uvāca): śālā balavantaḥ (α balavattarā
 mām nirodhayanti). So 130d, 131ab tam evam avādan marut, mayāpi ye
 na cālyante mattas te balino 'drayaḥ. Kṣ 504(68)ab so 'py abravīt [here
 prec.]—gīr matto balādhikaḥ. Spl 29.3 sa āha: mamāpy adhikāḥ parvatāḥ
 santi, yāḥ saṁstabhya balavanto 'pi vāyam dhriyāmahe. Pp 215.15 pava-
 nenoktam: matto 'py adhiko 'sti parvataḥ. Sy 109.23 Und der Wind sprach

mātram api) cālayitum usaktaḥ. (237) tato 'sāv acalam āhūyā 'bhihitavān: grhyatām mama kanye 'ti. (238) sa āha: (nūnam acalā vāyam, kiñ tv as)matto mūṣakā balavattarāḥ. tāir (itaś ce 'taś ca) śatachidrāḥ kriyāmahe. (239) evam ukte muninā mūṣaka āhūyo 'ktaḥ: grhyatām mama kanye 'ti. (240) tato 'sāv āha: (vidhuraṁ idam,) katham iyaṁ (asmad)vivaraṁ pravekṣyati 'ti. (241) athā 'sāu satyam etad iti (sva)tapobalena punas tāṁ (kanyāṁ) mūṣikāṁ (eva) kṛtvā mūṣakāya pratipāditavān.

(End of Story 9)

zu ihm: Ich bin stark, aber der Berg ist stärker als ich, denn er widersteht mir und hält meinen Ansturm auf, ohne daß ich ihn erschüttern kann. Ar. (237) T 135.3 text. SP 1421 tān apy āhūyābravit. So 131cd, 132a śrut-vāitad ekam śāilendram āhvayan munisattamaḥ, tathāiva yāvat taṁ vakti. Kṣ 504(68)c āhutaḥ parvataḥ. Spl 29.5, Pp 215.16 atha muniḥ parvatam āhūya [then diff.] Sy 109.26 Da ging er zum Berggeist und sprach zu ihm dasselbe. Ar. (238) T 135.3 sa āha: nūnam (ś satyam)...tv ajasraṁ mūṣakāir gamyāḥ. tāir... SP 1422 te 'py āhūḥ: mūṣakāir vāyam bheditāḥ, tat te balavattarāḥ (α śāilā āhūḥ: mūṣikā balavantaḥ, vāyam mūṣikāir jarjarikṛ-tāḥ). So 132bcd tāvat so 'drir jagāda tam, mūṣakā balino matto ye me chidrāṇi kurvate. Kṣ 504(68)cd prāhur mūṣakāir nirjitā vāyam. Spl 29.8 sa āha: santi mamāpy adhikā mūṣakāḥ, ye 'smaddehaṁ balāt sarvato bhe-dayanti. Pp 215.20 giripoktam: matto 'py adhikāḥ santi mūṣakāḥ. Sy 109.27 Und der Berggeist sprach: Ich bin stark, aber die Maus ist stärker als ich, denn sie zerklüftet den Berg, ohne daß ich ihr etwas anhaben kann. Ar. (239) T 135.5 evam avadhūrya (ś ukte) muninā mūṣaka (α ika) āhūyoktaḥ (ś om āhūya)...(ś putra uhyatām iyaṁ kanyeti). SP 1422 mūṣakān āhūyā-bravit (α mūṣikān āhūyākathayat). So 133, 134a iti krameṇa pratyukto dāivatīr jñānibhiḥ sa tāiḥ, maharṣir ājuhārvāikaṁ mūṣakaṁ vanasambhavam, kanyāṁ vabhitām (DP. vad") ity uktas. Kṣ 505(69)ab gṛhṇāṇa kanyāṁ ity ākhur nirdiṣṭo muninā. Spl 29.9, Pp 215.20 muninā (Spl tad ākarṇya munir) mūṣakam āhūya tasyā adarśayat (note syntax of Pp!); [then diff.] Sy 109.29 Da sprach der Asket zum Mausmännchen: Dieses Mädchen begehrt einen Mann, der stärker ist als alle andern. So sei sie dir zum Weibe. Ar. (240) T 135.6 tato (ś yato, ms. R om)...iyaṁ (ś om) vivaraṁ... SP 1422 tāir abhihitam: katham iyaṁ (α om) āsmadvīdhān upayānti (α āsmadvivaraṁ pravekṣyati). So 134bcd tenovāca sa mūṣakaḥ, katham pravekṣyati bilāḥ mamāṣā dṛśyatām (B. diśy") iti. Kṣ 505(69)bcd 'vadat, kanyā bile mama katham praviśed iti sādaraḥ. Jn diff. (girl asks to be made a mouse). Sy 109.32 Das Mausmännchen sprach: Wie kann ich sie zum Weibe nehmen, da ich klein bin und mein Loch eng ist, diese aber von großem Leib ist und nicht zu mir hereinkommen kann? Ar. (241) T 135.6 satyam etad iti paramarṣiṇā svatapo" punaḥ pūrvaprakṛtim āpāditā. SP 1423 athāsaṁ tapaprabhāvāt punar (α om; α adds tāṁ kanyāṁ) mūṣikāṁ eva (α om)... (α mūṣikāya). So 135 pūrvavaṁ mūṣikāivāstu varam ity atha sa bruvan, munis

(242) ato 'hah bravīmi: sūryaṁ bhartāram utsrjye 'ti. (243) *atha raktākṣavacanam anādrtyai ('va) cira(in)jvinam ādāya (svavaṁśavināśāyā) 'tmāyaṁ durgam yayāu.* (244) *niyamānaś cā ('ntarlinam avahasya) cira(in)jivī vyacintayat:*

vadhyatām iti yeno 'ktaṁ svāmīno hitavādīnā

sa evai 'ko 'tra mantribhyo nitiśāstrārthatattvavit. 76.

(245) *yady apy ete śṛṇuyuh, tadā 'sā me sapthalā na syād (iti).*

(246) *(atha durgadvāram prāpyā) 'rimardanas (tān sacivān)*

tām mūṣikāṁ kṛtvā tasmāi prāyachhad ākhave. Kṣ 506(70)ab tataḥ sā mūṣikāivābhūd bilayogyā muner girā. Spl 29.13 tena—tām mūṣikāṁ kṛtvā mūṣakāya pradattā. Pp 216.1 so 'pi svatapobalena tām mūṣikāṁ kṛtvā tasmāi prādāt. Sy 109.35 Als der Asket sah, daß sie sich damit zufriedien gab und einverstanden war, betete er, und das Mädchen wurde in eine Maus verwandelt und er gab sie dem Mausmännchen zur Frau. Ar. (242) T A 238, SP 1425, Spl 29.20, Pp 216.3 text (T has variants in pratika, see under vs 73; Spl repeats whole vs). So 136 evaṁ suduram gatvāpi yo yādrk tādrg eva sah, tad uluko na jātu tvaṁ cirajivin bhaviṣyasi. Kṣ 506(70)cd ity ātmajātīm utsrjya na yānty abhyadhikāṁ (Ma. em. "kāṁ) khalāḥ. Then Kṣ (ŚP.) adds its 507=vs 73, q. v.; not in Ma. Not in Sy; but Ar as usual. (243) T A 238 ity evaṁ avasite ca tasmin vākye tiraskṛtya raktākṣam uddhṛtya cirajivinaṁ svavināśāyātmyāṁ (ś svavaṁśavināśa) durgam anayat. SP 1425 tathāpi raktākṣam avarudhya (a tato raktākṣavacanam anādrtyāiva cirajivinaṁ grhitvā). So 138cd, 139 iti saṁcintayantaṁ tam ādāya cirajivinaṁ, avicāryāiva raktākṣavākyam tad balagarvitāḥ, ulukarājāḥ sa yayāu avamardo nijaṁ padam. Kṣ 508(71) uktvati virate tasmin amātye nitiśānsini (cf. vs 76), ulukāḥ kākam ādāya svam eva śibiraṁ yayāu. Spl 80.16 evaṁ tam anādrtya sthirajivinaṁ ādāya svadurgam āśasādolukapatiḥ. Pp 216.3 atha raktākṣavacanam anādrtya tūḥ svavaṁśa° sa svadurgam upanītaḥ. Sy A 208 Der Eulenkönig sprach: Die Worte, welche da die Eule gesprochen hat, verdienen keine Beachtung. Ar. (244) Pp 216.4 text (sthirajivī). So 137ab ity uktaś cirajivī sa raktākṣeṇa vyacintayat. Nothing in others, even in T, the sense of following requires it; evidently lacuna in T. See my Introduction, Vol. II, page 174f. Vs 76=T 88, Pp 192, Spl prose 80.19, So 137cd, 138a, cf. Kṣ 508(71)b. a, Pp haṁyātām. c, Pp sarveṣāṁ for mantribhyo. Spl yena mantriṇā vakranāṣena svasvānī māṁ prati sthirajivī vadhyātām ity uktaś tata eṣāṁ ulukānāṁ madhye nitiṣṇo 'yaṁ hitaś ca. So nitiṣṇasya na cāitasya rājānena kṛtām vacaḥ, śeṣā mṛkḥā ime sarve. Kṣ, see under § 243 (amātye nitiśānsini). Hertel equates this vs with what is called in Schulthess Sy "vs 62"; but this is clearly our § 262. (245) T A 239 text (only in ś). Pp 216.8 tad yadi tasya vacanam akariṣyann ete, tato na svalpo 'py anartho 'bhaviṣyad eteṣāṁ. So 138b (cf. also under prec. vs) tat kāryaṁ siddham eva me. (246) T A 240.1 prāpya ca durgadvāram apamardas tān sacivān abravīḥ (ś tr abr° before tān)...(most mss. yathep-sitaḥ; ciraj°). SP 1425 rājā cirajivinaṁ āha: he (a only: āsvayāivam

abravīt: yathepsite sthāne 'vasthāpyatām cira(n)jivī ('ti). (247) cira(n)jivinā 'pi (prāptakālāṃ sukhāṃ apasariṣyāmī 'ti) durgadvāre 'vasthānaṃ kalpitam. (248) pratidināṃ ca digvijayam ātmeccayā kṛtvo 'lūkāḥ (kṛtāhārā) rājādeśāt suprabhūtaṃ māṃsam ādāya cira(n)jivine prāyacchan. (249) (asāv api raktākṣaḥ svakuṭumbam āhūyo 'ktavān: acirād asmād vāyasād ahaṃ vināśaṃ paśyāmi. taṃ na yuktam ebhiḥ saha mūdhair ekatra vastum. yato 'nyām adriguhām āsṛitya sukhāṃ vatsyāmaḥ. evaṃ uktvā raktākṣaḥ saparijano 'nyatra prāyāt.)

abravīt) ciraṃjivīn, svecchayā svagṛhe (α 'havat) sthityatām. Spl 80.21 atha ta ulūkās tenolūkapatinoḥkṛtāḥ, yad aho sthiraajivino bhadratarā āśrayaḥ samarpaṇīya iti. Pq 216.9 atha... 'rimardano 'bravīt: bho bho hitāṣiṇo 'sya sthiraajivino yathāsamāhitāṃ sthānaṃ prayacchata. Sy, Ar cf. under § 248. (247) T A 240.1 cirajī°... SP 1427 (after next) tato durgasthānam ākalayan (α athāśu teṣāṃ durgadvāram ākalayya). Spl 80.22, Pq 216.10 sthiraajivī tac chrutvā (Pq tac ca śru° sthira°) vyacintayat: mayā tēvad eṣāṃ (Pq eteṣāṃ) vadhopyāśa cintitavyaḥ (Pq cintanīyaḥ). sa ca (Spl tataḥ sa mayā) madhyasthena (Spl °sthitena) na bhaviṣyati (Pq sādhyate). ete 'pi yataḥ (Pq yato madīyam iṅgitādikāṃ vicārayantas te 'pi) sāvadbhānā bhaviṣyanti. durgadvāram evāśrito (Spl tad etad durgā° āśrayāmi yenātra sthito) 'bhipretāṃ karomi (Pq sādhyāmi). [He announces this decision to the owling.] (248) T A 240.2 text (β digjayam; ed. with α om kṛtāhārā, β v. l. kṛtāhāravibhārā; cirajī°). SP 1426 āhārādikṛto (α iti śrutvā) svakīyān adhikṛtān (α niyogikān) niyuktavān (α niyojitavān). So 140ab cirajivī ca taddattamāśāśāsanapoṣitaḥ (cf. also § 250). Pq 216.16 iti pratipanne pratidinam ulūkapatisevakāḥ te prakāmam āhārāṃ kṛtvolūkārājādeśāt prakṛtāmāśāhārāṃ sthiraajivine prayacchanti. Sy A 208.2 Und er hielt den Raben so in Ehren (cf. § 250). Ar. (249) T A 241, 242 text (vs 89 of T inserted before yato; β has minor vv. ll.). After vatsyāmaḥ (β vart°), follows a sentence which I omit, and then, in β only, the inserted story of the Talking Cave (also in Jn, but nowhere else, tho the catch-vs is referred to by Kṣ 509[72]d); see my Introduction, Vol. II, page 77f. Kṣ 509(72) taṃ śatrusaṃśrayāśanna- nāśaṃ vikṣya svayaṃ prabhum, ulūkamantri prayayāv āgāmibhayaśāṅkayā. Spl 81.5 tathānuṣṭhite vakraṇāśaḥ svavargīyān āhūya provāca: bho etāvat- kālāṃ yāvad etad durgāṃ kuśalāṃ cāsmākaṃ bhūpater abhūt. paraṃ saṃ- praty anyāṃ parvatam āsṛitya vayaṃ sarve 'nyad durgāṃ saṃśrayāmaḥ. (Story of Talking Cave.) 82.16 evaṃ matvā mayā saha gamyātām. evaṃ abhidhūya saparijano vakraṇāśo 'nyaṃ deśaṃ gataḥ. Pq (R. first calls owls fools, and tells inserted story; they disregard him. Then) 217.22 atha raktākṣaḥ svavargyān āhūya rāhaḥ provāca: aho etāvad evāsmadbhūpateḥ kuśalāṃ durgāṃ ca. tad upadiṣṭaṃ mayā, yat kulakramāgataḥ sacivo 'bhidhatte. tad vayan anyat parvatadurgāṃ saṃprati saṃśrayāmaḥ. (Story of Talking Cave.) 219.5 tad evaṃ matvā yuṣmābhīr mayā saḥgamyatām. ity avadhāryātmanūyīparivārānugato raktākṣo dūradeśantarāṃ jagāma.

(250) tato 'sāv api cira(m)jivi (vāyaso) 'lpiyasā kālena samjātabalapakṣo mayūra iva gaurāṅgaḥ samvṛtṭaḥ (śatrubalavīrya-durgasthānachidramārgādikaḥ jñātvā) cāi 'vam acintayat:

drṣṭaḥ sāro balaṁ cāi 'śān durgam cā 'pi yathārthataḥ
ahinakālam adhunā kartavyaḥ samikṣayo dviṣām. 77.

(251) ity ālocyo 'lūkotpāṭanāya durgadvārakoṭarān kariṣapūrṇān
kṛtvā satvarān meghavarṇasamīpani gataḥ. (252) meghavarṇena

(250) T A243 tato (ṣ om) 'sāv api ciraj° vāyaso (ṣ tathā)...samjāta° (ṣ °balaḥ ca tan) mayūra iva gāu° samv°. evaṁ cācintayat. SP 1427 svaśarīraṁ kālena samvardhayaṁś cūdhigate (α °vardhayan kālena gacchatādhigata-) śatrū bala° (α śatru, om bala) °durgasthānachidramārgādikaḥ (α durgadvārādikaḥ chidramarmādikaḥ) jñātvācintayat. So 140cd (cf. also § 248) tatpārsvastho 'ciraṇīva barhivābhut supakṣatiḥ. Kṣ 510(73)ab cirajivi samās-vāsyā (Ma. em. °śvasyā) chidraṁ durgam samikṣya ca. Spl 82.18 essentially like Pp 219.7 (see below). Pp 216.17 (before prec.) atha katipayāir evābhobhir mayūra iva sa balavān samvṛtṭaḥ.—219.7 atha raktākṣe gate sthirajivy atihṛṣṭamanā vyacintayat: (reflects on his luck in getting rid of Raktākṣa.) Sy 56a and A209 daß er ihn schließlich das ganze Geheimnis und die Listen der Eulen lehrte. Und es wuchsen ihm wieder Flügel und Schwanz und er wurde fett und stark. Ar.—The parenthetized words śatru° jñātvā with SP, probably supported by Kṣ and Pa, tho it is possible that these latter derive their readings from the following vs. Vs 77=T 90, SP 54, N 44; for Kṣ, Sy, Ar see prec. a, N teṣāṁ. b, SPa durgadvārān ya°. c, Tā ahināṁ k°. Hertel seems to me wrong in suggesting that Sy 56b (spoken by Ciramjivin to the crows, see next) belongs here. Here follows T vs 91, nowhere else; Hertel wrongly equates it with Sy 57, also spoken by C. to the crows, see next. (251) T A244.1 evam avadhīrya tatksayārtham guhāyām kakṣam prakṣipyā meghavarṇāntikam agamat. SP 1431 text (α 'lūkakulocchedanāya). So (141—143, Expansion, C. tells owl-king to fill the entrance of the nest with grass etc. while he goes to spy out the place where the crows are; then) 144 ity uktvā tṛṇaparṇādhichannadvāraguhāgatān (B. °gamān), kṛtvolukān yayāu pārsvām cirajivī nijaprabhoḥ. Kṣ 510(73)c āhūya vāyasapatinā. Spl 83.4, Pp 219.15 evaṁ vicintya svakulāye vanakṣāṭhikām ekāikāṁ (Pp tr ek° vana°) dīnam prati (Pp dine dine) prakṣipati gulīṣṭradīpanārtham (Pp tr guhāḍip° before dine). [Then insertion.] atha prabhūtakṣāṭhasambhāre kulāyavyājena racite durgadvāre sūryodaye samjāte (Pp atha kulā° durga° kṛte kṣāṭhanicaye samj° sūry°) 'ndhatāṁ prāpteṣulūkeṣu sthirajivy ṛṣyamukam (Pp śighraṁ for ṛṣ°) gatvā meghavarṇam āha. Sy A210 Alsdann machte er sich heimlich auf und begab sich zu den Raben und sprach zu ihnen (then insertion, 56b and 57; says he has done all he intended; if they heed his words they can destroy the owls). Ar as Sy. (252)

T A244.1 tam cāyāntam drṣṭvā darśanotsukāḥ sarva eva vāyasāḥ, tāta, bhrātāḥ, mātula, ity evam abhivadantaḥ saharṣaḥ tadabhimukhāḥ prasthitāḥ, cirajivinā samāgatāḥ. SP 1433 text (sotsukam with α for ed. sukhām). Spl

sotsukam ālingya vārttām prechya māna—(253) *evam uktavān: (svāmin,)* nā 'yam vārttākathanakālaḥ. (*kālo 'tikrāmati param.*) (254) (*tena*) yūyam sarva evāi 'kaikām kṣāṭhikām grhītvā gacchata. (255) aham api vahnīm grhītvā 'gamiṣyāmi. (256) †(*sahasāi 'va gatvā*) sarva(śatru)sahitaṁ (śatru)sthānam dahyatām iti.† (257) tathāi 'va kṛtvā kariṣapūrṇakoṭareshu kṣāṭhādikām dattvā vahnir nikṣiptaḥ. anantaram ekadāi 'va sarve śatravo

83.13, Pp 219. 23 (with next after § 256) tac chrutvā prahr̥ṣṭo meghavarṇa āha: tāta tat (Pp om) kathayātunavṛttāntam. cirād dr̥ṣṭo 'si. Sy A211.1 Da sprach der Rabenkönig und alle mit ihm zugleich: Wohlan, wir sind bereit, sage uns, was wir zu tun haben. Ar. The orig. may have been longer, and more like T. (253) T A244.3 tena cābhilitāḥ: nāyam asyātyākṣepasya (α asyābhyā) kālāḥ. SP 1433 text (α 'bravit for *evam uk°*; svāmin with α, ed. om; α om param). Spl 83.14, Pp 219. 24 (see prec. for position) sa āha: vatsa nāyam kālo vaktavyasya (Pp tr vak° kālāḥ) yataḥ (Pp om) kadācit tasya ripoh kaścit praṇidhīḥ samāgamanaṁ (Pp mamehāgam°) nivedayiṣyati. tato jñānād ato 'py apasaraṇam anyatra kurvanti (Pp taj-jñānād andho 'nyatrāpasaraṇam kariṣyati, for tato°). tat tvaryatām tvaryatām. (vss) tad gr̥hīyātas te hataśatroḥ sarvaṁ savistaraṁ (Pp om) nirvyākulataiḥ kathayiṣyāmi. Sy A211.3 Der Rabe sprach. Ar. (254) T A244.3 gr̥hyatām ekāikām suhasamvāhyam dāru. SP 1434 tena...eva (α for tena etc., punaḥ sa eva te) kṣāṭhādikām (α kṣāṭhān) gr̥hīdhvam (α gr̥hītvā gacchata). So 145ed cañevā (B. °vāḥ) pralambitāikāikakṣāṭhikāḥ saha vāyasāḥ. Spl 83.11, Pp 219. 21 svāmin dāhasādhyā kṛtā. (Spl adds sā) me (Pp mayā) ripuguhā. tat sarvaparivārah (Pp sapari°) sametyāikāikām vanakṣāṭhikām jvalantīm prānte (Pp om) gr̥hītvā. Sy A211.3 Die Eulen wohnen an dem und dem Orte und am Tage versammeln sie sich alle an einem Orte. In der Nähe dieses Ortes befindet sich trockenes Holz. Ihr nun nehmt ein jeder so viel Holz, als ihr könnt, fliegt in einem Saus dorthin und verstopft die Spaltöffnung mit dem Holz. Ar. (255) T A244.4 aham apy (β om) agnīm grahiṣyāmi. SP 1435 text (α āgacchāmi). So 145ab tadyuktaś cāyayāv āttavahnidiptacitolmukaḥ. Sy A211.7 Es ist dort auch eine Schafelhürde, woselbst sich Feuer befindet; das eraffe ich und nehme es und lege es auf das Holz. Ar. (256) T A244.4 tathā cānuṣṭhite dr̥ṣṭamārgarandhrāntaro. SP 1435 text (ed. sarvāḥ śatru° for sarva°, α; α om śatru twice; α om iti). So 146 (cf. also next; I think this vs of So represents orig. speech and therefore belongs here rather than to the next) āgatyāiva divāndhānāḥ teṣāṁ channāṁ tṛṇādibhiḥ, ulukānāṁ guhādvarāṁ jvalāyām āsa vahninā. Spl 83.12, Pp 219. 22 tatra (Pp om) guhādvarē 'smatkulāye prakṣīpa (Spl prakṣipatu) yena sarvaśatruṇāṁ (Pp °śatravaḥ) kumbhīpākanarakanyāyo bhavati (Pp °narakaprāyeṇa duḥkhena mr̥ṣyante). Sy A211.9 Ihr aber facht dann mit euern Flügeln so lange an, bis es Feuer fängt. Ar. (257) T A244.4 'sāu cirajivī yat kṛtavān, tad bhavātām anākhyātām viditam eva. SP 1436 tathāivānuṣṭhāya (α text)...(α om

nirmūlitāḥ. (258) dagdhvā ca (nāgalokāntām) guhām (avāpta-sakalamānorathāś) cira(ṁ)jivī punar (maṅgalakalyāṇābhhyudaya-lakṣaṇena ghoṣeṇa) tasmīn eva nyagrodhapādape sarvapraṁkṛti-sametān rājānaṁ meghavarṇam āsthāpitavān. (259) anantaram (nirjitārīr) meghavarṇāś cira(ṁ)jivīnaṁ (nānāprakāreṇa) saṁ-pūjya saharṣam (evam) āha: tāta, kathān tvayā śātrumadhyagatena kālo nītaḥ.

varam agnāu pradīpte tu prapātaḥ puṇyakarmaṇām
na cā 'rijanasamśargo muhūrtam api sevitaḥ. 78.

kāṣṭh° dattvā; for anantaram etc., a tataḥ sarva eva nirmū°. So 147 prak-
ṣipat tadvad ekāikaś tadānīṁ tās ca kāṣṭhikāḥ, samidhyāgnīṁ dadāhātra
tān ulūkān sarājakān. Kṣ 510(73)d dadāholūkamaṇḍalam. Spl 84.1, Pq
220.1 athāsau tad (Pq adds vacanam) ākarmaṇya saparijana ekāikāṁ jvalan-
tīm vanakāṣṭhikāṁ cañevagreṇa grhītvā tadgubhāvāraṁ prāpya sthīrajīvi-
kulāye prakṣiptavān (Pq prakṣipat). tatas te sarve (Pq tr sarve te) divāndhā
vakranāsamantrivākyāṁ (Pq raktākṣavākyāni) smaranto (Spl adds dvāra-
syāvṛtatvād anīṣaranto guhāmadye) kumbhīpakasyāpāyam (Pq °pākanyā-
yam) āpannāḥ (Spl adds mṛtāś ca). Sy A212.1 Als sie so getan, verbrannten
diejenigen von den Eulen, die herauskamen, im Feuer, und diejenigen,
welche drinnen blieben, starben durch den Rauch. So töteten sie alle Eulen.
Ar more briefly. (258) T A245 text (cīrajīvi; after punar adds anyān
durgasamśkāraṁ kīrayitvā; § "kalyāṇapūjyābhhyudayalakṣaṇaghoṣeṇa; §
tr rājānaṁ before sarva°). So 148 vināśya śātrūn (B. °rūn) kākendras
tadyukto 'tha tūtośa saḥ, samān kākakulenāgūn nijaṁ nyagrodhapādapam.
Kṣ 511(74)ab dagdhholūkaguhām (Ma. em. dagdhvol°) pūrṇam abhiśicya
nijaṁ prabhum. Spl 84.4, Pq 220.3 evaṁ śātrūn nīḥṣeṣatām nītvā bhūyo
'pi meghavarṇas tam (Pq tad) eva nyagrodhapādapadurgam gataḥ (Pq
jagāma). Sy A212.4 Und die Raben kehrten zu ihren Wohnstätten zurück.
Ar, JCap 193.7 Et redeunt corvi ad suum locum, vixerant toto suo tem-
pore confideret et pacifice. (259) T A246 atha (§ adds sa) nirj° megha°
cīraj° āha...(nītaḥ with §, ed. with a 'tīvāhitāḥ). SP 1438 anantaram megha-
varṇarājī (a °varṇaḥ)...idam (a evam) āha: kathān tvaṁ śātrugrhe (a tāta
bilān kathān śātroḥ praviśya) sthito 'si. So 149abc tatārkhyā dvīṣan-
madhyavāsavṛttāntam (B. °madhye vās°) ātmanāḥ, kākendraṁ meghavarṇam
tam. Kṣ 511(74)c,d, 512(75) cīrajīvi nijajanāḥ pūjyamāno mudān yayāu,
tataḥ papraccha sadbhṛtyān rājyam āśādyā vīyasāḥ, kathān śātrugrhe kūlas
tvayā nīto 'tiduḥsahāḥ. Spl 84.6 pramuditamanāḥ sukhopaviṣṭāḥ sabhāmadye
sthīrajīvinam aprcehat, yat, tāta tvayā kathān śātrugatenāitāvatkālo nītaḥ,
tad atra kākutakam asmākaṁ vartate. tat kathyatām. Pq 220.5 tataḥ sīdhā-
sanastho bhūtvā (cf. prec.) sabhāmadye pramuditamanāḥ sthīrajīvinam
aprcehat: tāta, kathān tvayā śātrumadhye gatena kālo yāpitaḥ. yataḥ. Sy
A213.1 Darauf fragte der Rabenkönig jenen Raben: Wie hieltest du es
aus, so viele Monate mit den Eulen zu leben? Ar. Vs 78=T 92, Pq
201, Ar (not in Sy); cf. Kṣ 512(75)d, prec., 'tiduḥsahāḥ. Ar, JCap 193.11

(260) sa āha: (*bhadra*.)

upanatabhaye yo yo mārgo hitārthakaro bhavet
 sa sa nipuṇayā buddhyā *sevyo* mahān kṛpaṇo 'pi vā
 karikaranibhāu jyāghātāṅkāu mahāstraviśārādāu
valayaracitāu strīvad *bahū kṛtāu na* kirīṭinā. 79.
 śaktenā 'pi sadā janena viduṣā kālāntarāpekṣiṇā
 vastavyaṁ khalu *vajrapātaviṣame* kṣudre 'pi pāpe jane
 darvīvyagrakareṇa dhūmamalinena 'yāsakhinnena kiṁ
 bhīmenā 'tibalena matsyabhavane sūdā na saṁghaṭṭitāḥ.
 80.

yad vā tad vā viṣamapatitāḥ sādhu vā garhitāḥ vā
 kalāpekṣī hrdayanihitāḥ buddhimān karma kuryāt
 kiṁ gāṇḍīvasphuradurugunāsphālanavyagrapāpīr
 nā 'sīl līlāvalayitarāṇanmekhalaḥ savyasāci. 81.

Dicunt enim sapientes quod morsus serpentis et ustio ignis tolerabiliores sunt conversatione malignorum et societate impiorum. (260) T A 247

so 'bravit: bhadra. SP 1439 ciramjīvy (α sa) āha. So 149 d cirajīvy abravīd idam. Kṣ 513(76)α so 'bravīd. Spl 84.8 sa āha: āgāṁiphalavāñchayāiva kaṣṭam api sevadbhir na jñāyate. uktaṁ ca. Pp 220.9 tad ākarṇya sthira-jīvy āha: bhadra. Sy A213.2 Der Rabe sprach. Ar. Vs 79=T 93, Pp 202, Sy 60, Ar. a, Pp 'bhayāir. b, T dhyeyo for sevyo. d, T ed. valayaracitāu, β text, Pp racitavalayāḥ. Tṣ v. l. bahū dhṛtāu, Pp baddhāu karāu. Pp hi for na. Tṣ v. l. kirīṭināḥ. Sy Hat doch der Held 'rzn, der weiland sogar Dämonen und Spukgeister zu töten vermochte, als ihn Mißgeschick traf, Weibertracht angezogen, so daß ihn niemand erkannte.—A particularly clear version of this vs in KF 151.25. Vs 80=T 94, SP 55, N 45, Spl 172, Pp 203, Sy 61, seems not to be found in Ar versions. a, Tα śāntenāpi, ms. z sak°, ms. r manthen°. SP, N, Spl satā for sadā (but two mss. including best of SP text). Pp narendra for janena. Spl and v. l. of SPα 'taraprekṣiṇā. b, Pp vāstavyaṁ, SPα ceṣṭavyaṁ. N, Tα khala. T vakravākyanipuṇe, Pp vākyavajraviṣame. c, Tṣ v. l. ācāma for āyāsa; SP 'āyāsītākṣeṇa (so N intends); Tṣ digdhena for khinnena, Jn yuktena; Pp ca for kiṁ. d, Tṣ 'āribalena (corr. R); Tṣ v. l. matsyatanave, SP 'sadane (α text). Tṣ, SP supā (v. l. of SPṣ sūdā); Spl 'pūpā, and so N intends (it reads yūyā); Pp kiṁ noṣitāḥ sudavat for sūdā... SP saṁgharṣitāḥ (α text). Sy und hat doch auch Bīju, dem die vielen Helden nicht standhielten, als ihn Mißgeschick betraf, von einem Koch ein Wort hingenommen, das schlimmer war als eine Pfeilspitze (=vajra!), weil er davon Vorteil erwartete. Vs 81=T 95, SP 56, N 46, Pp 204, Kṣ 513(76)ab, Sy 58, Ar (in Pa before vs 79). a, SP, N, Pp 'patitāḥ (SPα v. l. text). SPα sarvathā for sādhu vā. b, T kālākāṅkṣī (cf. Kṣ) pihitanayamo. N 'nihilite. c, SP sphālanāt. Tṣ prāṇūḥa for vyagra, SP, Pp krūra (N with Tα text). d, Tṣ līlāvimālamalasan-mekh° (corr. in v. l. to vilasan for malasan), Pp

siddhiṃ prārthayatā janena viduṣā tejo nigrhya svakaṃ
sattvotsāhavatā 'pi dāivavidhiṣu stheyam samikṣya
kramam

devendradravineśvarāntakasamāir *abhyarcito* bhrātṛbhiḥ
kiṃ kliṣṭaḥ suciraṃ tridaṇḍam avahac chrimān na dhar-
mātmajaḥ. 82.

rūpābhijanasampannau mādriputrāu guṇānvitau
gosaptikarmavyāpāre virāṭapreṣyatām gatāu. 83.

rūpeṇā 'pratimena yāuvanaguṇair vaṇṣe śubhe janmanā
yuktā śrīr iva yā tayā *vidhivaśāt* kālakramāyatayā
sāirandhrī 'ti sagarvitam yuvatibhiḥ śakṣepam ājñaptayā
drūpadyā nanu matsyarājabbhavane ghrṣṭam ciraṃ
candanam. 84.

(261) meghavarṇa āha: asidhārāvratam iva, (*manyē*), *ariṇā saha*
samvāsah. so 'bravīt: (*deva*), *evam etat*. (*itathā 'pi*!)

Ilāṇaṭanavilasana°, SP, N °valayita-(SPa, N vilasita)-gatiṃ mekhalī (N °lā).
Kṣ vipulaṃ duḥkham avāptam kālakāṣṭhīṇā. Sy Wenn ein Weiser in Miß-
geschick gerät, wissend, daß das Mißgeschick vorübergeht und Gutes daraus
entsteht, so nimmt er es freudig hin und wartet seine Zeit ab. Vs 82=T
96, SP 57, N 47, Spl 174, Pp 205. a, Spl vāñchayatā for prā°. N [na]reṇa.
Tā nigūhya. b, T sarvotsāh°. N °sāhabalādhidāiv°. Spl dāivagatiṣu. Spl
sthāiryam, SPa svīyam. N samikṣā, Spl prakāryam. SP, Spl kramāt (SPa
svakam), N kramah. c, Tā °rūniyasamāir. Spl °draviṇopamāir bahugūṇair.
Pp apy arcito, T apy anvito, SP, Spl text (SPa abhyarthito), N abhyacyato.
I print the word in italics because, tho it seems on text-critical grounds
the most likely reading for the orig., it makes poor sense and I do not
feel certain. d, SP, Pp kliṣṭam (SPa śliṣṭaḥ). T mss. na daṇḍam, em. Hertel;
N ca daṇḍam; Spl virāṭabbhavane pūrvam na dharm°. SPa sa for na, N sya.
Vs 83=T 97, SP 58, N 48, Pp 206. a, N rūpādi°. b, Pp kuntīputrāu
(v. l. text) balānvitāu. c, sapti SPa (v. l. °ta) and N; SP ed. gupti, Pp
karma, T vāji. T svasti for karma, Pp samkhyā. T samkāre. d, T v. l.,
SP v. l. and N virāṭe. Vs 84=T 98, SP 59, N 49, Spl 175, Pp 207.
a, Spl śreṣṭhe kule for vaṇṣe śubhe. Pp jātayā. b, Spl gantavyāni dīnāni
dāivavaśato bhūyo dhanam vāñchātā. Pp kāntiā for yuktā. SPa iva jātu vā
vi°; Pp iva yātra sāpi vidadmāḥ; T tayāpi ca vasaṃ. T, Pp °kramād āgataṃ
(Pp °tā), N kālakriyāpātayā. c, N sagarhitam, Spl vigarhitā, SPa samīritā for
sagar°. N sopekṣam. Tṣ ākṣiptayā or ākṣep°; Spl ājñābhayād. d, Spl kila for
nanu, T 'pi na. SP °rājasānane (α text). Jn na kiṃ for ciraṃ. (261) T
A 248 text (apriyeṇa for ariṇā). SP 1458 megha° āha: tāta, katham iva (α
om) bhavatāsidhārāvratam ivārisamuḥe (α °samāgame) sthitam (α tr bhavatā
to here). sa āha: satyam. Pp 220.32 megha° āha: tāta, asi° iva manye yad
ariṇā... 'bravīt: evam etat. Sy, Ar partly reflected in next vs ("wie eine Pfeil-
spitze" = asidhārāvratam iva); in this place Sy has A 214 Der Rabenkönig

*sahate suhrd iva bhūtvā prājñāḥ śaktikṣaye nirākāraḥ
kālaḥ pratikṣamāṇaḥ priti-prachāditaśaktiḥ.* 85.

(262) (*tat kiṁ bahunā,*) *na tādṛṇ mayā mūrkhāsamāgamo dṛṣṭa-
pūrvo varjayitvāi kaṁ raktākṣam. tena tu mama yathāvasthitaṁ
hr̥dgataṁ jñātam. anye te punar nāmamātramantriṇaḥ. kiṁ tāiḥ,
etaḍ yāir na vijñātam:*

*arito 'bhyāgato bhṛtyaḥ śatrusaṁvāsata-parāḥ
sarpasaṁvāsadharmitvān nityodvegena dūṣitaḥ.* 86.

sprach: Sage mir, wie steht's mit der Einsicht der Eulen? Der Rabe sprach.
Ar similarly. Vs 85=T 99, Sy 59, Ar. According to Hertel, *HOS.* 12. 226,
found in Hamburg mss. of Spl, III. 159. Sy Ein Wort, das hart ist wie eine
Pfeilspitze (cf. prec.), nimmt er wegen des Gewinnes, den er wahrnimmt,
unbekümmert hin, und erträgt schmachliche Behandlung durch den Feind,
ohne seine Absicht zu verraten, und erlangt so den Gewinn. Ar position
and sense as Sy. Hertel thinks this vs is also reflected in Sy vs 68, see § 263.
(262) T A 249 text (α *mayā pūrvasamāgamo dṛṣṭaḥ, varjayitvā raktā,* tena
mama tu°; β *hr̥dgataṁ bhinnapūrvam, ye punas te 'nye nāma°*). SP 1459
tatra (α om) *raktākṣamantri* (α °kṣas tasya mau°) buddhimān. tena cāhaṁ
vijñāya svāmikāryāṣiṇā vyāpāditum upakrāntaḥ, dāivād anyāir mantribhir
(α om) mām rakṣadbhir imām daśām upanītaḥ (α upagataḥ svāmin). So 150,
151 *raktākṣa eva saumantri tasyāsit* (B. °bhūt) tvadripoḥ prabho, tasyāivā-
kurvatā vākyam madāndhenāsmi upekṣitaḥ, yad asyākṣaṇam matvā vacanaṁ
nākaroc chaṭṭaḥ, ataḥ so 'panayī mūrkhō mayā viśvāsyā vaḥcetaḥ. Pp 220. 33
paraṁ na tādṛg mūrkhā° kvāpi mayā dṛṣṭaḥ. na ca mahāprajñāṁ anekā-
śāstreṣv apratihatabuddhiṁ raktākṣam vinā dhīmān. yat kṛaṇam, tena
madyam yathāvasthitaṁ cittam jñātam, ye punas tv anye mantriṇaḥ, te
mahāmūrkhā mantrimātravyapadesopajivino 'tattvakuśalāḥ. yāir idam api na
jñātam. Sy "vs 62," A 215 a and b: Mit Ausnahme dessen, der mit Bezug
auf mich meinte: Er muß getötet werden, verstehen sie im übrigen nichts.
Selbst wenn jemand ihnen zum Nutzen spricht, nehmen sie es nicht an.
Und sie überlegten nicht: Die Raben sind durch ihre Einsicht berühmt,
und vielleicht ist uns dieser Rabe nur aus List vorgeworfen. Jener mein
Widerpart von den Eulen, der durch seine Einsicht meine Pläne erriet,
redete zu ihnen, aber sie würdigten ihn keiner Beachtung. Und doch haben
die Weisen gesagt. Ar in general as Sy. Vs 86=T 100, SP 60, N 50,
Pp 208, Sy 63, Ar. In Kāuṭīya p. 280 (Ch. 7, § 6); according to Hertel,
Pañc. p. 83, in Spl Hamburg mss. vs 162. a, Tṣ aribhō; SP *atīsamāhito*
bhṛ°, α *arito* 'py āgato (so N, jy for py). T ms. R "taṁ mitraṁ, other T mss.
"to mitraḥ (so ed.). Kāuṭ. has a as text except doṣaḥ for bhṛtyaḥ. b, Pp
dūṣtas tatsaṁgataparāḥ. T ms. R "param. c, Pp *apasarpya sadharmatvān*.
SP, N *sarva°* (SPx text). Tṣ "sāhvāda". d, Pp "odvegī ca, Tx "odyogena;
SP, N *nityam udvega-du°*; Kāuṭ. text. Sy Einen Diener (=bhṛtyaḥ) und
Beisatz, der vom Feinde hergekommen ist, muß man fürchten wie ein Haus,

*plakṣanyagrodhabijāśāt kapotād iva śālmaleḥ
mūlotkhātakaro doṣaḥ paścād api bhayaṃkaraḥ. 87.
āśane śayane yāne pānabhojanavastuṣu
dṛṣṭādrṣṭapramatteṣu praharanty arayo 'riṣu. 88.
tasmāt sarvaprayatnena trivarganilayaṃ budhaḥ
ātmānam ādṛto rakṣet pramādaḥ dhi vinaśyati. 89.*

(*sādhū ce 'dam ucyate:*)

durmantrīṇaṃ kam upayānti na nitidoṣaḥ
saṃtāpayanti kam apathyabhujaṃ na rogāḥ
kaṃ śrīr na darpayati kaṃ na nihanti mṛtyuḥ
kaṃ strīkṛtā na viṣayāḥ paritāpayanti. 90.

worin eine Schlange ist. Vs 87=T 101 (not in α or R), Sy 64, Ar. ab, T mss. "bījakā (v. l. "bījekā) śapotād; ed. em. "bījānāḥ kap°; but the true reading is clearly that given by our text (metathesis of ś and k has taken place in the mss.), as is made clear by the Pa versions which speak of the bird eating the seeds. The sense, too, requires this.—After making this emendation independently, I discovered from Hertel, *WZKM.* 24. 418, that this vs occurs in the Kāuṭīya, Ch. 7, § 6 (p. 280, bottom), directly after the prec. vs; and on looking up this passage found that it reads "bījāśāt kapotād, confirming the emendation. b, T v. l. śālmaleḥ. Sy and wie sich der Śrīrbaum vor der Taube fürchtet, die auf dem Nṛṣṭbaume nistet; wenn sie darauf sitzt, frißt sie seinen Samen und dann verrichtet sie auf dem Śrīr die Notdurft, wodurch von seinem Samen etwas an dem Śrīr kleben bleibt und aufsprößt und ihn zugrunde richtet. Vs 88=T 102, SP 61, N 51, Pq 209, Sy 65, 66, Ar. According to Hertel, *Pañc.* p. 83, in Spl Hamburg mss. vs 163. ab, SPa pāne yāne bho°; N yāne pāne bho°. c, Pq dṛṣṭādrṣṭāḥ, T dṛṣṭāntaraḥ, SP dṛṣṭvādrṣṭvā (α dṛṣṭādrṣṭā). SP pramattāḥ vā (α 'rdhavitteṣu or 'ātvavitt°), N praśasteṣu. d, N prāharet arayo ripuḥ, SP ripum, Tṣ nṛṣu. Sy Ein Herrscher soll seinen Leib in Acht nehmen vor dem Wasser und der Lauge, womit er reinigt, vor den Kleidern und vor dem Bett, auf das er sich niedersetzt, vor dem Pferd und dem Sattel, worauf er sich zum Reiten setzt, vor der Waffe, die er sich ungürtet, vor der Speise, die er ißt, und den Medizinen, die er trinkt, vor der Krone, die er aufsetzt, vor Duftkraut, Aroma und Öl, das er einreibt: Alles dies soll er vor seinen Feinden hüten. Vs 89=T 103, SP 62, N 52, Pq 210, Ar (probably not in Sy, tho Hertel thinks it is fused with prec. vs). c, N mahati for ādṛto. d, N tatpramādaḥ vi°, SPa pramādaḥ api na°. Ar, KF 152. 8 (before prec. vs) And it has been said by the wise that a king seeks to be cautious with his words that they be not known to any man, and specially in such a matter as this should the king be watchful. [Here prec. vs; then.] 152. 13 Concerning these and similar things should he be keenly watchful, lest by reason of his inattention, his destruction come to pass. T, Pq insert sādhū cedam ucyate. Vs 90=T 104, SP 63, N 53, Pq 211, Sy 67, Ar. According to Hertel, *HOS.* 12. 211, found in Hamburg mss. of

stabdhasya naśyati yaśo viśamasya mitraṃ
 naṣṭakriyasya kulam arthaparasya dharmāḥ
 vidyāphalaṃ vyasaninaḥ kṛpaṇasya sāukhyaṃ
 rājyaṃ pramattasacivasya narādhipasya. 91.
 śuṣkendhane vahnir upāiti vṛddhiṃ
 mūḍheṣu śokaś capaleṣu kopāḥ
 kānteṣu kāmo nipuṇeṣu vidyā

dharmo dayāvatsu mahatsu dhairyam. 92.

(263) *tat, rājan, yat tvayo 'ktam, asidhārāvrataṃ ivā 'risaṃ-
 parko 'nubhūta iti, tat satyam. (abhiññāḥ khalv asi.) kiṃ tu:*

Spl, III. 160. T tr a and b. T ed. upayāti na nīdidoṣaḥ (ms. R °yānti, 3
 β mss. doṣāḥ); so one ms. of SP. c, T ed. with a kiṃ for kaṃ before na.
 d, T ed. strikṛte (ms. R text), Pp svikṛtā, SP strigatā. N nu for na. Sy
 (after A 216, insertion) Wem hat sich das Glück dargeboten und ist er nicht
 stolz geworden? Wer hat sich in Frauen verliebt und ist nicht zum Gespött
 geworden? Wer hat unmäßig gegessen und ist nicht erkrankt? Und welcher
 Fürst mit schlechten Ratgebern ist nicht von viel Mißgeschick betroffen
 worden? Ar, JCap 195. 12 as Sy. Vs 91=T 105, SP 64, N 54, Pp 212,
 Ar (not in Sy). According to Hertel, HOS. 12. 227, found in Hamburg mss.
 of Spl, III. 161. a, SP lubdhasya for sta° (best ms., and N, intend text).
 N yaṇo, best ms. of SP nayo, for yaśo. SP, Pp māitri (best ms. of SP text).
 b, T bhṛtyāḥ for dharmāḥ. JCap 195: 17 Dicitur autem, quod quicumque
 decipitur suo consilio, carebit bona memoria et fama; deceptor vero et
 seductor non habet socios et amicos; nobilitatem facit *mala doctrina
 declinare (see Derenbourg's note; OSp nin el mal enseñado de haber nobleza;
 this phrase probably goes back to dharmāḥ of the orig., supporting SP, N,
 Pp against T). Avarus autem caret omni bono, cupidus vero multa con-
 gregat peccata. Rex autem negligens et notorum suorum et consiliariorum
 suorum vilipendens consilium, perdet animam suam. Vs 92=T 106 (not
 in a), SP 65, N 55, Ar (not in Sy). T makes pṛda a take last place. b, SP
 mūrkeṣu roṣaś (a kāmaś cap° doṣaḥ; N and best ms. of SP text, with
 bāleṣu for mū°. c, SP, N kāntāsu...vittāṃ (for vidyā). Ar, KF 152. 37 It
 has been said that fire, when it has been lit in dry wood, burns without
 pity; so too when anxiety and solicitude affect the heart, the burning of
 its life, that is its own destruction, takes place speedily and without delay.
 —Note that KF begins with clause about fire, supporting order of pṛdas
 as in SP and N. (263) T A 250 text (ed. with a om abhiññāḥ khalv asi).
 SP ed. nothing; a tathā cektam. Pp 221. 19 tat, rājan, asi° mayācaritam
 arisaṃsargāt, iti yad bhavatoktam, tan mayā sāksād evānubhūtam. uktam
 ca. Sy A 217 and "vs 68" Der König sprach: Es muß dir sehr schwer ge-
 fallen sein, dich unter die Anhänger des Euleukönigs zu erniedrigen? Der
 Rabe sprach: Es fiel mir schwer, ("Vs 68," probably merely an anticipation
 of the next vs, not equal to our vs 85 as Hertel thinks) aber um der am
 Ende zu erwartenden Annehmlichkeit willen hielt ich die Nöte aus. Die

skandhenā 'pi vaheḥ chatruṁ kāryam āsādyā buddhimān
vahaṭā kṛṣṇasarpēṇa maṇḍūkā vinipātitaḥ. 93.

(264) *so 'bravīt: katham (cāi) 'tat. cira(m)jīvy āha:*

KATHĀ 10 (STORY 10: FROGS RIDE SERPENT)

(265) *asti kaścit pariṇatavayā mandaviṣo nāma kṛṣṇasarpah.*

(266) *sa evaṁ samarthitavān: katham nāmā 'nayā vṛtṭyā sukham
varteyam iti. (267) (t)ato bahumaṇḍūkam hradam gatvā 'dhṛti-*

Weisen haben ja gesagt. Ar. Vs 93=T 107, SP 66, N 56, Hp IV. 65, Hm IV. 61, Pp 213, So 152ab, Kṣ 513(76)cd, Sy 69, Ar. a, SP, H chatruṁ (N text). b, T, Pp kalam ās°. c, SP, N, Pp mahatā (perhaps read so; but one SP ms. text!), T v. l. bṛhatā (cf. SP, N, Pp!); H yathā vṛddhena sarpeṇa. d, Pp bahavo hatāḥ. So vyāñuvṛtṭyā viśvāsyā maṇḍūkā ahinā yathā. Kṣ śatruḥ skandhena voḍhavyaḥ prājñāḥ sapadi sarpavat. Sy Ein Weiser trägt um einer Annehmlichkeit willen, die er am Ende absieht, sogar seinen Feind auf der Schulter, ohne es für eine Last zu achten, wie jene schwarze Schlange, die um ihres Vorteils willen den Frosch auf ihrer Schulter reiten ließ. (264) T A 251, SP 1481 text (T cirajīvy, v. l. sa; SP sa, but a text; SPa meghavarṇa āha: katham etat...) Pp 221. 23 as SPa to sthirajīvi kathayati. Sy A 218, Ar as usual. (265) T 139. 4 asti ka° pari° kṛṣ° (ms. R adds manda° nāma; Hertel in note to his translation says of this, "durch Korrektur ergänzt"! But as the name agrees with that of the other versions, it must be taken from the orig., unless we assume that R was interpolated from some other version—a hypothesis for which there is no evidence. In his edition Hertel adopts the reading of R in the text). SP 1482 text (bahuvayā). Hp 147. 10, Hm 134. 4 asti jīrṇodyāne vṛddho (Hm om) mandaviṣo (Hp °visarpo) nāma sarpah. So 152c, 153a vṛddhaḥ kaścit (here next)—ahiḥ. Kṣ 514(77)a sarpas. Pp 221. 25 asti kasmīṁscit pradeśe pari°... Sy 113. 6 Es war einmal eine schwarze Schlange. Als sie betagt geworden war. Ar. (266) T 139. 4 text. SP 1482 sa ca parāparajño buddhimān (a sa ca bu° dṛṣṭaparāvarajño). Hp 147. 10, Hm 134. 5 so 'tijirṇatayāhāram apy anveṣṭum akṣamaḥ. So 152cd sukhāṁ prāptum aśaktaḥ puruṣāśraye, [bhikṣu—see next]. Kṣ 514(77)b vṛttichedakṛṣaḥ (Ma. °chedatk°, em. to °chedāt k°) purā. Pp 221. 26 sa evaṁ cittena samarthitavān: katham nāma mayā sukhopāyavṛtṭyā vartitavyam iti. Sy 113. 7 überlegte sie: Ich kann mich fürderhin nur noch durch List unterhalten, denn ich bin betagt und schwach und kann nicht mehr überall herumschweifen. Ar. (267) T 139. 5 atha (β yato or ato) bahu° (α om bahu) hradam (α om) udasyādhṛti° (α udakasyādh°; Speyer, ZDMG. 65. 324, em. udavasyādh°, which Hertel, ZDMG. 69. 289, accepts) ātmānam (β adds teṣāṁ) pradarsitavān. SP 1482 bahumaṇḍūkahradaṁ (α °kaḥ hradam) gatvādhṛtiparigatam (α duḥkha for dhṛti) āt° kṛtvā (α darśayan) sthitaḥ. Hp 147. 11, Hm 134. 6 sarastīre patitvā sthitaḥ. So 153ab bhikṣu [ahiḥ, § 265] sarastīre tasmiṁs tathāṁ suniścalaḥ (B. viniś°). Kṣ 514(77)a,c tadāgam āsādyā [here prec.] dhṛtaḥ. Pp 221. 27 tato bahu°

paritam ātmānaṁ darśayan sthitaḥ. (268) *atha tathā sthite tasminn udakāntargatenāi* 'kena maṇḍūkena prṣṭaḥ: (māma,) kim adya yathāpūrvam āhārārthaṁ na viharasi. (iti.) (269) *sa āha: bhadra, kuto me mandabhāgyasyā 'hāre 'bhilāṣaḥ. (yat kāraṇam:)* (270) *adya rātrāu (prathamapradoṣa eva) mayā ('hārārthaṁ viharamāṇena) dṛṣṭa eko maṇḍūkaḥ. tadgrahaṇārthaṁ mayā kramaḥ sajjitaḥ. (271) so 'pi (māṁ dṛṣṭvā mṛtyu-bhayena svādhyāyaprasaktānām) brāhmaṇānām antar apakrānto*

bradam upagamyādhṛti° ivātmānaṁ darśitavān. Sy 113.9 Und sie machte sich auf und ging zu einer Wasserquelle, aus der sie sich früher Frösche gefangen hatte — und es befanden sich wirklich viele Frösche darin — und setzte sich dort in trübem Sinnen hin. Ar. (268) T 139.6 udakā° ...māma, yathā° katham nānuṣṭhānaṁ kriyata iti (β māma nāḍya yathā° anu° kri° iti). SP 1483 sa cāikena (α ca kenāpi) maṇḍ° (α adds durāt) prṣṭaḥ: kim idam, mandam bhavān āhāram karoti (α kim iti bhavān mando nāhāram api kurute). Hp 147.11, Hm 134.6 tato durān maṇḍūkena kenacit prṣṭaḥ (Hm durād eva kenacin maṇḍ° dṛṣṭaḥ prṣṭaḥ ca): kim iti tvam āhāram nānuṣṭhāsi. So 153cd, 154 tathāsthitam ca tam bhekaḥ papracchur dūravartinaḥ, brūhi kiṁ pūrvavan nāsmān aśnāty adya bhavān iti (B. iha), iti prṣṭas tadā bhekaḥ sa tāḥ. Pp 221.28 text (udakaprāntagaten°; om iti). Sy 113.13 Als die Frösche sie erblickten, fragten sie sie: Herr, warum sitztest du in Trauer da? Ar. (269) T 139.7 ato (β om) 'āhv āha: bhadra, kuto 'mi me manorathāḥ. hanta (β adds dagdho 'smi). SP 1484 sa cāha (α om ca): kiṁ mama dāivopahatavṛttāntasya (α mamopahatasya vṛttāntena). sa āha: katham dāivopahatatvaṁ bhavataḥ (α katham etat). sarpa āha: śrūyatām (α sarpeṣoktam). Hp 147.12 sarpo brūte: bhadra, gaccha kiṁ tava mama manda° vṛttāntaprasnena. sa copajātakāutukaḥ sarvathā kathyatām iti tam sarpam āha. sarpo brūte. Hm 134.7 sarpo 'vadat: gaccha bhadra mama manda° prasnena kim. tataḥ samjātakāutukaḥ sa ca bhekaḥ sarvathā kathyatām ity āha. sarpo 'py āha. So 154d provāca pannagaḥ. (Cf. also 156c, below under § 277.) Kṣ 514(77)c provāca maṇḍūkān. Pp 222.1 so 'bravit... Sy 113.14 Die Schlange sprach: Wie sollte ich mir nicht trübe Gedanken machen? Denn bisher unterhielt ich mein Leben und wußte Frösche zu finden und verzehrte sie, und jetzt ist mir das Mißgeschick begegnet, daß selbst wenn mir die Frösche in den Mund kommen, ich sie nicht verspeisen kann. Ar. (270) T 139.8 adya (β adds rātrāu) prath° evāhārthaṁ maṇḍukanibhena (β maṇḍuka āyān, or maṇḍūkām [om āyān], gandhenānuṣṭaḥ). SP 1485 mayāḍya rātrāu dāivād. H diff. up to § 274. So 155b maṇḍūkam anudhāvātā. Pp 222.2 text (om prathama). Sy 113.28 Ich sah nämlich des Nachts einen Frosch [in das Haus eines Asketen gehen, cf. next] und trat hinter ihm ein. Ar. (271) T p. 139.8, note (only in β) sa tu madbhayāt svādhy° dvijānām madhyenāpakrānto na dṛṣṭaḥ (R adds mayā) kvāpi gata iti. So 155c bhrāntyā. Pp 222.4 text. Sy (cf. in prec. "in das Haus eines Asketen gehen") 113.29 und das Haus war finster. Ar.

na vibhāvito mayā kvāpi gataḥ. (272) tatsādṛśyamohitacittena mayā (kasyacid) brāhmaṇasūnor anguṣṭho daṣṭaḥ. (273) (tato) 'sāu sapadi pañcatvam āgataḥ. (274) tatpitṛā (duḥkharṭena) 'haṁ śaptaḥ, (uktaś ca:) (275) durātman, yat tvayā mamā 'na-parādhī suto daṣṭaḥ, tena doṣeṇa tvaṁ maṇḍūkānāṁ vāhanāṁ bha-viṣyasi. (276) tatprasādanalabdhaṁ ca vṛttim āśadayaṣyasi 'ti. (277) (t)ato 'haṁ yuṣmākāṁ vāhanārtham āgataḥ. (278) (tena ca

(272) T (139.8 note, only in β, tatsādṛśyād vyāmohacittena mayā) 139.8 brāhmaṇasūnor anguṣṭho mayā (β om) daṣṭaḥ. SP 1486 brāhmaṇasūnur daṣṭaḥ. So 155a, c mayā brāhmaṇaputrasya [prec. two] daṣṭo batānguṣṭhaḥ. Kṣ 514(77)d purā daṣṭo mayā dvijaḥ. Pñ 222.5 text (adds hradatajaḥ) taḥstho after 'sūnor). Sy 113.30 Da kam gerade der Sohn des Asketen von drinnen heraus und stieß mit seiner Zehe an mich und ich packte ihn mit meinen Zähnen und biß ihn. Ar as Sy, but several versions (e.g. KF 154.1) add "thinking he was a frog". (273) T 139.9 tatsamakālam aśū pañcatvam āgataḥ. So 155d sa ca pañcatvam āyayāu. Pñ 222.7 text (upa-gataḥ). Sy 113.32 so daß der Knabe alsbald starb, und ich floh. Ar, KF 154.1 so that he died. (274) T 139.9 text (β tasya pitṛā). SP 1486 tatpitṛā (α adds brāhmaṇena) 'haṁ śapto. Hp 151.11, Hm 139.6 tato 'haṁ tena śokākulena brāhmaṇena śaptaḥ, yad. So 156a tatpitṛā cāsmi śāpena. Kṣ 515(78)a tacchāpād eva. Pñ 222.7 atha tatpitṛā duḥkhitenaḥ śaptaḥ, yathā. Sy 113.33 Aber der Asket lief mir nach und verfluchte mich. Ar. (275) T 139.10 text (bhakṣitaḥ for daṣṭaḥ; β tr bhavi° vāh°; ed. with α bha-viṣyasi). SP 1486 maṇḍūkānāṁ vāhanāṁ (α vāhako) bhūtva. Hp 151.12, Hm 139.7 adyārabhya maṇḍūkānāṁ vāhanāṁ bhaviṣyasi. So 156b bhekānāṁ vāhanikṛtaḥ. Kṣ 515(78)ab yāto (Ma. em. jāto) 'smi sarvamaṇḍūkavāhanam. Pñ 222.8 dur° tvayā niraparādhō yan matsuto daṣṭaḥ, tad anena doṣeṇa... Sy 113.34 Du Schlange, die du diesen Knaben getötet hast, der dir doch nichts zu Leide getan, sollst dafür augenblicklich ein Reittier für den Froschkönig werden. Ar (KF for frogs, but OSp and Wolff as Sy; JCap om). (276) T 139.11, note (only in β) text. SP 1486 tair dattam āhāraṁ (α āśa-nāṁ) bhuṅkṣveti. Pñ 222.10 tatprasādalabdhaḥjivikayā vartiṣyase. iti. Sy 113.36 und keine Frösche mehr fressen können außer denen, die dir der Froschkönig zum Almosen gibt; und wenn du's anders machst, sollst du bersten. Ar. (277) T 139.11 tad ahaṁ yuṣmān praty āgato vāha°. SP 1487 ato 'haṁ... (α corrupt, seems to intend tato vāhanārtham yuṣmatsa-mīpam) āgataḥ, śāpavaśāc cāhaṁ (α om ahaṁ) svayam āhāraṁ na karomi. Hp 151.20, Hm 139.15 ato brāhmaṇasāpān (Hp °pam bhoktum) maṇḍūkān voḍhum atra tiṣṭhāmi. So 156cd tad yuṣmān katham aśnāmi (cf. § 269 above) praty utāhaṁ vāhāmi vaḥ. Pñ 222.10 text (ājagāma). Sy 114.2 So bin ich denn zu dir gekommen und stehe bereit, so oft du zu reiten begehrt. Ar. (278) T 139.11 atha te hr̥ṣṭamanasaḥ sarva eva maṇḍūkārājñe jālapādāya (so ed. em., α R om, z malamādāya, p jālamādāya) niveditavantaḥ. SP 1487 tata ekena bhekena (α tatas tena) maṇḍ° jāla° niveditam. Hp 152.1, Hm

sarvamaṇḍūkānām idam āveditam.) tatas tāiḥ (pra)hr̥ṣṭamanobhiḥ
sarvāir eva gatvā maṇḍūkarājāya jālapādanāmne niveditam.
 (279) *athā 'sāv (api mantriparivṛto) 'tyadbhutam iti manyamā-*
naḥ sasambhramam āgatyā hradād uttīrya saṁtuṣṭas tatpr̥ṣṭham
adhirūḍhaḥ. (280) *(tadanukramaśo yathāsthānabhāja upāsītāḥ.*
anye cā 'nūpnuvanto 'nupadaṁ dhāvanti.) (281) *mandaviṣo 'py*
(ātmapuṣṭyartham) anekaprakāragativīṣeṣān adarśayat. (282)
atha jālapādo (labdhasparśa evā) 'ha:

na tathā kariṇā yānaḥ rathena turageṇa vā
 narayānena nāvā vā yathā mandaviṣeṇa me. 94.

(283) *atha mandaviṣam anyedyuś chadmaglānaḥ jālapādo*

140.1 anantaram tena maṇḍūkena gatvā maṇḍūkanāthasya jālapādasya (Hm jālapādanāmno 'gre) tat kathitam. Pp 222.12 tena...gatvā jālapādanāmno dardurāṅjasya vijñaptam. Sy 113.19 Da gingen die Frösche und benachrichtigten ihren König und sprachen: Freue dich, denn etc. (then expansion). Ar. (279) T 139.12 asāv api samantriparivāro (v. l. om sa) 'dbhutam iva manyā° (β adds 'pi) sasam° uttīrya (v. l. samut°) tatpr̥° śrītaḥ. SP 1488 sa ca (α tu) saṁtuṣṭaḥ (α after āgatyā) satvaram āgatyā (α here saṁt°, and adds tasya) pr̥ṣṭham adhirūḍhaḥ (α āru°). Hp 152.2, Hm 140.2 tato 'sāv āgatyā maṇḍūkanāthaḥ (Hm adds tasya) sarpasya pr̥ṣṭham āruḍhāvān (Hp adhiṣṭhitāvān). So 157 tac chrutvā tatra bhekānām rājā vāhasamutsukaḥ, jalād uttīrya tatpr̥ṣṭham ārohad gatabhīr mudā. (Cf. also sacivāir yutam, 158b, under § 281.) Kp 515(78)cd, 516(79)a maṇḍūkarājas tac chrutvā cakre taṁ vāhanaṁ mudā, skandhe gr̥hītvā maṇḍūkam. Pp 222.14 text (om āgatyā) to uttīrya, mandaviṣasya phanapradeśam adhirūḍhaḥ. Sy 113.23 Als er das hörte, freute er sich, [here follows repetition, in general sense, of the question and answer in §§ 268, 269; and only after this comes the Sy version of our §§ 270—277 incl.—Finally we find in Sy 114.6:] und stieg auf und ritt auf der Schulter der Schlange. Ar as Sy. (280) T 139.13 text (v. l. upāsthītāḥ; most mss. cāprāpnuvanto). Possibly cf. So in next? Pp 222.16 śeṣā api yathājyēṣṭham tatpr̥ṣṭhopari samāruruḥ, kiṁ bahunā, tad apare sthānam anūpnuvantas tasyānupadam eva dhāvanti. (281) T 140.2 text (mss. °prakāram gati°, corr. R to °rān gat°, so ed.). SP 1489 sa ca (α om sa ca) manda° 'pi nānāgativiṣeṣeṇa tam ūdhāvān. Hp 152.2, Hm 140.3 sa (Hm adds ca) sarpas taṁ pr̥ṣṭhe kṛtvā citrapadakramaḥ babhṛāma. So 158ab tatas taṁ vāhanasukhāir āvarjya sacivāir yutam (cf. prec.?). Kp 516(79)b sa nānāgatikovidāḥ. Pp 222.18 text. Sy 114.6 Nachdem er einige Tage lang auf der Schlange geritten. Ar. (282) T 140.2 text. Pp 222.19 atha jālapādo labdhatadāṅgasamsparsasukhas tam āha. Sy 114.3 (with next vs before second part of Sy's version of § 279) Da dachte der Froschkönig. Ar as Sy. Vs 94=T 108 (not in α), Pp 214, Sy 70, Ar (see prec. for position in Pa). b, Pp tr tura° rath°. c, T vv. ll. nenayānena nāvā vā, tathā nānyena yānena; Pp vā yānaḥ for nāvā vā. Sy Wenn ich die Schlange reite, werde ich mächtig berühmt. (283) T 140.6 text (om ity; man-

'bravit: (bhadra,) kim (ity) adya mandam-mandam uhyate (na yathā pure 'ti). (284) sa āha: deva, (adyā) 'hāravāikalyān na me (yathāpūrvam) voḍhum śaktir asti. (285) (atha) 'sāv abravīt: (bhadra,) bhakṣaya kṣudramaṇḍūkān (iti). (286) sa āha: mamā 'pi 'yam āsā, kin tu pādīyājñāyā kṛtaprasādo bhakṣayīṣyāmi. iti tvadāyattajivito 'smi. (287) tato 'sāv anujñātaḥ kramān maṇḍūkān yatheṣṭam abhakṣayat. (288) (katipayāir evā 'hobhir

damandam). SP 1489 kadācit sa (α sa ca kad°) mandarām (α v. l. mandām) gatim kṛtvā vahat (α udvahan, om kṛ°; adds tena) rājñābhihitam (α °taḥ): kim iti mandam (α om) mandam gacchasi. Hp 152.3, Hm 140.4 tato (Hm om) paredyus calitum asamartham tam maṇḍūkānātho 'vadat: kim iti bhavān adya (Hm kim adya bhavān) mandagatiḥ. So 158c kṛtvāvasannam ātmānam. Kṣ 516(79)cd mandam vapuḥ kṛtvā. Pp 222.22 athānyedyur mandaviṣaś chadmanā mandam-mandam visarpati. tad dṛṣṭvā jalapādo 'bravit: bhadra mandaviṣa, yathāpūrvam kim adya na sādhuhyate. (284) T 140.7 sa āha: deva, āhāravāikalyāc chaktir me na yathāpūrvam voḍhum. SP 1490 sa āha: āhāravābhāṇād upakṣīpo 'smi. Hp 152.4, Hm 140.5 sarpo brūte: deva, āhāravirahād durbalo (Hm asamartho) 'smi. So 158d, 159ab uvāca sa sakāntavaḥ, āhāreṇa vinā deva na gantum aham utsahe. Kṣ 516(79)cd yayāce bhojanam [here prec.]-mṛdusvaraḥ. Pp 222.24 mandaviṣo 'bravit: deva... (om yathāpūrvam). Sy 114.7 sprach die Schlange zu ihm: Ich kann infolge jenes Fluches, mit dem ich beladen bin, nicht fangen. Ar. (285) T 140.8 athāśv abravīt: bhakṣayātra kṣudrān iti. SP 1491 rājñābhihitam: asmādanujñāyā (α maṇḍūkarājñenoktam: asmādājñāyā bubhukṣito) maṇḍūkān bhakṣaya (α adds iti). Hp 152.5, Hm 140.6 maṇḍūkānātho 'vadat (Hp vadati, v. l. 'vadat): asmādājñāyā maṇḍūkān bhakṣaya. So 160 tac chrutvā bhakarājas tam avocad vāhanapriyaḥ, kāmācit parimitāns tarhi bhuṅkṣva me 'nucarān iti. Pp 223.1 text (om iti). Sy 114.10 (after next) Der König dachte: Es ist schlecht von mir, daß ich der Schlange, die mir dergestalt unterworfen ist, keine Nahrung gegeben habe; und ließ ihr pro Tag zwei Frösche geben. Ar (king speaks to snake, instead of reflecting to himself). (286) T 140.8 text (β pādānujñātaprasādo). SP, H cf. prec. and next. So 159cd tan me dehy āsanam bhṛtyo hy avṛttir vartate katham. Pp 223.2 tac chrutvā praharṣitasarvagātro mandaviṣaś sasambhramam abravīt: mamāyam eva viprasāpo (most mss. om vipra) 'sti, tat tavānenājñāvacanena prīṇito 'smi. Sy 114.9 darum gib mir, Herr, gefälligt meine Tagesration. Ar. (287) T 140.10 tatas tān āśv anujñāto 'bhakṣayat. SP 1491 tatāsāu (α tato 'śv) yathājñāpayati deva ity uktvā (α abhidhāya) maṇḍūkān abhakṣayad yatheṣṭam (α tr yath° abh°). Hp 152.6, Hm 140.6 tato gṛhīto 'yam mahāprasāda ity uktvā kramaśo maṇḍūkān khādītavān. So 161ab tataḥ kramāt sa maṇḍūkān shiḥ sveccham abhakṣayat. Kṣ 517(80)abc śanāḥ śanāś tadādeśāt sarvamaṇḍūkasamkṣayam, cakre. Pp 223.4 tato 'śv nāiran-taryeṇa maṇḍūkān bhakṣayan. Sy, cf. § 285 (fusion of two passages). Ar as Sy. (288) T 140.10 text (om eva). SP 1492 mandaviṣaś saharṣam avatiṣṭhati (α iva ti°). kiyatā (α om) kālena jalapādūvaśeṣaḥ saro dṛṣṭvābravit

balavān samvṛtāḥ.) †*suparituṣṭaś cā 'ntarlinam avahasya*†
'bravit:

†*maṇḍūkā vividhahārās chalapūrvopasādhitāḥ*

kiyantam kalam akṣipā bhaveyuḥ khādato mama.† 95.

(289) *atha (tac chrutvā jātaśaṅko) jālapādaḥ (kim anenā 'bhihitam iti tam) aprcchat: kim tvayā 'bhihitam.* (290) *(yato) 'sāv (ākāraprachādanāyā) 'ha: (na kimcid iti. punaś ca pratibodhyamāno 'bravit: svāmin,) mayāi 'tad uktam:*

varaṁ tivrāśanidhvasto bhavec chāilo 'nghrīpo 'pi vā

na vipraśāpanirdagdho jantur bhūyāt kadācana. 96.

(291) *athāi 'vaṁ vartamāne jālapādaḥ (kṛtakavacanavyaṁsita-manā) nāi 'vā 'vabudhyate.* (292) †*(kim bahunā,) tathā tena te sarve 'pi bhakṣitāḥ, yathā bijamātram api nā 'vaśiṣṭam*.†

(End of Story 10)

(α 'pādo 'vaśiṣṭaḥ sa ca dṛṣṭo 'bravit). Hp 152.7, Hm 140.7 *atha* (Hm ato) *nirmaṇḍūkāḥ saro vilokya*. Pp 223.5 text (prahrṣṭaś for supari°; avahasye-dam abr°). Vs 95=T 109, Pp 215; cf. SP prose 1493, diff. sense. a, Pp vividhā hy etac; in Pp 224.24, where the pratika is repeated, the reading is vividhāḥ svāḍāya (read khādā?). d, Tḥ bhakṣato. SP itaḥ (α om) *paraṁ jālapādam eva* (α om) *bhakṣayitvānyatra gacchāmi.* (289) T 140.14 text (om *tac chrutvā*). SP 1494 ity ucyamāne jālapādena śrutvābhihitam: kim bhavān vakti (α vadati). Pp, after inserted story (see next), 224.24 *atha jālapādas tac chrutvā sutarām āvignahrdayaḥ kim anenābhihitam iti tam aprcchat: bhadra kim tvayābhihitam idam viruddhavaçaḥ.* (290) T 140.15 text. SP 1494 sa āha: evaṁ bravīmi. Pp 225.2 *athāśv ākārāprachādanārthaṁ na kimcid, ity abravīt.* Here T vs 110=Pp vs 216; and Pp then inserts a story ("The Butter-blind Brahman") of which this vs is the catch-vs. Both vs and story are certainly unoriginal, being entirely inconsistent with the following vs and with the surrounding matter generally. As part of a speech intended for the ears of the frog-king, this vs would have given the whole game away. This was evidently felt by Pp, who therefore, in copying the vs out of T, transposed it and put it into a speech by the snake to another snake, who asks him why he submits to the indignity of being ridden by frogs. This second snake is an obvious invention on the part of Pp, due to an attempt to rationalize this vs and the story to which it relates, making them fit into the situation. Vs 96=T 111, SP 67, N 57. a, T *varaṁ vajraviniṣpiṣṭo*. b, N *chāilādhīpo*, SP *charahato* (α *chāila*°, *chāilā*°). c, T *mā* for *na*. T ed. °dagdhaḥ, but vv. 11. °dho and °dhe. d, T *jannābhūn me kad°*. SP, N *kathamācana*. (291) T 141.1 text. SP 1498 *tathāpi jālapādo na pratyeti.* (α om all this.) So 161cd *tadvāhanābhimānāndhaḥ seḥa bhēkapatiḥ sa tat*. Pp 225.3 *tathāiva kṛtakavacanavyāmoḥitacitto jālapādas tasya duṣṭābhisandhiṁ nāvabudhyate.* (292) T 141.1 *tat kim bahunā, bhakṣitās tena maṇḍūkāḥ, bijāvaśiṣṭāḥ*

- (293) ato 'ham bravīmi: skandhenā 'pi vahec chatrum iti.
 (294) tat, rājan, yathā mandaviṣeṇa maṇḍūkā nihataḥ, tathā mayā 'py (aśeṣāḥ) śatravo hataḥ. (tathā ca:) vane prajvalito vahnir dahan mūlāni rakṣati samūlam unmūlayati vāryogho mṛduśitalaḥ. 97.
 (295) meghavarṇa āha: evam etat. (api ca:) mahattvam etan mahatām nayālanīkāraddhāriṇām na muñcanti yad ārambham kṛchre 'pi vyasanodaye. 98.
 (296) †tat evam bhavatā niḥśeṣāḥ śatravaḥ kṛtāḥ.† so 'bravīt: deva, evam etat. (uktam ca:)

pramuktāḥ, ye 'sya vaktre nānuviśanti. SP 1498 anantaram (α jālapādam for an°) tam apy abhakṣayat. Hp 152. 7, Hm 140. 8 sa (Hm om) maṇḍūkānātho 'pi tena khāditaḥ. Pp 225. 5 text. Sy nothing. Ar, JCap 198. 7 de quibus vixit serpens diebus vite sue. So other Ar versions. (293) T A 252, SP 1499, H, Pp 225. 7 text (T ed. yato, but mss. p, R ato). So 162ab evam madhyapraṣṭeṇa mūrkhāḥ prājñeṇa vañcyate. Kṣ 517(80)cd śatruḡheṣv evam tiṣṭhet kāryavaśāgataḥ. Sy 114. 13, Ar at some length. (294) T A 252 text (om tathā ca). SP 1499 tad rā° ya° tena maṇḍ° bhakṣitās ta° mayā śatravo nirdagdhāḥ. tathā ca. So 162cd mayāpy anupraviśyāvam deva tvadripavo hataḥ. [Cf. Spl 85. 4 tat sa eva nītijño bhavati yo 'pamānam api sahitvā kāryam sādhayati. uktam ca.] Pp 225. 7 tathā rājan ya° mand° buddhibalena maṇḍ°...mayāpi sarve vāriṇaḥ. iti. sādhu cedam ucyate. Sy A 219 Darum habe ich dir diese Geschichte erzählt, weil auch ich Schmach auf mich genommen habe zur Sicherung meines Herrn, dessen Feinde alle verbrannt und vernichtet sind. Ar. Vs 97=T 112, SP 68, N 58, Pp 217, Sy 71, Ar. According to Hertel, *Pacific* p. 83, in Spl Hamburg mss. 166. a, T prajvalito. c, Pp samūlonmūlanam kuryād, T samulakṣam kaṣati. d, T vāryāugho, N āpāugho, SP, Pp text, but SPa jālāugho. Sy Wenn Feuerbrand den Baum erreicht, so verbrennt er doch nicht seine Fasern und Wurzeln; jedoch das Wasser dringt, obgleich es ruhig anrückt, so an den Baum, daß es ihn von Grund aus entwurzelt. (In Pa this is spoken by the crow-king; see on § 296.) (295) T A 253, Pp 225. 11 text (Pp 'bravīt for āha). Nowhere else, unless cf. Pa in § 296? Vs 98=T 113, SP 176, Pp 218; not in Sy; Ar? a, T mss. hopelessly corrupt on etan mahatām (see Hertel ad loc.). b, T v. l. °vāriṇām. c, T mss. muñcati. Pp kṛabdhām. d, Spl prāpte 'pi. Possibly KF 154. 31 contains fusion of this with following prose (but other Ar versions seem to have no correspondent): Thus too was your labor with the owls, for you destroyed them quietly and patiently, and won life for us, and for yourself a fair and excellent name and an exalted rank. (296) T A 254 text (om uktam ca). Spl 85. 13 meghavarṇa āha: tat kṛtam niṣkaṣṭakam me rājan śatrūn niḥśeṣatām nayatā tvayā. athavā yuktam etan nayavādinām. uktam ca. Pp 225. 14 so 'bravīt: evam etat. uktam ca. Sy A 219. 4 (before our vs 97) Der Rabenkönig sprach: Du hast ihre Wurzel und ihren Namen vernichtet.

rñaseṣaṃ agñiseṣaṃ vyādhiśeṣaṃ tathāi 'va ca
ariśeṣaṃ ca niḥseṣaṃ kṛtvā prājño na sidati. 99.

(297) deva, bhāgyāsaṃpannas tvam (evā) 'si, sarvaṃ ārabdhaṃ
yuṣmadarthe sidhyati. api ca:

śaktaṃ yuktenā saṃdhatte yuktam āsuparākramāiḥ
tāv ubhāu vṛddhisampannau kramavyayasamanvitau. 100.

(?jitatmanah satyavato dhīmato vyavasāyinaḥ

kim nāmāi 'vaṃvidhasyā 'pi ayātavyapade sthitam. 101.)

(After our vs 97) A219a So hast auch du sie nicht durch harte, sondern durch zahme Mittel vernichtet. Und es heit. Ar, cf. under prec. vs. Thruout the following passage the assignment of speakers to the several parts in JCap and KF is like that in Sy; other Ar versions are confused and attribute the whole either to the king (OSp) or to the minister (Wolff). Vs 99=T 114, SP 69, N 59, Spl 178, Pñ 219, Sy 72, Ar. a, SP, Spl cāgni° (SPa text). b, T, Jn śatruśeṣaṃ. c, Pñ vyādhiśeṣaṃ; T, Spl punaḥ-punaḥ pravarteta (Spl pravardhante). d, N rājan for prājño. T, Spl tas-māc cheṣaṃ na kārayet (Spl dhārayet; T ms. R tasmān niḥseṣaṃ ācaret). Sy Vor Schuld, vor Feuer und vor dem Feind* (see below) mu sich der Weise frchten, auch wenn nur ein kleiner Rest davon brig ist. (The word "Feuer" represents an emendation of Schulthess; the corrupt ms. reading was emended by Bickell to a word meaning "disease", which on paleo-graphic grounds is more likely than Schulthess's emendation. The Ar versions have all four things mentioned—fire, sickness, enemy, and debt—except that KF and JCap corruptly say "other things" instead of "debt".) Here T has its A255, with vs 115 and 116 (spoken by Meghavarṇa); nowhere else, unless Spl 85.17 may possibly be regarded as corresponding to T A255; it has no representative elsewhere. (297) T A256 so 'braviti: deva, bhāg° tvam asi, kim ārabdhaṃ (v. l. ābaddhaṃ) yuṣm° na sidh°. api ca. SP 1505 tathāiva (α om) deva bhāg° 'si (α om) bhavān (!). sarvaṃ āra° tvayā sidh° (α om sarvaṃ...). aparaṃ ca. Spl 85.23 (after our vs 104) sthirajity āha: sa devapratāpabhāvo 'yaṃ bhaviṣyadvṛddhiśeṣaḥ; vayaṃ punar mukāḥ kṛtyānuṣṭhānamātrāḥ. uktaṃ ca (our vs 106). Pñ 225.17 deva, bhāgyavāns tvam evāsi; yasyārabdhaṃ sarvaṃ api saṃsidhyati. Sy A220 Der Rabe sprach: Es ist nicht mein Verdienst, sondern das meines Herrn, denn mein Herr ist vom Glck begnstigt, und jedes Werk, das er tut oder durch einen andern tun lt, gelingt wegen des Glckes, das mein Herr immer hat, wunderbar. Heit es doch. Ar. Vs 100=T 117, Sy 73, Ar. b, T v. l. āsuparikramaḥ. Sy Wo zwei Tchtige sind, gewinnt der Entschlossener, und wenn beide entschlossen sind, der Klgere, und wenn beide klug sind, der Glcklichere. Vs 101=T 118; possibly represented by So 163, Sy 74, Ar; but the correspondence is doubtful. d, T ms. sthitāḥ, em. Hertel. So tasmān nttividā rājāḥ bhavitavyaṃ kṛtāmanā, yathecchaṃ bhuḥyate bhṛtyāir hanyate ca parāir jaḍaḥ. Sy Denn wer Glck hat, dem gedeihen alle Unternehmen. Und wer sich vermit, mit euch Herren zu kmpfen, holt sich den Untergang, zumal wenn jene das Glck untersttzt,

samprāpto vyasane na sīdati matiḥ siddhāu na samhr̥ṣyate
krodham samharāti kṣamāṁ ca kurute kāle ca vispandate
 kāulināni ca samvṛṇoty avahitaś chidreṣu jāgarti yas
 tasyāi 'vañcaritasya vaśyamanaso hastasthitāḥ sampadaḥ.

102.

ko 'haṁ kāu deśakālāu samaviṣamaguṇāḥ ke *dviṣaḥ* ke
 sahāyāḥ

kā śaktiḥ ko 'bhyupāyo *hitakaraṇavidhāu* kā ca me
 dāivasampat

sampatteḥ ko 'nubandhaḥ pratihatavacanasyo 'ttaraṁ kiṁ
 ca me syād

ity evaṁ kāryasiddhāv avahitamanaso nā 'vasīdanti
santaḥ. 103.

(298) *tan na kevalam (ekāntaśaḥ) śāuryaṁ para(m) kāryaṁ*
sādhayati. uktaṁ ca:

śastrāir hatā hi ripavo na hatā bhavanti

prajñāhatās tu suhatā *na punar* bhavanti

śastrāṁ nihanti puruṣasya śarīram ekaṁ

prajñā *kulaṁ* ca vibhavaṁ ca yaśas ca hanti. 104.

und zumal wenn er dir, Herr, gleicht. Ar, possibly KF 155.15 since I have found that he (=the king) keeps secrets and hearkens to counsel, conceals strategems and hides thots, and specially since you are one who repays with justice, distributes gifts lavishly and with a good will, and awards chastisement according as right demands. Vs 102=T 119, SP 70, N 60, Sy 75, Ar. a, SP_α, N manāḥ for matiḥ. SP samtuṣyati, α, N samhr̥ṣyati b, T prāptāu for krodham. SP, N na for second ca; read so? ("does not shudder"?). SP vispandati (best ms. text). Sy Denn du tust im Mißgeschick, was deinem Gewissen frommt, hältst deine Gedanken ruhig, wirst im Glück nicht aufgeblasen und verstehst dich auf die richtige Zeit für die Taten und zur Zeit des Grimmes auf Sanftmut, und läufst nicht Worten nach und den Erfolgen der Taten der Nächsten, sondern schaut mit Verstand vor dich. Here T vs 120=our I vs 90. (there in T, SP, N, P_q; here only in T). Vs 103=T 121, SP 71, N 61. a, T nayāḥ for dviṣaḥ. b, SP, N 'bhyupāyāḥ kulam (N, and best ms. of SP, phalam; other SP_α mss. kim) api ca kiyat (SP_α vidhayaḥ for kiyat) kīdr̥ṣī (N 'śā) dñi°. c, SP, N sampattāu. N °vacanaṁ cāntaro. T mss. na, ed. nu (em.), for ca. d, T mss. avahata°, except R avihata°; em. Hertel. T nāvahāsyā bhavanṇi. (298) T A 257 tan.: parakṛtyaṁ sādḥ°. katham. SP 1514 na hi śāuryaṁ eva param (α om eva param) kāryaṁ sādḥ°. tathā ca. P_q 225.17 tan na kev° śāu° kṛtyaṁ sādḥ°. kiṁ tu prajñayā yat kriyate, tad eva vijayāya bhavati. uktaṁ ca. Sy A 221 Der Rabenkönig sprach: Durch deine Klugheit sind die Eulen vernichtet worden. Es heißt ja. Ar. Vs 104=T 122, SP 72, N 62, Spl

- ekam̐ hanyān na vā hanyād iṣur mukto dhanuṣmatā
buddhir buddhimato 'tsrṣṭā hanyād *rāṣṭraṁ sarājakam*. 105.
 (299) *tad (evam̐) dāiva(puruṣakārābhyām̐) yuktasya 'yatnena*
kāryasiddhayaḥ sambhavanti. yataḥ:
 prasarati matiḥ kāryārambhe dṛḍhībhavati *smṛtiḥ*
 svayam upanamanty arthā *mantro* na gacchati viplavam
 phalati sakalaṁ *tat kiṁ citraṁ* samunnatim āsnute
 bhavati ca ratiḥ ślāghye kṛtye narasya bhaviṣyataḥ. 106.
 (300) *tat tyāgabuddhiśāuryasampannasya rājyam̐* iti. uktaṁ ca:
 tyāgini sūre viduṣi *ca vasati janaḥ sa ca* jano guṇībhavati
 guṇavati dhanam̐ dhanāc chrīḥ *śrīmaty ājñā* tato rājyam̐. 107.

179, Pp 220. a, SP hatāś ca (α hatāpi, best ms. text), N, Spl hatās tu; Pp hatā na hi hatā ripavo bha°. b, SP buddhyā hatās (α text). Spl ca for tu. SP mahatā for suhatā (α text); T puruṣāḥ, Pp ripavaḥ, Spl nitarām̐, in T, Jn before suhatā, omitting na punar. d, SP, N balaṁ for kulaṁ. Hertel equates Sy 76 with this vs, but it clearly belongs with next. T adds api ca. Vs 105=T 123, SP 73, N 63, Sy 76, Ar; Spl I. 206, reading exactly as text; Kāuṣīliya p. 375 bottom (Ch. 10, § 6), agreeing with T in d. a, N tr na hanyād vā. c, T prājñena tu matiḥ kṣiptā. SPα °mato hanti. d, SP hanti (α dhruvaḥ, best ms. text). SP rājyaḥ (α text); T garbhagatān api. The SP, N reading in d is supported by Pa. Sy Ein Krieger kann nur einen oder zwei oder höchstens zehn töten. Ein Kluger aber vernichtet durch seine Klugheit einen König und sein Land. (299) T A258 tad dāivapurūṣakāryaḥ pādānām̐ ayataena kāryasiddhayaḥ pariṇamanti (v. l. °dhiḥ pariṇamati). SP 1521 (α begins deva) kiṁ ca: dāivasampannasyāyatnena (α om dāiva; °syājñānena) sarvakāryāṇi sidhyanti (α sādhyati). tathā ca (α om ta° ca). Pp 225. 23 text (prajñā for dāiva). Vs 106=T 124, SP 74, N 64, Spl 180, Pp 221. a, N, Spl manaḥ for matiḥ. SP dṛḍhā° (α text), N dṛḍhatā ca matiḥ. For smṛtiḥ (T, Pp) SP śrutiḥ (α °aḥ), Spl sprhā. b, T mss. upanayanty (em. Hertel), N upanayaty, Spl upanayann, one SP mss. upayanty. Spl arthān. SP arthāḥ sampan na naśyati medinī; SPα arthānām̐ āgacchati viplavam; N arthā na samāna ga° vi°. c, SP bhavati (α phalati), Pp sphurati. T, Pp saphalas (T v. l. sakalas). Pp tarkaś for tat kiṁ; Spl kṛtyaḥ; Jn cittam̐ for citraṁ; for tat kiṁ citraṁ, SP karmaṣṛaddhaḥ, α and N only vittam̐! d, N ca-rati, SP caritaḥ. SP ślāghyaḥ, α v. l. °yaḥ, N °ya. SP kṛtyaḥ (α text), N kṛte. SPα na kasya. SP, N bhaviṣyati (α text). (300) T A259 text (most mss. °samutpannasya). SP 1526 atas tyāga° rājyasya (α rājya-) samrddhir iti... Pp 225. 28 tathā nayatyāgaśāuryasampanne puruṣe rājyam̐ iti... Vs 107=T 125, SP 75, N 65, Pp 222. a, N tyāgi vare 'dhi-, for whole pāda; SP and T mss. and edd. om ca; Hertel em. T by inserting vidyā before viduṣi (see his SP, p. XLIIIff.). Aside from the boldness of this emendation, it spoils the sense, which clearly requires that the three qualities mentioned in the prec. prose—liberality, heroism, and

(301) *meghavarṇa āha: †tāta, sadyaḥ phalati nītiśāstram, yat tvayā 'nukūlyenā 'nupraviśyo 'lūkarājo 'rimardanaḥ saparijano niḥśeṣaḥ kṛtaḥ.† cira(n)jīvy āha: deva,*

tikṣṇopāyapṛāptigamyo 'pi yo 'rthas

tasyā 'py ādāu samśrayaḥ sādhu yuktaḥ

uttuṅgāgraḥ sārabbhūto vanānām

nā 'nabhyarcya chidyate pādapendraḥ. 108.

(302) *athavā, svāmin, kiṁ tenā 'bhīhitena, yadantaṁ kriyā(kāla)-rahitam. sādhu abhīhitam:*

anīścitair adhyavasāyabhirubhir

yatheṣṭasaṁhlāparatiprayojanāḥ

phale viśaṁvādam upāgatā girāḥ

prayānti loka pariḥās(y)avastutām. 109.

(303) *(na ca laghuṣv api kartavyeṣu dhāmadbhir anādaraḥ kāryaḥ. yat kāraṇam:)*

wisdom—should be the joint starting-point in the logical development of the theme of this stanza. They must be coordinate, not one develop from the others. See my Introduction, Vol. II, page 98. b, SP janaḥ (v. l. sva-janas) sadā vasaty eva (but a, N text); Pṇ saṁsargarucir jano°; T (om vasati) matimati ca guṇo guṇi°. d, SP tato jñānaḥ (x vijayas) for śrīm° ājñā; N tato vīryam. (301) T A 260 text ('pamardah; cira(j)ivy). Pṇ 226.1 megha° āha: nūnaṁ sadyaphalāni nītiśāstrāṇi. yat...°praviśyārimardanaḥ sapari° niḥśeṣitaḥ. sthira(j)ivy āha. Sy A 222, 223 Und ich wundere mich, daß, als du bei ihnen warst, dein Zorn und Ärger dich nicht verriet. Der Rabe sprach: Infolge der Belehrung durch dich, Herr, habe ich mich gegen jedermann demütig betragen. Es heißt ja. Ar. Vs 108=T 126, Pṇ 223, Sy 77, Ar. b, T saṁprayuktaḥ for sādhu°. c, T udvikṣyāgre lakṣmabhūto°. Sy Wer etwas mit Maß ausführen will, fährt viel besser, wenn er anfänglich unterwürfig auftritt, wie man ja auch einen großen herrlichen Baum, wenn man ihn fällen will, zuerst preist und erst dann fällt. (302) T A 261 text. Pṇ 226.7 athavā...yad anantarakāle kriyārahitam asukhasādhyam vā bhavati. sādhu cedam ucyate. Not in Sy. Ar, perhaps Wolff p. 231 bottom: Der König entgegnete: Schon immer habe ich dich gekannt als einen Rüstigen mit Taten, während sich alle meine andern Wezire nur rüstig gezeigt haben mit Worten, mit Worten, die keinen dankenswerten Erfolg haben. Cf. also JCap 200.24; see next vs. Vs 109=T 127, Pṇ 224; Ar(?). a, T v. l. avyavasāya°. b, Pṇ pade pade doṣasātāni darsibhiḥ. c, Pṇ phalākir. T v. l. 'pi saṁ°. d, T °hāsa°. Ar, cf. Wolff under prec., and JCap 200.24 ff.; the latter part of this reads: quando vero malum habuerit consiliarium ornatum sermone et absque opere et voluerit rex aliquid facere, quamvis in suo principio prosperetur, in suo tamen fine precipitabitur et irascetur et penitebit. The Ar versions seem to have fused this vs with the preceding prose. (303) T A 262 text (v. l. laghuv api). Pṇ 226.13 text (yataḥ for yatkāraṇam).

(śakṣyāmi kartum idam alpam āyatnasādhyam

atrā 'daraḥ ka iti kṛtyam avekṣamāṇāḥ

kecit pramādatamasā paritāpaduḥkham

āpatprasangasulabham puruṣāḥ prayānti. 110.)

(304) *tad adya jitārer madvibhor yathāpūrvam nidrālābho bha-
viṣyati. (ucyate cāi 'tat:)*

(nihsarpe hatasarpe vā bhavane *supyate* sukham

drṣṭanaṣṭabhujaṅge tu nidrā *duḥkhena* labhyate. 111.)

(vistīrṇavyavasāyasādhyamahatāṁ snigdhaṁ prayuktāśiṣāṁ

kāryāṇāṁ nayasāhasonnatimatām icchāpadārohiṇām

mānotsekaparākramavyasanināḥ pārāṁ na yāvad gatāḥ

sāmarṣe hṛdaye 'vakāśaviṣayā tāvat kathāṁ nirvṛtīḥ.

112.)

(305) *tad avasitakāryārambhasya (hi) me viśrāmyati 'va manaḥ.
(katham:)*

*viṣitajvaram iva hṛdayaṁ gātraṁ laghutaram ivā 'vasita-
bhāram*

tīrṇārnavasya ca mano bhavati ripāv avasitapratijñasya.

113.

Vs 110=T 128, Pp 225. a, T v. l. alpaprayatna°. b, T v. l. atyādarāḥ and
iva for iti. T v. l. avekṣya°, Pp upekṣa°, but most mss. °kṣya°, one ms.
apekṣya°. c, Pp pramattamanasaḥ. d, T āpatsu saṅga°. (304) T A 263
tad adya mama vibho nirjitārer adyāpūrvanidrālābho bhav°. katham. Pp
226. 18 text. Ar (in speech of king), Wolff p. 231 bottom, Ja, Gott hat uns
durch dich eine große Gabe geschenkt, denn ehemals konnten wir uns weder
an Speise noch Trank, weder an Schlaf noch Ruhe laben. Vs 111=T 129,
Pp 226, Ar(?). a, Pp baddhasarpe. b, T vastum hi bhavane sukham.
d, T nidrāṁ na labhate naraḥ. Ar, KF 156. 14 And it has been said that
a sick man does not enjoy sleep until his body attains perfect health, and
a ruler does not have pleasure in his dominion or rejoice in his subjects
until he gets deliverance from his enemies, and in victory tramples them
under his foot. Similarly JCap 201. 11. This is *not* our vs 113, which occurs
below in both KF and JCap. T adds tena hi. Vs 112=T 130, Pp
227, Ar(?). a, T sāra for sādhyā. c, T v. l. °sanināṁ. T mss. gatā or gatas,
em. Hertel. d, T mss. °viṣayaṁ...nirvṛtāḥ, Hertel em. to °viṣayās...nir-
vṛtāḥ. Ar, possibly confused with prec., q. v.? (305) T A 264 text. Pp
226. 25 tad ava° viśrāmyattva me hṛdayam. Sy A 224 Der Rabenkönig sprach:
So komme ich denn durch dein Verdienst in meinem Gemüte zur Ruhe.
Heißt es doch. Ar, confused with § 304, q. v. Vs 113=T 131, Sy 78,
Ar. ab, T ed. with mss. viṣati jvaram (yielding exactly the opposite of the
sense required!)...vasitasāram. The correct reading is indicated by Sy.
d, T mss. prātijñasya or prajñasya, em. Hertel. Sy Wen das Fieber verläßt,

(306) *tad idam adhunā nihatakaṇṭakam rājyaṁ prajāpālana-
tatparo bhūtvā putrapāutrādikrameṇa 'calachattrāsanaśrīś ciraṁ
bhuṅkṣva. api ca:*

prajā(ṁ) na rañjayed yas tu rājā rakṣādibhir guṇaiḥ
ajāgalastanasye 'va tasya nāma nirarthakam. 114.

(guṇeṣu rāgo vyasaneṣv anādaro

ratih sunteṣu ca yasya bhūpāteḥ

ciraṁ sa bhuṅkte 'calacāmarāśśukāni

sitātapatrābharāṇāṁ nṛpaśriyam. 115.)

(307) *na ca tvayā 'vāptarājyo 'ham iti kṛtvā śrīmadena 'tmā
vyaṁsayitavyaḥ. yat kāraṇam: calā hi rājñāṁ vibhūtayāḥ.*

(katham:) *vaṁśārohaṇavad rājyalakṣmīr āropyakṣaṇanipātā,
(pāratarasavat) prayatn(aśat)āir api durvāryā, svārādhitā 'py
ante vipralambhinī, vānarāpatir iḥa 'nekacittacapalā, padma-*

dessen Herz kommt zur Ruhe, und wer eine Last von seiner Schulter wirft,
dessen Glieder erholen sich, und wer seine Absicht nach Wunsch erreicht
sieht, dessen Gewissen und Gedanken werden beruhigt. (306) T A 265

tad...prajārañjanarakṣasamartho bhūtvā putrapāutrādikrameṇa cāmarachat-
trāsanaśrīś (so ed. em., mss. cira° for cāmara°) ciraṁ bhuṅkṣva. api ca. So

166, 167 (end of story) tad idānīm avahitas tvaṁ vidvadvacane sthitaḥ,
nihatāṛātisukhitaḥ śādhī rājyaṁ akaṇṭakam, ity ukto mantriṇā meghavarṇaḥ

sa cirajīvinā, saṁmānya taṁ kūrkarājaś cakre rājyaṁ tathāiva tat. Ks 523 (86)

(end of story) cirajīvi-(Ma. em. °vi)-vacāḥ śrutvā meghavarṇaḥ śrīyā yutaḥ,
nananda śatruṇāśena rājyena saha bāndhavaḥ. Pp 226. 25 text. Sy A 225 So-

dann beglückwünscht der Rabe den König: Du siehst die Feinde in dem
Zustande, wie du es wünschtest. Und nun möge dir das Reich und das

Glück erhalten bleiben in Freude noch lange Zeit. Und erfreue auch deine
Untertanen, denn. Ar. Vs 114=T 132, Pp 228, Sy 79, Ar. a, Pp and

T v. l. prajā. d, Pp rājyaṁ for nāma. Sy Der König, der sein Land und
seine Untertanen nicht erfreut, gleich[t] jenen falschen Zitzen, die am Halse

der Ziegen baumeln; wenn das Bückchen an ihnen saugt, wird es ihrer
nicht froh. Ar, Wolff p. 232, DeSacy (see Derenbourg, JCap, p. 201, n. 8).

Vs 115=T 133, Pp 229. No variants. (Edd. read cala° in c; cf. § 306 aca-
lachattrā°.) (307) T A 266 text (vaṁśārohakam iḥa rāj°; prayatnāir api;

v. l. vipratilamb[h]inī [all mss. °binī, em. Hertel]; v. l. durupakārā; om

kṣaṇa, before dṛṣṭānaṣṭhā. SP 1529 tat sarvathā (α °dhā) ripunāśān (α ripu-
vādhān) nivṛtto (α °tū; should be nir°) 'smṛti matvā pramattena na sthāta-

vyam. sarvatra sāvahitena vyavahartavyam yady api dhīvena viphalite 'rthe
puruṣakāro nirarthakāḥ. tathā ca. (α is here corrupt.) So 164 śrīr iyaṁ ca

śādhā deva dyūtalileva sacchalā, vāriviciva capalā madireva vimohinī. Pp

226. 33 mainly as text (...tvayā prāpta° 'ham iti matvā...om katham...
°lakṣmīr durārohaḥ kṣaṇavinipātaratā prayat° api dhāryamaṇā durdharā

svārā°...vānarājātir iḥānekacittā °paṭtrodakam iḥa ghaṭitasamaṁśleṣaḥ pavana°

pattrodakarājir iva duḥsaṃśleṣaṇīyā, pavanagatir iva caṭulā, anāryasaṃgatir ivā 'sthirā, āśviṣa(jātir) iva durupakāryā, (saṃdhyābhrarekhe 'va muhūrtarāgā,) jalabudbudapanṅktir iva svabhāvabhaṅgurā, (śarīraprakṛtir iva kriyamāṇakṛtaghnā,) svapnalabdhadraviṇarāśir iva (kṣaṇa)dr̥ṣṭanaṣṭā. (kiṃ bahunā:)

(yadāi 'va rājye kriyate 'bhiṣekas

tadāi 'va buddhir vyasaneṣu yojyā

ghaṭā hi rājñām abhiṣekakāle

sahā 'mbhasāi 'vā 'padam udgiranti. 116.)

(308) *(na ca kaścīd anadhiḡamanīyo nāmā 'sty āpadām. uktavā ca:)*
rāmapravrajanaṃ baler niyamaṇaṃ pāṇḍoḥ sūtāṇaṃ vanaṃ
vṛṣṇīṇaṃ nidhanaṃ nalasya nṛpate rājyāt paribhraṇṣanam
viṣṇor vāmanatām tathā 'rjunavadhaṃ saṃcintya lakṣeśvaraṃ
sarvaṃ kālavaśād upāiti puruṣaḥ kaḥ kaṃ paritrāyate. 117.

ivāticapālā, anāryasaṃgatam [so ed., but read °tir, see Crit. App. ad loc.]... āśviṣa iva durupacārā °lekheva... °budbudāliṣa... om kriyamāṇa... dravya for draviṇa... api ca for kiṃ bahunā). Sy (first has long passage, A 226 and A 227, which resembles our § 262, and contains lengthy praise of Raktākṣa, to whom the following wisdom is attributed) A 228 Wer König ist, muß die Vernunft walten lassen, denn es ist schwer, das Glück der Regierung zu erlangen. Wenn er nicht verständig ist, kann er keinen Augenblick ruhig sitzen, gerade so wenig wie ein Affe ruhig sitzen kann. Und das Glück ist flink, und wem es in die Hand kommt, der muß es wohl hüten, denn es bleibt bei einem so wenig wie das Wasser auf den Lotusblättern. Es ist flinker als der Wind und ungeberdiger als der Drache, es verschwindet schnell wie der Dunst vor dem Regen und löst sich in nichts auf wie die schönen Dinge, die man im Traume sieht. Und. Ar: nothing in JCap; KF confused and adds nothing that Sy lacks; OSp likewise adds nothing to Sy; Wolff, tho much briefer than Sy, has one phrase of the orig. that is lacking in Sy, viz. p. 234 end, "hat so wenig Bleibens, so wenig ein Edelmütiger Bleibens hat bei einem Nichtswürdigen" (= anāryasaṃgatir).—On this passage see Hertel, *WZKM.* 25. 24 ff., which however I find largely unconvincing. In particular I cannot accept Hertel's remarks about the bamboo, pp. 28 f.; if Hertel would try to climb a bamboo pole, he would be unlikely to say "es gäbe schwerer zu besteigende Dinge". The fragility of the bamboo pole makes it like Lakṣmī, "asahā bharasya"; it is as hard to climb one as the other, because neither will support much weight. T vs 134 nowhere else. Vs 116=T 135, Pq 230, Spl V. 67. a, T, Spl 'bhi-lāṣas. b, T, Spl tadāiva deyaḥ (Spl yāti) vya° buddhiḥ. c, Spl nṛpāṇām for hi rā°. (308) T A 267 na so 'sti yo na gamyo hy āpadām. Pq 227. 10 text. Vs 117=T 136, SP 76, N 66, Pq 231, Spl V. 68, Sy 80, seemingly not in Ar. a, T mss. rāme pra°, em. Hertel; Pq rāmasya vra°. SPa v. l. rāmasya vyasanaṃ. Spl vane nivasanaṃ for baler niya°. b, N bhaṅgam

- (kva ca daśarathah svarge yuddhvā surendrasuhṛd gataḥ
 kva ca jalaṇidher velāṁ baddhvā nṛpaḥ sagaro gataḥ
 kva ca karatalāj jāto vāinyaḥ kva sūryatanur manur
 nanu balavatā kālenāi 'te prabodhya nimilitaḥ. 118.)
nṛpatih sacivāḥ pramadāḥ purāṇaśocyāni kānanavanāni
sa ca te ca tāś ca tāni ca kṛtāntadañṣṭravināṣṭāni. 119.
śruteṇa buddhir vyasanena mūrkhata
madena nāgaḥ salilena nimuṅgā
niśā śaśāṅkena dhṛtiḥ samādhinā
nayena cā 'lām̐kriyate narendratā. 120.
mudam viśadaḥ śaradam himāgamas
tamo vivasvān sukr̥tam kṛtaghnatā
priyopapattiḥ śucam āpadam nayaḥ
śriyam samṛddham api hanti durnayaḥ. 121.
 (309) †tat (sarvathā) prajā nyāyena mantrasukham anuvartayan
 rājā rājasukham anubhavati ('ti).†

bhārgavake for vṛ° ni°. SP, N nal° vipado (SPα °dam) bhīṣmasya śaṣṭrasthi-
 tiḥ (SPα puṇśāś cyutim, and so N intends). c, T, Spl sādūśam tadavastham
 arjuna°; Pṇ nātyācāryakam arjunasya patanam sam°; SP ed. °vāmanatā ca
 vānaravaśam sam° (SPα, N text). Pṇ laṅkeśvare. d, Spl diff. SP, N dāiva-
 vaśād. Pṇ janō 'tra sahate for up° pur°. SP satatam for puruṣaḥ (α text).
 SP paritrāsyati (α text). Sy Alle Könige, die von Anfang an gewesen sind
 bis auf heute. T inserts tathā ca. Vs 118=T 137, Pṇ 232 (perhaps
 represented also by Sy 80, cf. prec.) abc, Pṇ sa for ca three times. a, Pṇ
 svarge bhūtvā mahendra°. b, Pṇ sagaras tathā. c, Pṇ vāṇyaḥ. d, T bha-
 gavatā for bala°. Vs 119=T 138, Pṇ 234, Sy 81, seemingly not in Ar.
 ab, Pṇ sa ca nṛpatis te sac° tāḥ pra° tāni kānana°. d, Pṇ kṛtāntadañṣṭāni
 naṣṭāni. T vv. ll. su, ni, for vi. Sy sie und ihre Frauen und ihre Verwandten
 haben ihre Zeit erfüllt, sind entschlafen und dahingegangen. T vs 139,
 nowhere else. Here occurs T A268=our § 309. Vs 120=T 140, SP 77,
 N 67. b, SP nāri for nāgaḥ. Here T A269, Kṣ 518(81)ab, followed by
 inserted story of the Old Haṇsa, only in T and Kṣ. Vs 121=T 143,
 SP 78, N 68. a, T v. l. mudāṁ, SP madam (α text). T v. l. śaradām. b, T
 samayaḥ for sukr̥tam. c, SP sa cāvivekaḥ śrutam āpado nayaḥ (SPα satām
 vivekaś śucam... as text; and so N intends); T v. l. āpadām; T bhayaḥ,
 N tapaḥ, for nayaḥ. d, T mss. apa-hanti, corr. R. (309) T A268 (above,
 before our vs 120) tena hy avāpya bhogān sasuhṛdaḥ sukhāni sevadhvam.
 upabhogasārā vibhūṭayaḥ, anupabhoganiṣṭhāḥ lakṣmīr anyaprakārā dari-
 dratā. tan narendratā nāmeyaḥ nayānayaḥbhyaṁ alām̐kriyate. katham. SP
 1540 tat sarvathā prajānyāyēnānuvartayan rājā (α sarvadhā prajā nyāyena
 mantrasukham [v. l. mantram] anuvartayan) rājasukham anubhavati (α
 °titi): So 166 sū dhīrasya sumantrasya rājño nirvyasanasya ca, viśeṣajñasya

iti saṁdhivigrahaṁ nāma (kākolūkiyaṁ) tṛtīyaṁ tantraṁ
samāptam.

(End of Third Book)

sotsāhā pūṣabaddheva tiṣṭhati. Pp 227.25 evaṁ mattakarikarpacāṣṭalāṁ
rājyalakṣmīm avāpya nyāyāṁkaniṣṭho bhūtvopabhuṅkṣva. Nothing in Sy, nor
in JCap, OSp, Wolff. KF 157.28 has a closing benediction of the king by
the minister which perhaps represents this §. It is quite impossible to guess
with any confidence what the orig. had here; we may be pretty sure that
it ended with some prose sentence, rather than with a vs as in T; and
there are vague resemblances between the several versions, which seem to
point to a common orig., but that is all. Colophon: T text. SP text
(om iti, but α has it; om kākolūkiyaṁ). Kṣ iti (Ma. om) kākolukākhyāyikā.
Spl samāptam cedam kāko° nāma tṛ° tan°. Pp samāptam cedam saṁdhivi-
grahādiṣṭāḍgunyasambaddham kāko° nāma tṛ° tan°. yasyāyam ādyaślokaḥ
(vs 1 repeated). Ar, KF 157.35 The story of the owls and the crows is
ended.

CATURTHAM TANTRAM (FOURTH BOOK) LABDHANĀŚAM (THE LOSS OF ONE'S GETTINGS)

(1) athe 'dam ārabhyate labdhanāśam nāma caturtha(m) tantram, yasyā 'yam ādya(h) ślokaḥ:

prāptam artham tu yo mohāt sāntvataḥ pratimuñcati
sa tathā vañcyate mūḍho jalajaḥ kapinā yathā. 1.

(2) rājaputrā *āluḥ*: katham etat. viṣṇuśarmā 'bravit: (3) asti ka(smiṇ)ścit samudratīre valivadanako nāma vānararājaḥ (*prati-vasati sma*). (4) (sa) ca vṛddhatvād *asāmarthyatayā* 'nyena *navayāuvanasampannena kapinā* ('*ti-versyānalapratāpyamānahṛ-dayenā* 'marṣitvād) *baddhavāireṇa* (*tasmāt*) svayūthān nirastaḥ

(1) T A 272 ataḥ param idam āra° lab° (v. l. °nāśanam)... SP 1542 athe-
dānūḥ lab° nāma caturthatantram āra° asyāyam (α yasya°) ādyaśl°. Spl 1. 1,
Pp 228. 2 athe...labdhaprañāśam...ādya-(Spl ādimah) śl°. Others nothing.
H lacks this entire book. Vs 1=T, SP, N, Pp, Sy 1, Ar 2. Spl diff. vs.
b, Pp sāntvanāḥ, SP sāntvitaḥ, N sañcintya. T parimuñcati. d, Pp ma-
karaḥ for ja°. (2) T nothing. SPα 1545 text; ed. diff. Spl 1. 5 tad
yathānuśrūyate. Pp 228. 5 ...prēcchanti...kathayati. (3) T A 273. 1
text. SP 1546 text, but om parens., balimardo (α balivardo; so regularly
wherever the name occurs), vānarapatiḥ (α °rādhipatiḥ). So 97 a, ed Esid
valimukho nāma—tīre vāridher vānararābhah (B. vānareśvaraḥ). Spl 1. 6,
Pp 228. 6 asti kasmiñścit (Pp om) samudropakaṇṭhe (from this point wholly
diff., with no correspondence to our text down to § 9). Sy A 140. 1 Es war
einmal ein Affe beim Meeresufer, namens Puljūng (=Valivadanaka), der
war der König der Affen. Ar 4 They say that a troop of monkeys had a
king named Qārdīn (KF Pardiñ, others vary). (4) T A 273. 1 vṛddhatvād
asāmarthyena (mss. mostly text) cānyena... SP 1546 sa ca vṛd° atibalenā-
yena (α anyena baliyasā) vānareṇa (α om) yūthān (α sārthān) niḥśrītaḥ
(α niḥ[śr]taḥ). So 97 b paribhṛṣṭaḥ svayūthataḥ. Sy A 140. 2 Als er ins
Greisenalter gekommen, konspirierte ein junger Affe aus derselben Familie
mit dem Gefolge und sie entrissen die Regierung dem Alten, der sie nicht
mehr führen konnte (asāmarthyatayā), und vertrieben ihn. Ar 4 His life
continued until old age had weakened him; and a certain young monkey
of his family turned against him and said: This monkey has become weak
and has no control over the kingdom, nor can he govern it. His army
united with this (rebel), drove the old monkey from the kingdom, and made

(?kālaṃ yāpayati sma). (5) *tasminn (eva) tīre madhugarbho nāmo 'dumbaras (tiṣṭhati), tatphalāhāreṇa prāṇayātrāṃ karoti.* (6) *atha kadācit tasya bhakṣayataḥ karād udumbaraphalaṃ jale patitam.* (7) *tena cā (?mbhasi) patatā manoharaḥ kalarava utpannaḥ.* (8) *taṃ śrutvā vānaraḥ sahaJacāpalāt punaḥ-punar (anyāny) udumbaraphalāni śrutisukhakarāṇāni 'ty apanīya prakṣipati (sma).* (9) *atha kadācit tasyā 'dhastāt (?gacchan) kṛśako nāma śiśumāras tāni (prakāmato) labdhvā bhakṣayati sma.* (10) *†(t)ato 'sau (?tatrāi 'va) madhurāhārālabhena sthitaḥ.†*

the young monkey king. (5) T A 274.1 kasmiñścit tīre...^obaraḥ [mss. ^obharah], tenāhāreṇa (R text)... SP 1547 tasminn... tiṣṭhati, tasya ca (α om) phalāṇi śarīraṃ (α om) saṃvardhayann āste (α ^odhamāna āsit). So 97c udumbaravane [tīre, cf. § 3]. Kṣ 524(1)c udumbaraphalāhārāu (Ma. ms. ^ohāro, em. ^ohāre). Sy A 141.1 Der Alte begab sich in den Feigenbaumwald am Meeresstrande. Eines Tages bestieg er einen Baum, um Feigen zu essen. Ar 5 The old monkey went away until he reached the seacoast and came to a figtree growing on the shore of the sea. He used to eat the figs (growing) on it. (6) T A 274.1 text (om jale; mss. udumbhara^o). SP 1548 text (om bhakṣa^o). So 98ab tasya bhakṣayato hastāc cyutam ekam udumbaram. Sy A 141.3 (cf. prec.) Da fiel ihm eine ins Wasser hinunter. Ar 5 and (one day) a fig fell from his hand into the water. (7) T A 274.2 text. SP 1548 tena ca manoharaḥ śabda utpāditaḥ. So 99ab tatphalāṣvādahṛstaś ca sa pracakre kalaṃ ravam. Sy A 141.5 (in next) daß beim Niederfallen der Feige ihr Aufklatschen (auf das Wasser) einen Schall erzeugte. Ar 7 (as Sy) the fig falling into the water, he was astonished at it; and the monkey, on account of its sound. (8) T A 274.2 taṃ śr^o vā^o punaḥ-punar anyāny udumbarāṇi (mss. udumbharāṇi) prakṣipati sma. SP 1549 taṃ ca (α om) śr^o sahaja^o aśasram (α om) udum^o... (ed. śrutisukhaśabdakarāṇi, α text) prakṣipat (α text, but om sma; α pāṇīye for apanīya). So 99cd yadrasāt sa bahūny asmāi phalāni kapir akṣipat. Sy A 141.5, 7 Als der Affe sah, [here prec.]—machte ihm das bei seiner Närrischheit Spaß, und er begann eine Feige um die andere abzureißen und ins Wasser zu werfen. Ar 7 When the monkey heard [here prec.]—took delight in throwing figs into the water. (9) T A 275.1 atha tasyādhastāt kṛśako... SP 1551 atha tatrākasmāt kadācit krakaco (v. l. kṛkaco, kṛkaro, krakaro etc.) nāma śiśumāro gacchāns tāny abhakṣayat. So 98cd jaghāsa śiśumāro 'tra vāṇirāśijalāśrayaḥ. Kṣ cf. under § 5. Spl 1.7 tatra ca tasya taror adhaḥ kadācit—(henceforth diff. to § 27). Pp 228.7 atha kadācit tasya taror adhaḥ (henceforth as Spl to § 27). Sy A 141.3 (position as So!) und da war eine Schildkröte, die kam gerade aus dem Meere und ergriff jene Feige und fraß sie. Ar 6 (position as Sy) Now there was a *ghailam*, that is, a male tortoise, in the water at the spot where the fig fell, and he took it and ate it. (Cf. next also.) (10) T nothing. SP 1551 text α, om tatrāiva; ed. has ato, tatrāiva, and 'lābhāt. So 100abc tathāiva cākṣipan (B. ca kṣi^o) nityaṃ phalāni sa tathāiva ca, śiśumāro rutaṃ

(11) *utpannapritisūhārdaś ca vālvadana(ka)s tena saha svayūthād bhrañśam api viśmṛtavān.* (12) *śiśumāro 'py ativasne-hākṣiptahrdayaḥ svagrāhagamanakālakṣepam akarot.* (13) *atha tasya bhāryā sakhimadhyagatā tadvirahāt paritaptahrdayā kvā 'sāu mama dayitaḥ, kiṁ bahiḥ karoty atiprasaktyā. suprabhūtaś cā 'dya kālāḥ. trivargam parihāryā 'tmānam nā 'vadhārayati.* (14) *atha tasyāḥ sakhyā ekā 'bravit: †kutas te grāham dhanam vā tena bhartrā yasya tvam caritāni na jñāsi.†* (15) *sa tu*

cakre. Sy A 142.1 Die Schildkröte aber erhob von Zeit zu Zeit den Kopf und beobachtete den Affen und dachte: Da sammelt der Affe die Feigen und wirft sie herab, und ich esse sie. Ar 8 The tortoise began to take them and eat them; and he was convinced that the monkey was throwing away the figs merely for his sake.—Orig. may have been more like Pa; but in the lack of help from T, Jn, the best that we can do for the reconstruction is the SP text. So helps to prove that something was here. (11) T

A 275.1 text (valivadanās). SP cf. next. So 100d jajñe sakhyam tatas tayoḥ. Kṣ 524(1)ab, d vānaraḥ śiśumāraś ca purā mitre babhūvatuh,—visrambhapṛtisevanā. Sy A 142.4 Da schlossen sie Freundschaft, und weder der Affe gedachte seines Gefolges. Ar 9 The tortoise came out (of the water) to the monkey, and they greeted each other and exchanged courtesies, and made friends with each other; and each of them accommodated himself to his friend.—Orig. may have been preceded by a definite statement that "they made friends" (cf. So, Pa), which in T has been absorbed into the compound utpanna°. (12) T A 275.2 text (v. l. °ākṣepam). SP 1552 kālena kiyatā (α ca for ki°) balimardena saha (α om) sakhyam avāpya ciraṁ (α snehena for ci°) sthitaḥ. So 101abc tenānvaham tatasthasya jalastho nikaṣe kapeḥ, śiśumāro dinam sthitvā (B. nītvā). Kṣ 525(2)a (cf. also prec.) mitrāikasevino. Sy A 142.5 noch die Schildkröte ihrer Familie, und sie hielten sich dort längere Zeit zusammen auf. Ar 10 They remained so a long time, and the tortoise did not depart to his family. (13) T A 276.1 text (jāyā for bhāryā; v. l. om

na before avadhārayati). SP 1553 atha tasya bhāryā virahakṣiptatanuḥ svapatim (α om) anusartum (α samāhartum) dūtim preṣitavati. sā (α tayā) cāgatya (α om) vānara-(α °rasya) sakhyam drṣtvā satvaram gatvā. So 102abc jñāhārthā tasya bhāryā ca sadā virahadaṁ divā, kapisakhyam aniechanti (cf. next). Kṣ 525(2)ab jāyā śiśumārasya dukhitaḥ. Sy A 143.1 Die Frau der Schildkröte aber wurde, als sie sah, daß diese so lange verzögerte, sehr bekümmert und sprach vor ihren Freundinnen: Mein Mann ist nun schon so lange aufs Land gestiegen und läßt nichts von sich hören. Ich fürchte, es ist ihm irgendein Unfall zugestoßen. Ar 10 even tho the wife of the tortoise was distressed at the absence of her husband. She reported this to a neighbor, saying: I am afraid that an evil mishap has befallen him. (14) T A 276.2 text. SP 1554 (cf. prec.) tat sarvaṁ tasyāy akathayat (α only kathitam). So cf. 102a, prec. Sy A 143.5 Spricht zu ihr eine ihrer Freundinnen (cf. also § 16). Ar 11 Her friend said to her (cf. also § 16). (15) T A 176.3 text. SP 1554 drṣṭo mayā krakacāḥ (α om) kayā ca (α om kayā ca) vāna-

mayā (pratyakṣam eva) dṛṣṭaḥ kayāpi vānaryā saha samudra-
 tirāikadeśe paramapṛitipuraḥsaram rahasi ramamāṇaḥ. (16) †tad
 evaṃ jñātvā yat te karaṇīyaṃ tad ahīnakālaṃ kriyatām iti. †
 (17) tac ca śrutvā śiśumārabhāryā (paraṃ manastāpam aga-
 mat, sarvavyāpārāṇś ca gṛhagatān utsrjya malinavasana) tālā-
 bhyaktaśarīrā (śayanatalagatā) 'dhṛtiparitagatṛi sakhiparivṛtā
 ('va)sthitā. (18) śiśumāro 'pi valivādana(ka)prityatikrāntavelo
 gṛhaṃ (praty)āgato 'paśyāj jāyāṃ tadavasthāṃ aprcchac cā
 'vignahrdayaḥ: kim (idam) asyā asvāsthyakāraṇam (iti). (19)
 (mukataya) na kācid api sakhi kathayati sma. sādaram eva
 muhur-muhur aprcchat. (20) atha tatrāi 'kā (?dvitīyam iva

rayuvatyā (α adds saha) kriḍann āste. Sy A143.6 Meine Liebe, sei nicht
 traurig, denn ich habe gehört, dein Mann sitze am Meeresufer mit einem
 Affen zusammen und esse [und trinke—not in ms.] und sei vergnügt (mit
 ihm). Ar 11 Be not distressed! For I have heard that your husband is at the
 seashore with a monkey with whom he is living, and they eat and drink
 together, and this fills their time. (16) T A276.4 text. Sy A143.9 Da
 er also dich verlassen hat und deiner nicht gedenkt, wozu brauchst dann
 du an ihn zu denken? Ar 11 same sense, expanded. (17) T A277 text
 (agamat only R; p āha; ed. em. to āpa). SP 1556 durāt (α adds ca) tam
 āgataḥ dṛṣṭvā sā tālābh^o sakhibhiḥ khidyamānā (α sevyamānā) sthitā. So
 102d māndyavyājam aśīriyat. Kṣ 525(2)cd babhuvāsvastahṛdayā kṣaya-
 roganipṛitā. Sy A144 Da legte sie sich auf die eine Seite und blieb Tag
 um Tag in Traurigkeit und Weinen und härmte sich ab. Ar 12 The wife
 of the tortoise lost her color and wasted away until severe illness and
 emaciation attacked her. (18) T A278.1 text (ed. em. valivādanapṛityā^o,
 mss. °tya; om praty; abravīc for apr°; om idam; adds at end pariḥṣānam
 aprcchat). SP 1555 anantaram śiśu^o 'pi cirād udumbaraphalāni gṛhītvā
 gṛhaṃ pratyāgataḥ (α om praty).—1558 (after prec.) tāṃ ca tathāvidhāṃ
 (α tathāgatāṃ tāṃ) dṛṣṭvā śiśumārāḥ (α adds 'pi) paraṃ viśādam agamat,
 prcchati sma: kim idam kaṣṭam (α om), asyāḥ śarīram imāṃ daśm upa-
 gatam. (Cf. under § 22, where SP -udvignamanāḥ seems to support T
 -vignahrdayaḥ here, and T paraṃ... agamat there is supported by SP here;
 the two phrases seem to have been transposed.) So 101d, 103 sa śīyāṃ
 svagrhaṃ yayāu.—brūhi priye kim asvāsthyāṃ tava kena ca śāmyati, ity
 ārtas tāṃ sa papraccha śiśumārāḥ priyāṃ muhuḥ. Kṣ 526(3)ab tāṃ vikṣya
 śiśumāro 'pi dupkhitas. Sy A145.1 Nach einer gewissen Zeit sprach ihr
 Mann bei sich: Es ist lange, daß ich von Hause fortgegangen bin, und er
 erhob sich von seinem Platz und ging nach Hause. Als er kam, sah er sein
 Weib in Trauer sitzen und sprach zu ihr: Was ist dir, mein Herz, daß du
 in Trauer und verändert bist? Ar 13 and 14 as Sy. (19) T A278.2
 text. So 104ab nirbandhapṛīṇi yadā na sā prativaco dadāu. (Cf. also prec.,
 muhuḥ.) Sy A145.5 Sie aber gab ihm keine Antwort. Da fragte er sie wieder
 und sie antwortete wieder nicht. Ar 15 as Sy, om last clause. (20) T

hrdayam śiśumārabhāryāyāḥ, sā param āvegaṁ sūcayanty
abravīt: (21) (ārya,) āśakyo 'yam vyādhir asyāḥ. (adyā 'pi)
vinaṣṭā (nāme) 'yam (iti mantavyam). nā 'syāḥ pratyāpattir
astī ('ti). (22) etac chrutvā śiśumārāḥ paraṁ viśādam agamat,
(priyakalatratayā) cā 'bravīt: (23) yadi majjivitenā 'py asyāḥ
pratīkāraḥ, tad ime prāṇā upayujyantām etadartham (iti). (24)
sā 'bravīt: (bhadra,) asty upāya eka evā 'syā vyādheḥ. yadi
vānarahrdayopapattir astī, tato 'syā jīvitam; (anyathā 'tikrāntā
nāme 'yam iti.) etat strirahasyam iti. (25) tato 'sāu (svagatam)
acintayat: (kim idam kaṣṭam āpatitam.) katham vānarahrdayasya

A 278.3 text. SP 1559 tadā tābhir abhihitam (α sa ca kayācid abhihitah). So 104cd rahasyajñā sakhī tasyās tadā taṁ pratyabhāṣata. Kṣ 526(3)b tatsakhīgirā. Sy A145.7 Nun sprach eine ihrer Freundinnen zu ihm. Ar 15 and her neighbor answered for her and said. (21) T A 278.4 text (om adyāpi; last iti only R, ed. om). SP 1559 kim aparam adya (α kim adyāpi) vinaṣṭeyam, āśakyo 'yam asyā vyādhīḥ (α āśakyo vidhīḥ). Sy A145.8 Was gibt es Schlimmeres als das, was deine Hausherrin betroffen hat? Sie ist krank, und ihre Krankheit ist schwer, und man verordnet ihr ein Heilmittel, das nicht aufzutreiben ist, und so bleibt denn nichts als zu sterben. Ar 15 like Sy. (22) T A 278.5 text. SP 1560 etac (α tac) chrutvā śiśumārō 'tīvodvignamanāḥ sakhodam idam āha. (Cf. T, SP on § 18 above and my note.) Sy A145.11 Als er dieses hörte, sprach er. Ar 16 The husband said. (23) T A 278.6 yadi maj'pi kuśalam asyāḥ, tad... SP 1561 maj'pi yathā 'syāḥ (α syāt) prat' bhavati (α om), tathānuṣṭhīyatām (α tad annaḥ). Sy A145.12 Nenne mir das Heilmittel, das verordnet ist; mag es meines eigenen Lebens bedürfen, ich lege es ihr zu Füßen. Ar 16 Tell me the medicine. Perhaps I can find out where it is. (24) T A 278.6 text. SP 1561 tataḥ sakhībhir uktam: jāpako mantrī (α tataḥ sakhyoktam: jānamāno hi ṣaṇmantrī) cātrānītaḥ, prṣṭas cāivam āha (α ca tenoktam): yadi vānarahrdayam sambbhavati, tadā jīvayitum śakyeyam iti (α om iyam iti). So 105, 106 yady api tvaṁ na kuruse necchaty eṣā tathāpy aham, bravīmi vibudhāḥ khedaṁ janānāṁ nihnute katham, sa tādṛg asyā bhāryāyās tavotpanno mahāgadaḥ, vinā vānarahrtpadmayuṣaṁ na śamam eti yaḥ. (Cf. also rahasyajñā in § 20, above.) Kṣ 526(3)cd vānarasyāiva hrdayam viveda vyādhībheṣajam. Sy A145.14 Sie sprach: Über diese Krankheit wissen wir Frauen speziell Bescheid. Ein Mittel und eine Heilung gibt es nicht, es sei denn ein Affenherz. Ar 17 like Sy (see Nöldeke ap. Hertel Tantr. Übersetzung Eiol. p. 79 n. 3 for true reading). (25) T A 279 text (om svagatam and kim... āpatitam). SP 1564 tataḥ śiśumārāḥ svagatam ālocayati sma: kim idam kaṣṭam āpatitam, balimardād anyatra kva me (α na bal' anyā) vānarahrdayaprāptiḥ tasya ca (α om) vyāpādanam (α vadhe) mahān dharmavyatikrama iti (α dharmavirodhaḥ). (Cf. also § 26 below.) So 107, 108ab ity uktāḥ sa priyāsakhyā śiśumārō vyacintayat, kaṣṭam vānarahrtpadman kutaḥ saṁprāpnuyām aham, sakhyuḥ karomi ced droham kapes tat kiṁ mamocitam.

*labho 'nyatra valivadanakāt. tad apy (atigarhitam) dharmavi-
ruddham (ca). athavā:*

*kiṁ kalatram pradhānam syād uta mitram guṇādhikam
kalatramitrayor nūnam kalatram atiricyate. 2.
tasmāt trivargo 'vikalas tato mitram tato yaśaḥ
sarvalokānvitam cāi 'va kas tan na bahu manyate. 3.*

- (26) †*kimkartavyatāmūḍhaḥ punar acintayat:†
ekaḥ saḥkā priyo bhūya upakārī guṇānviṭaḥ
hantavyaḥ strīnimittena kaṣṭam āpatitam mama. 4.*

Sy A 146 Da dachte er: Ein Affenherz, woher könnte ich es anders be-
schaffen, als indem ich eine List anwende und jenen Affen namens Pulind
heranlocke? Und weiter überlegte er. Ar 18 The tortoise said to himself:
This matter is serious. Where shall I obtain the heart of a monkey unless
it be the heart of my friend? Vs 2=T 2, SP prose 1566, So 108cd,
Sy 2, Ar 18. On SP's various ms. readings, see Hertel SP p. XLII. The
archetype pretty certainly had a vs of which ab read sukalatram pradhā-
nam me tac ca mitram guṇānvitam (cf. our vs 4b), and d reads sukalatram
viśiṣyate. For c, most mss. have only tad anayoḥ, a few tayōḥ, one (X),
which lacks ab entirely, has for c mitrakalatrayor madhye. So saḥkhyā (B.
sādhya) kim athavā bhāryā prāṇebhyo 'py adhipriyā. Sy Wenn jener
durch mich stirbt, so verschuldige ich mich gegen seine Freundschaft; stirbt
aber meine Frau mangels des Heilmittels, so verschuldige ich mich gegen
ihre Liebe. Ar Shall I betray my friend or destroy my wife? There is no
excuse for either of these (actions). T adds katham. Vs 3=T 3,

Sy 3, Ar 19. d, T mss. tam na. Sy [Und es heißt: Ohne ein wenig Unrecht
kann man das Rechte nicht schonen.] Ein Freund fördert nur das praktische
Leben, eine gute Frau dagegen ist im praktischen Leben, in der Freude
und in der Gerechtigkeit [trivarga] eine Förderin. Ar [first sentence as Sy]
The worth of a wife is great, and the benefits (obtained) thru her; for the
help that she furnishes for matters of this world and the next is much.
I am duty-bound to give her the preference and not destroy her worth.
(26) T A 280 yata evam avasthite 'vaśyam evadam itaḥ sambhāvayāmi.
kaśmāt. SP 1565 text (before our vs 2; possibly this corresponds to last
phrase of Pa under § 25, "Und weiter überlegte er"). Sy A 147 Darauf
erhob er sich, von Zweifeln umringt. Ar 20 Then at dawn he went to the
monkey, and in his heart he was not settled in it (i. e. in his purpose?),
but he reflected, saying. Vs 4=T 4, Sy 4, Ar 20; So 118? and SP

1567 (prose). SP tadartham (α tasmān) mitram eva vyāpādayāmi. On b cf.
further SP 1566, our vs 2; and on d cf. SP 1564, under our § 25. So aho
strīvyasanākrānto mitradrohe 'yam udyataḥ, kiṁ vā dantāḥ svanāśāni
bhūtagrasto na khādati. Sy Wehe, wenn ich um meines Weibes willen
meinen Bruder betrüge, der mit mir gegessen und getrunken hat, so weiß
ich nicht, was mir begegnet. Ar The destruction of a true and intimate
friend by me for slight reasons [versions: "for the sake of my wife"] is a
matter the consequences of which are to be dreaded. (27) T A 281.1

(27) *iti vicintya (gamanavyāhatamanā) valivadanakam mandam-mandam agamat.* (28) *taṁ (mandam āgataṁ) dr̥ṣṭvā vānareṇo 'ktam: bhadra, kim adya vyākṣepakāraṇaṁ bhavataḥ.* (29) *so 'bravīt: (vayasya,) †duḥkham idam ucyate. na śaknōmi bhavato 'tiprasaṅgaṁ kartum. yat karaṇam: †etāvata 'pi kalenāi 'kanto-pakāriṇo bhavato na mayā kimcid api praty(upa)kartuṁ śakitam. api ca:*

prayojanavaśāt pritiṁ lokāḥ samanuvartate
tvaṁ tu vānaraśārdūla niṣprayojanavatsalaḥ. 5.

(30) *athavā yuktam eve 'dam bhavataḥ:*
upakartum anupakartuḥ priyāṇi kartuṁ kṛtāny anusmartum
vinipatitāṁś co 'ddhartuṁ kulānvitānāṁ ucitam etat. 6.

bahu cāivaṁ (so mss., ed. em bahudhāivaṁ, unnecessarily) vicintya... upaśliṣṭaḥ (for agamat). SP 1567 iti niścintya (α adds nakras, or kṛkaras, tadantikaṁ) mandam-mandam agacchat (α agamat). So [109, unoriginal] 110ab ity uktvā sa yayāu yasya (B. tasya) mitrasya nikaṭaṁ kapeḥ. Kṣ 527(4) a sa gatvā vānaraṁ. Spl 3. 13, Pp 229. 25 iti vicintayan (Pp vicintya) vānaraṁ pāśvām agamat. Sy A 148. 1 stieg aus dem Meere und ging zu dem Affen. Ar 21 He walkt on thus until he came to the monkey. (28) T A 281. 1 tena cābbihitaḥ: bhadra... SP 1568 taṁ... 'ktam: kim iti bhavān mandam (α 'dah) āgataḥ (α om). Spl 3. 14, Pp 229. 26 vānaro 'pi taṁ cirāyāntaṁ (Spl tr, cirāyāntaṁ taṁ) sodvegāṁ avalokya (Pp ivālokya) prāha (Spl provāca): bho mitra, kim adya (Spl atra) ciravelayā (Spl viralavelāyāṁ) samāyāntaḥ (Pp adds 'si). Sy A 148. 1 Als der ihn sah, sprach er zu ihm: Freund, wie lange habe ich dich nicht gesehen, wo soll ich nur anfangen, dich zu fragen? Ar 21 and he greeted him and said to him: What, my friend, has kept you from me for such an (extended) absence? (29) T A 281. 2 text (v. l. pratikartuḥ). [This seems supported in general sense by Pa.] SP 1568 sa āha: tvayā sahāneka-kālaṁ māitriṁ kṛtvā, atas tvāṁ samprati gṛhaṁ nayāmi (α sa āha: anekadhā kālaṁ māitriṁ kṛtvā madgṛhaṁ na yātam). In Jn the crocodile attributes this to his wife, saying that she has upbraided him with it; Pp ends 229. 29 na ca tasya svagṛhadvāradarśanēnāpi pratyupakāraṁ karoṣi. Similarly Spl 3. 19. So 110cd kathāprasaṅgam utpādyā tam evam avadat kapim. Sy A 148. 3 Spricht er zu ihm: Ich bin dieser Tage nicht zu dir gekommen, weil ich bedachte, daß ich viel Freundschaft von dir erfahren habe und nicht imstande bin, dir zu vergelten. Ar 22 The tortoise said: That which withheld me from you was my affection for you and my shame concerning you, and my embarrassment on account of the slightness of my return to you for your kind treatment of me and your benefits to me. Vs 5=T 5, SP 2, Sy 5, Ar 23. a, T prayojanavatiṁ. d, T 'yojanamatsarah. Sy Wenn du auch zufolge deiner vornehmen Gesinnung nicht auf Vergeltung rechnest, so muß ich mir doch meinerseits Zurückhaltung auferlegen. Ar similarly. (30) T A 282 text. Sy A 148a Denn es heißt. Others nothing. Vs 6=T 6, Sy 6, Ar 24.

(31) so 'bravit: nanv ayam evā ('sama) upakāraḥ, yat svadeśa-bandhuparityāge 'pi kṛte saṃpannaprītiyogād bhavantam āsṛityā ('nudvignaḥ) sukhaṃ yāpayāmi ('ti). (sādhv idam ucyate:)

śokāratibhayatrāṇaṃ prativisrambhabhājanam
kena ratnam idam sṛṣṭaṃ mitram ity akṣaradvayam. 7.

(32) śiśumāra āha:
darśitāni kalatrāṇi grhe bhuktam aśaṅkitam
kathitāni rahasyāni sāuhṛdam kim ataḥ param. 8.

(33) tad gṛhagamanadāradaṛśanāikapātrābhisambandhi mayā

b, T ed. em. kartuḥ for kartum. Sy Der Vornehme ist gewohnt, auch demjenigen, von dem aus niemals etwas geschieht, Wohltaten zu erweisen, ohne daß er erwartet, Vergeltung zu empfangen. Und das Schöne, das ihm von jemandem erwiesen wird, vergißt er nicht und vergilt ihm täglich neu und reicht besonders den Gefallenen die (hilfreiche) Hand. Ar similarly. (31) T A283 text (vikāraḥ for upak°). SP 1572 so...evopakāraḥ tvatprītyā (α varies) rājyabhrāṇśaduḥkham apanayāmi. tathā ca. Sy A149 Der Affe sprach: Du brauchst dich wegen dieses Umstandes nicht zu genießen, denn schon dadurch, daß du so denkst, bin ich von dir belohnt. Und nachdem ich von den Leuten meines Gefolges vertrieben worden bin, habe ich ja in dir Trost gefunden. Ar 25. similarly. Vs 7=T 7, SP 3, N 3. a, SP, N śokāratī°. b, N 'viśrambha°.

(32) T A284.1 yac ca bhavātābhihitam (continuing speech of monkey! But the sense requires that the crocodile should speak the following. Cf. Edgerton, *AJP.* 36. 261, and my Introduction, Vol. II, p. 108 f., and the following.) Sy A150.1 Die Schildkröte sprach: Ar 26 The tortoise said. Vs 8=So 112, Sy A150.1, Ar 26. So bhuṃjate yatra nānyonyāṃ gṛham etya nirargalam, pradṛśyante (B. °darś°) na dārśa ca kātavaṃ (Hertel, *Tantr.* Einleitung p. 82, n. 8, would read, with ms. authority known to him, kātukaṃ) tan na (B. tatra) sāuhṛdam. Sy Die Liebe der Freunde erreicht in diesen drei Dingen ihren Höhepunkt (kim ataḥ param): erstens, daß sie ins Haus ihrer Freunde gehen, zweitens, daß sie Frau und Kinder ihrer Freunde sehen, und drittens, daß sie im Hause ihrer Freunde essen und trinken. Ar 26 There are three things that increase the affection of friends and the freedom of one with the other; [here follows next passage] Of these there is visiting a man's house, looking upon his family and household, and eating together.—Our text with Boehl. Ind. Spr. 2722; it seems fairly clear that Pa is a translation of this Skt. stanza; and since So also indicates a stanza of like meaning, it may be assumed to belong to the orig. Cf. my note on next. (33) T A284.1 text (om tad). SP cf. 1568 under our § 29; SP fuses the two passages into one, which is put in the position of § 29. So 111ab (before prec. vs) adyāpi na sakhe dṛṣṭaṃ gṛhaṃ bhāryā ca me tvayā. Sy A150.5 Du aber hast bis jetzt nicht mein Haus betreten, nicht mit mir gegessen und getrunken und meine Frau und Kinder nicht gesehen. Ar 26 (in midst of prec. vs) and none of them exists between me and you. But I long that they should.—

bhavān na kṛtaḥ. (34) vānareṇo 'ktam: (kim anena, sāmānyajana-syā 'yam sambandhaḥ. api ca:)

khale naṭānām ivā dāradarśanam

gavām ivā 'pārthakam eva bhojanam

santaḥ prakṛtyāi 'va hi yena saṅgamam

kurvanty ayatnād api tasya yad dhitam. 9.

(35) *so 'bravit:*

kim atra citraṁ yadi sajjano janaḥ

karoti vidvajjanasādhupūjanam

karoti yaṁ nīcakulodbhavo janas

tad adbhutam śāityam ivā 'rkamaṇḍale. 10. tathā 'pi:

mitraṁ vā bandhuṁ vā nāi 'vā 'tipraṇayapīḍitaṁ kuryāt

svam vatsam ati pibantaṁ viśāṇakotya 'kṣipati dhenuḥ. 11.

(36) *(tat,) bhādra, (mamā 'pi bhavate kimcit pratyupakaraṇam*

Only Pa and So have preserved the true orig. course at this place. SP has fused this with § 29; T is hopelessly confused (see note on § 32). The only question is whether I have rightly placed § 33 after vs 8, with Sy, but against So, which makes it precede that vs; Ar is confused as to order, putting § 33 in the middle of its version of vs 8. In general, preference is to be given to Sy rather than to So, and in particular, So is demonstrably secondary in making its version of § 36, below, come before vs 8. (34)

T A284.1 text (tat instead of vānareṇoktam, because the monkey has been speaking all the time in T, cf. on § 32). Sy A150 end: Der Affe sprach. Ar 27 The monkey said. Vs 9=T 8, Sy 7, Ar 27. Sy Den Freunden

kommt es auf die Gesinnung in der Freundschaft an; denn die Speise verzehrt auch das Vieh und das Haus der ihm Bekannten betritt auch der Dieb, und Vieler Frauen und Kinder sieht auch der Komödiant, wenn er auftritt. Ar like Sy. (35) T A285 text. Sy A150a Die Schildkröte sprach. Ar 28 similarly. Vs 10=T 9, Sy 8, Ar 28. Sy Den Freunden

tut Freundschaft den Dienst eines guten Geschäftshandels. Ar A friend should seek nothing from his friend but love. Whoever seeks worldly benefits—it is right that the relations between him and his friends should be broken. After this vs, T 150.19 tathāpi. Ar 29 For it has been said.

Vs 11=T 10, Ar 29. b, T ed. nāti°; we em. metr. gr. after Subhāṣitāvalī 2893, with Thomas, JRAS. 1910, p. 1351, and in spite of Hertel, WZKM. 25.12; cf. my note on I vs 42. I had previously thot of reading nātiḥ, and am still not sure that this may not be right. Ar A man should not make the burden of his demands upon his friends so great that he does them injury and arouses ill feeling in them. For the calf of the cow—when its sucking of her and its greed becomes too great, she is quick to send it away and drive it off [Khalil, its mother drives it away with her horns].

(36) T A286.1 tat...(mss.) °upakāram (em. Hertel) asti. yo 'yam antardvipakaḥ samudramadhye, atra mayābhinavayānuvanasaṁpannā rūpavatyas tiro

asti.) asti samudramadhye suramye dvīpapradeśe 'smadgrham. tatrā 'mṛtāsvādātulyāḥ kalpavṛkṣasadyśās taravaḥ. tan mama prṣṭham āruhya gamyatām asmatsthānam iti. (37) evam ukto 'sāv agamat paraiḥ paritoṣam, āha ca: sādhu bhadra priyaṁ mama 'dam, kṣipraṁ mān tatra prāpaye 'ti. (38) athā 'sau śiśumāras taṁ vināśadharmāṇaṁ viśvāśopagataṁ vānaraṁ prṣṭhe grhītvā gacchaṁś cintayām āsa: kaṣṭaṁ (bhoḥ).

strikāryam idam atyartham garīyaḥ sāram eva ca tadārthaṁ dāruṇaṁ karma nindāmi ca karomi ca. 12.

vānaryo (so ed. em., mss. nāryo) dr̥ṣṭapūrvāḥ prativasanti sma. (On this see on § 65 below.) amṛtā°... taravaḥ. tatrāham tvām prṣṭham āropya prāpayāmi. SP 1575 śiśumāra āha: vayasya, mama prṣṭham... (ed. asmadīyaḥ for asmat, a text). So 111c tad ehi tatra gacchāvo viśramāyāikam (B. viśram°) apy ahaḥ. Spl 4. 13, Pp 230. 9 bho (Pp om) mitra, asti samudrāntaḥ (Spl °te) suramye (Spl om su) pulinapradeśe 'smadgrham. tan mama pr° āruḥḥaḥ sukenākutobhaya (Spl °kṛtabhaya) gaccha. Sy nothing (but cf. on § 38). Ar 30 I told you what I did merely because I was aware of your nobility and the strength of your character. But I desire that you should visit me in my home, for I live on an island that has many trees with sweet fruit. Gratify my desire. Mount upon my back that you may go to my home.

(37) T A 286. 3 text. Spl 4. 15, Pp 230. 10 so 'pi tac chrutvā ānandam āha: bhadra, yady evam, tat kiṁ vilambayate, tvaryatām, ahaṁ (Pp °evam, tarhi tvaryatām, kiṁ vilambitena, eṣo 'haṁ) tava prṣṭham āruḥḥaḥ. Ar 31 At the mention of them, the monkey grew desirous of his fruits, yielded to the request of the tortoise, and mounted upon his back. [Other versions of Ar have the monkey make the direct speech of acquiescence.]

(38) T A 286. 4 text (for gacchaṁś, mss. nayantaṁ, ed. nayaṁś taṁ; om bhoḥ). SP 1575 tathā cānuṣṭhite gacchaṁ (a om) śiśumāro 'cintayat: kaṣṭaṁ bhoḥ. So 113 iti pratīrya jaladhāv avatāryāvalambya ca, vānaraṁ śiśumāras taṁ gantuṁ pravavṛte 'tra saḥ. Sy A 151 and "vs 9": Da sprang der Affe auf ihren Rücken und sie ging mit ihm ins Wasser. — Nun wurde die Schildkröte aber bedenklich, daß sie ihren Freund ins Verderben bringen sollte, und war mit sich zerfallen und in Gedankenzwiespalt.—This "verse" is a brief summary of the whole following passage,—all that is left of it in Sy. What follows in Schulthess is supplied from Ar and is the true version of Pa. Hertel is wrong in supposing that this, Sy's abbreviation of the whole long passage, is meant for an equivalent of the single vs (our vs 12) which follows.—Ar 32 The tortoise swam with him until the treason which he was planning against him and his ingratitude and his betrayal violently beset his soul, and as he reflected he stopt still, saying to himself. Vs 12=T 11, SP 4, Ar 33. a, T v. l. idam ity arthaṁ; SP hi baliyo me (best ms. hi garīyo me, a svikāryābhigamayyā ca). b, SP mitraṁ sādhu (best ms. tr sā° mi°) vināśitam, a vadhūr mitravinaśini. c, SP tad idam (a text). Ar This thing which I have planned against him is ingratitude

(*kiñ ca*.)

*upalanikaṣaṃ suvarṇaṃ puruṣo vyavahāranikaṣa uddiṣṭaḥ
dhūrnikaṣo govṛṣabhaḥ strīṇāṃ tu na vidyate nikaṣaḥ.* 13.
(39) (*ataḥ strikṛte mayā mitravadhāḥ kartavyaḥ.*) *evaṃ vadañ
chīsumāro vānareṇo 'ktaḥ: kiñ bhavān vakti. sa āha: na kiñcid
iti. tatas tadakathanāj jātavikāro vānaraś cā 'cintayat:* (40)
*śīsumāro yañ mayā prṣṭo na kiñcid ūce kiñ atra kāraṇam.
(tad ahañ prajñayā tasyā 'ntargatam ākarṣayāmi.)* (41) *†iti
sañcintya punar api sanirbandhañ tam apr̥cchat. sa āha: mama
bhāryā 'śakyavyādhipīḍitā (tenā 'hañ vimaṇā iti). vānara āha:*

and treason. Women are not worthy that one should commit treason and sin for their sake; for they are not trustworthy nor constant. It is said. SP adds *kiñ ca*. Vs 13=SP 5, N 4, Ar 34. b, N *puruṣanikaṣo vyavahāra uddiṣṭaḥ*. c, N *°nikaṣa...°bhāḥ*. d, SP ed. kvāpi *ca* for *tu*; α N text. Ar Gold is proved by fire; the nobility of men is proved in taking and giving (i. e. in business); the strength of beasts of burden under the load; but in the case of women there is nothing by which they can be proved. (39) T lacuna. SP 1582 text (*chīsumāro*; α partly corrupt and abbreviated). So 114 *gacchantāṃ taṃ sa dṛṣṭvā ca vānaraś cakitākulam, sakhe 'nyādṛśam adya tvāñ paśyāmi* ta sa prṣṭavān. Ar 35 When the monkey observed that the tortoise had halted and was not swimming, he was puzzled and said to himself [Joel, JCap he wondered if he was planning any evil against him, and said; Khalil, DeSacy have longer version in which the monkey asks "Why do I see you grieved?"; the tortoise replies that his wife is sick and cannot entertain the monkey; the monkey says this does not matter to him. The tortoise goes on, but stops again. Then the monkey "was puzzled" etc.].—There has occurred, both in the Ar versions and probably in the other texts, a confusion between this and the next two §§, especially § 41. (40) T lacuna. SP 1584 text (*śīsumāro*; α om all thru *ūce*, and *yat* for *tad ahañ*). Br, Jn nothing. Ar 36 Why does the tortoise halt? His delay is without reason. What assurance have I that his heart has not changed and altered towards me so as to inspire in him the desire to do evil? [Then moralizing concerning the unreliability of the human soul; this looks like a reflex of some Skt. vs.] (41) T A287 *atha mārga śīsumāro valivadanakam āha (then lacuna)*. SP 1585 *iti sañcintya vānara āha: vayasya, gr̥ho sakhi bhadrā tava? sa āha: kathañ bhadrā. tava sakhy aśakyavyādhipīḍiṇā na kiñcit cetayate. tac chrutvā priyāvipattinimitam eva matprayojanam iti jñatā tena vānareṇa punar api sanirbandhañ prṣṭas ca. śīsumāreṇoktam: bhīṣaṃmantrijāpakāḥ prṣṭāḥ, te 'py...* But for this SPα reads: *iti cintayitvā tam apr̥cchat: vayasya...bhadrā. sa āha: tava sakhy aśakyavyādhipīḍitā. vānaraḥ: bhīṣaṃmantrijāpāt puṣṭyā na kiñcit pratikriyate. sa āha: (then lacuna). tac chrutvā priyavipattidūḥkham abhidadyāmi (sic). mayā prṣṭāḥ sakhyāḥ: vānarahṛdayād itareṇa na jīvattī. So 115, 116 nirbandhenātha pr̥cchantāṃ matvā hastasthitāṃ ca tam, plavaṅgamāṃ jagādāivāṃ śīsumāro*

bhīṣaṇmantriṇīpāt puṣṭyā na kimcit pratikriyate. śiṣumāreṇo 'ktam: prṣṭās te 'py' āhuḥ: vānarahṛdayavyatirekeṇa na jīvati 'ti. (42) tac chrutvā vānarah (sv)ātmanāṁ gatāsum iva manyamānaḥ svagatam acintayat: kaṣṭam, (naṣṭo 'smi;) vṛddhatve 'py ajitendriyatvaphalam anubhavāmi. kim ca:

vane 'pi doṣāḥ prabhavanti rāgiṇāṁ

grhe 'pi pañcendriyanigrahas tapaḥ

akutsite karmaṇi yaḥ pravartate

nivṛttarāgasya gṛhaṁ tapovanam. 14.

jaḍāśayaḥ, asvasthā me sthitā bhāryā sā ca pathyopayogi mām, yācate kapihṛtpadmaṁ tenāḍya vimaṇāḥ sthitaḥ. Kṣ 527(4) prāha kare gāḍhaṁ nipiḍya tam, mitra jāyā mamāsvasthā hṛdayaṁ dehi bheṣajam. Spl 4. 16 tathā-nuṣṭhite gacchantam agāḍhajale makaram avalokya bhayatrastamanā vānarah provāca: bhrātāḥ, śānāḥ-śānāir gamyatām, jalakallolāḥ plāvitaḥ me śarīram. tad ākarṇya makarāś cintayām āsa: asāv agāḍhaṁ jalaṁ prāpto vaśaḥ saṁjāto matprṣṭhagataḥ tilamātram api calitum na śaknoti. tasmāt kathayāmi nijābhiprāyaṁ—[he does so; the ape asks why: the crocodile says:]—bhos tasyāś tīvat tava hṛdayasyāmṛtamayasaphalāsvādanāmṛtasya bhakṣaṇārthaṁ dohadāḥ saṁjātaḥ. Pp 230.11 similar to Spl. Sy A152 Und der Affe fragte sie: Warum gehst du plötzlich nicht mehr weiter? Die Schildkröte sprach: Bruder, was sollte ich dir verheimlichen? Meine Gespanin ist krank, es heißt, ihre Heilung könne nur von einem Affenherzen kommen; darum bin ich mit mir zerfallen. Ar 37—41 Then the monkey said to the tortoise: What has made you stop? And why do you appear to me to be worried? [38] He said: I am worried lest you should come to my house and not find everything as you like it, for my wife has a serious illness. [39] The monkey said: Do not worry, for worry is of no profit. But seek for remedies and physicians for your wife. For some one has said (here 40=our vs 15, below). [41] The tortoise said: The doctors state that there is no other remedy for her than the heart of a monkey.—The texts are so confused that the orig. is very problematic. Possibly it contained a reflection on the part of the tortoise that the monkey was now in his power and might be told the truth (Br, Jn; but SP, Pa are against this). (42) T A288 tac chr° valīvadanakaḥ svāt°...manyamānaḥ paraṁ viśādam agamat. SP 1589 tac chr° gatā° ivātmānaṁ manya° vānarah (α tr this before gatā°) svagatam...(α corrupt and diff.) So 117 śrutvāṁtat sa vacas tasya kapiḥ prājño vyacintayat, hantāṁtadarthaṁ ānitaḥ pāpenāham ihāmunā. Kṣ 528(5)ab śrutvety aśanisaṁkṣāṁ viṣaṇṇo (Ma. viṣaṇṇo.) Sy nothing. Ar 42 The monkey said to himself: Alas, in spite of my many years greediness has cast me into an abyss of misfortune. He was right who said. Vs 14=SP 6, N 2, Ar 43. a, SP ed. vaneṣu do°, α N text. b, SP ed., N °nigrahas: SP° haṁ. c, N anindite. Ar He who is satisfied and contented lives safe and calm and comfortable and happy; but he who is greedy and grasping

(43) *ity ālocya śiśumāram āha: bhadra, na śobhanam ācaritaṃ tvayā. (yady evam, tat) kiṃ prathamam eva tvayā (me) na kathitaṃ. ahaṃ hṛdayaṃ tatrāi 'va sthāpayitvā samāgataḥ. tad grhītvā 'gamanam ucitaṃ. uktaṃ ca:*

dharmam arthaṃ ca kāmāṃ ca tritayaṃ yo 'bhivāñchati
so 'riktapāṇiḥ paśyeta brāhmaṇaṃ nṛpatiṃ striyam. 15.
(44) *asāv āha: kva tad dhṛdayam. vānaro 'bravīt: tasminn evo 'dumbare. (45) vānarahṛdayaṃ (ca) sadā taruṣu tiṣṭhati 'ti prasiddham. (46) 'tetadārthaṃ yadi kāraṇaṃ bhavataḥ, tan*

lives his life in weariness and discontent and fear. (43) T A 288.1 āha ca: bhadra, śobhanam tvayā kṛtam, kiṃ tv ādāu eva nākhyātam, anyathāhaṃ tad dhṛdayaṃ grhītvāivāgato 'bhaviṣyam (mss. bhaviṣyāmi). [Here story of Punisht Onion-Thief, only in T and Ks.] A 290 tad ahaṃ ahṛdayaḥ kiṃ tatra gatvā kariṣyāmi. tathā ca kṛtārthasya śobhanam tvajjyāśakāśagamanam. uktaṃ ca. [After next vs] A 291.1 tat sakhe hastagatena hṛdayena tvajjyāṃmukhaṃ paśyāmi (v. l. drakṣyāmi). SP 1595 text (śiṃśu'; om parens.; kasmāt for kiṃ; om 2d tvayā; α om 1st tvayā; α adds tvayā before kathitaṃ; α om sam before āgataḥ and uktaṃ ca). So 119, 120ab itthaṃ saṃcintya ca (B. taṃ) prāha śiśumāraṃ sa vānaraḥ, yady evaṃ tat tvayātan me kiṃ noktaṃ prathamam sakhe. āgamiṣyaṃ svam ādāya (B. āgamiṣyāmy ādāya svaṃ) hr̥tpadmaṃ (B. hṛdayaṃ) tvatpriyākṛte. Ks 528(5)bc vānaro 'bravīt, kiṃ pūrvam eva noktaṃ me. [Story of Punisht Onion-Thief.] Spl 5.3 vānara āha: bhadra, yady evam, tat kiṃ tvayā mama tatrāiva na vyāhṛtam. yena svahṛdayaṃ jambukoṭjare sadāiva mayā suguptaṃ kṛtam, tad bhrātṛpatnyā arpayāmi. Pp 230.19 similar to Spl. Sy A 153 Da hob der Affe an und sprach: Warum hast du mir das nicht mitgeteilt? Sonst hätte ich mein Herz mitgebracht. Ar 44 Accordingly I must needs resort to my intelligence to escape from that into which I have fallen. [Perhaps cf. last phrase of our text in § 40 above.] And he said to the tortoise: My friend, since you knew this, what prevented you from telling me? I should have brought my heart with me. Vs 15=T. 13, SP 7, Ar 40. c, SP na paśyed riktapāṇiḥ gām. Ar The rich man shows extravagance in three respects: in almsgiving if he desires the rewards of the other world; in efforts to obtain the favor of kings if he desires position in this world; and in women if he desires the superfluities of life. (44) T A 291.1 text. So 120cd vāsodumbaravṛkṣe (B. vaso') hi tad idānīm mama sthitaṃ. Spl 5.5 tvayāhaṃ śūnyahṛdayo 'tra kasmād ānītaḥ. Pp 230.21 similar to Spl. Sy A 154.1 Die Schildkröte sprach: Wo hast du denn jetzt dein Herz? Der Affe sprach: Als ich von Hause kam, habe ich es dort gelassen. Ar 45 He said: Where is your heart? He said: I left it at home. (45) SP 1599 text (ed. om ca, α text). Sy A 154.3 Die Schildkröte sprach: Warum hast du es dort gelassen? Der Affe sprach: So ist es die Gewohnheit von uns Affen, daß wir beim Ausgehen unser Herz nicht mitnehmen. Ar 45 like Sy, with various reasons for the custom alleged in different offshoots of Ar. (46) T A 291.2 śiśumāro 'cintayat: vyarthāḥ

*nivṛtya hṛdayaṁ gṛhṭvā 'gamyatām.† (47) tac chrutvā śiśumāraḥ
sānandaṁ (prati)nivṛtya tīraṁ gataḥ. (48) (atha bahumanoratho)
vānaraḥ sasambhramam utplutyō ('dumbara)śākhāṁ (sam)adhi-
rūḍho (hanta labdhāḥ prāṇās tāvad iti cintayaṁś tiṣṭhati).
(49) śiśumāras (tv adhaṣṭād) abravīt: bhadra, (tad) dhṛdayaṁ*

ko 'yam ārambhaḥ. mitravadhāḍ api tadavasthānam eva vyādhikāraṇam (v. l. 'karaṇam). āha ca: bhadra, gacchāvaḥ śighraṁ hṛdayārtham. so 'bravīt: vayasya, etadārthaṁ... tac chīghraṁ prāpayeti (v. l. yāp°). SP 1599 [śiśu-
māra āha: kim ucitam. sa āha: (α om all of this)] nivṛtya (α nivṛtya)
hṛdayaṁ gṛhṭvāgamyatām. etena (α 'nāiva) sakhījīvitaṁ rakṣitaṁ bhavattīti.
So 121 tac chrutvā śiśumāras tam ārto mūrkhō 'bravīd idam, tarhy etad
āśayāhi tvam udumbarataror iti. Kṣ 532ab(8cd) udumbaraṁ samāruhya
dāsyāmi hṛdayaṁ tava. Spl 5. 5 tad ākarṇya makaraḥ sānandaṁ āha: bhadra,
yady evaṁ tad arpayā me hṛdayaṁ yena sā duṣṭapatnī tad bhakṣayitvāna-
śānād uttiṣṭhati. ahaṁ tvā tam eva jambūpādapaṁ prāpayāmi. Pp 230. 21
follows Spl. Sy A 155 Aber wenn du es brauchen kannst, gehe ich und hole
es dir. Ar 46 And, if you wish, [Khalil inserts: let us return to the tree so
that it may be possible for] me to bring it to you, [and] I will do so.
(47) T A 292. 1 so 'bravīt: nūnam. [β om all this.] iti (β yataḥ or atāḥ)
pratīnivṛtya (β adds gate) tasminn udumbare. SP 1600 nivṛtya gatāu ca (α
om ca). So 122ab ānināyāmbudhes tīraḥ śi° punaḥ sa tam. Spl 5. 8 (cf. prec.)
evam uktvā nivṛtya jambūtalam agāt. Pp 230. 24 follows Spl. Sy A 156. 1 Da
freute sich die Schildkröte und brachte den Affen eiligst ans Land. Ar 47
The tortoise was glad because the monkey proved willing to give him his
heart, and he turned around with him, eagerly returning, until when he
reached the shore.

(48) T A 292. 1 (atha, only β) bahum° vān°. utpl°
śākhāṁ adhir° 'cintayat: hanta lab° prā°. (β adds, yad idam saṁsmariṣye
tan na punar evaṁ kariṣye.) SP 1602 udumbaraśākhāṁ vānaraḥ (α om)
sasambhramam samadhirūḍhaḥ tiṣṭhati (α om). So 122cd, 123a tatra tenān-
takeneva muktaḥ sa ca kapis tatam, utpatyāruhya (B. utplutyā°) vṛkṣāgraṁ.
Kṣ 532cd(9ab) ity uktvā vṛkṣam āruhya bhayaṁ tyaktvā. Spl 5. 8 vānaro
'pi katham api jalpitavididhadevatopacārapūjas tīraṁ āśaditavān. tatas ca
dīrghataracaṁkramaṇena tam eva jambūpādapaṁ ārūḍhaḥ cintayām āsa: aho
labdhāḥ prāṇās tāvat. (vs.) tan mamātad anyat saṁtatidīnaṁ saṁjñitam.
Pp 230. 24 follows Spl. Sy A 156. 2 Als sie es erreichten, lief der Affe davon
und stieg auf den Baum. Ar 47 the monkey leapt ashore and hastened to
the tree and climbed it, while the tortoise waited a while.

(49) T A 292. 2 text (adhaṣṭād only α; β adds ehi after bhadra; om śighraṁ; gac-
chāvaḥ). SP 1602 śiśumāra āha: vayasya, hṛdayaṁ gṛh°... Spl 5. 15 makara
āha: bho mitra, arpayā tad dhṛdayaṁ yathā te bhṛātṛpatnī bhakṣayitvāna-
śānād uttiṣṭhati. Pp 230. 30 follows Spl. Sy A 156. 3 Da trat die Schildkröte
heran und sprach zu ihm: Lieber, nimm dein Herz und komm, daß wir
keine Zeit verlieren. Ar 48 When he had kept him waiting a long time, he
called to him: My friend, hurry and get your heart and come down, for

grhītvā śighram āgaccha. (50) sa (vihasyā) 'ha: na punar āga-
miṣyāmi. (vijñātaṁ mayā sarvaṁ; etad buddhipūrvāṁ vākyaṁ
mayo 'ktam.) gamyatām, (re) mūrkhā, kiṁ śarīrād bahir hṛda-
yaṁ tiṣṭhati.

śāṭhyād icchasi mān hantvān pratiśāṭhyān kṛtaṁ mayā
māyān tu bhavataḥ kṛtvā mṛtyor ātmā vimocitaḥ. 16.

(51) (taṁ ca tasya cittaniścayaṁ jñātvā śiśumāro 'bravit:
bhadrā, hṛdayaṁ yadi nā 'sti, tathā 'py āgaccha, aham anyenāu
'śadhakrameṇa tasyā vyādhipratīkāraṁ kariṣye. vānaro 'bravit:)

(52) duṣṭa, nā 'haṁ gardabhaḥ.

āgataś ca gataś cāi 'va gatvā yaḥ punar āgataḥ
akarpahṛdayo mūrkhā tatrai 'va nidhanaṁ gataḥ. 17.

(53) sa āha: kathaṁ (cāi) 'tat. vānara āha:

KATHĀ 1 (STORY 1: ASS WITHOUT HEART AND EARS)

(54) asti ka(smiṇ)ścid vanoddeśe siṅhaḥ (prativasati sma).

you are delaying us. (50) T A 292. 3 text (ed. with α abravīt for āha, and om na...re; β also om vijñātaṁ mayā sarvaṁ; āgamiṣyāmi only in R; β °gamyatām iti na śar° ba° mu° hr° vyavatiṣṭhate). SP 1603 sa āha: kuto 'dyāpi te hṛdaye pratyāśā. vijñātaṁ ca (α om) mayā (α adds sarvaṁ) duṣṭatvam. gaccha (α duṣṭa gaccha tvam, cf. our § 52) vṛddhavanāro 'pi (α viditavān asmi). So 123bcd, 124b śiśumāraṁ uvāca taṁ, gaccha re mūrkhā hṛdayaṁ dehād bhavati kiṁ pṛthak,—na cātrāṣyāmy abauṁ punaḥ. Kṣ 532d, 533ab (9bcd) tam abravīt, vraja duṣṭāśaya sakhe vijñāto 'si cirān mayā. Spl 5. 16 atha vihasya nirbhartsayan vānaraḥ tam āha: dhiu mūrkhā viśvāsaghātaka, kiṁ kasyacid dhṛdayadvayaṁ bhavati. tad gamyatām jambuvṛkṣasyādhaṣṭān na bhūyo 'pi tvayātrāgantavyam. Pp 230. 31 follows Spl. Pa nothing. Vs 16=T 14, seemingly supported by So 124a mayāivaṁ mocito hy ātmā.

(51) only in T A 293. 1, and very likely not orig. Jn has two diff. speeches of the crocodile, not related to this; others have nothing of the kind. T ed. with α lacks taṁ...jñātvā; after kariṣye β has an evidently unoriginal further insertion.

(52) T A 293. 2 text. SP 1604 nāhaṁ gardabhaḥ (cf. also under § 50, duṣṭa). Kṣ 533cd(10ab) nāsmi gardabhavan mūrkhō vañ-
caniyo bhavadvidhāṁ (cf. also under § 50, duṣṭāśaya). Sy A 157 Spricht zu
ihr der Affe: Mir dünkt, du setzest mich auf eine Linie mit jenem Esel.

Ar 49 like Sy. Vs 17=T 15, SP 8, Spl 31, Pp 32, Sy 10, Ar 49, cf. So 124cd. a, Tβ cāpi. T gatvā ca, β gatvāpi, SP yo gatvā; Spl dṛṣṭvā
siṅhaparākramam; Pp (occurs only at end of story) dṛṣṭvāśu tvāṁ bhayāna-
kam. c, SP ed. sakarṇa°, α text. d, T, SP ed. text; SPx, Spl sadyo (Spl
tena) mṛtyuvaśaṁ ga°; Pp gatvā yaḥ punar āgataḥ (cf. b!). So kim atra na
śrutā mūrkhā gardabhākhyāyikā tvayā. Sy fairly close, and Ar 49 like Sy.

(53) T A 294 so 'bravit (β śiśumāra āha)...(ed. with α om ca). SP 1607
text (α om ca, vṛ° provāca). Sy A 158, Ar 50 similarly. (54) T 152. 17

(55) tasya (cāi) 'ko gomāyur anucaraḥ. (56) (sa ca) siṅhaḥ kadācit kukṣirogabbhibhūto 'kiṁcitkaraḥ samvṛttaḥ. (57) kṣut-kṣāmakanṭhena (ca) gomāyuna 'bhihitaḥ: deva, †katham asmākam avyāpārāṇāḥ prāṇayātreḥ 'ti. (58) so 'bravīt: bhadra, ayaṁ vyādhiḥ kevalaṁ gardabbakarṇahṛdayena bhāṣajena nivartate,

text. SP 1608 asti kaścit (α adds vanoddeśe) siṅhaḥ. So 125 ab āstid—siṅhaḥ ko 'pi vane kvacit. Kṣ 534a(10c) purā siṅhaḥ. Spl 12.3 text (adds karā-lakesaro nāma before siṅhaḥ). Pṇ 236.16 as Spl (om prativ° sma). Sy p. 78 bottom, Es war einmal ein Wald, darin wohnte ein Löwe. Ar 51 They say that there was a lion in a jungle. (55) T 152.17 text (om ca). SP 1608 text. So 125a (in prec.) gomāyusacivaḥ. Kṣ 534b(10d) jambukaḥ sacivo. Spl 12.4, Pṇ 236.16 tasya ca dhūsarako nāma śṛgāḥ sadāivānuyāyi (Pṇ om eva) paricārako 'sti. Sy 78 bottom (after next) Nun lebte ein Schakal von den Speiseresten des Löwen. Ar 51 that had a jackal that ate the leavings of the hunt. [Cheikho, Khalil, DeSacy, OSp have order thus, agreeing with Skt. versions; Joel, JCap, KF, AnwSu agree with Sy.] (56) T 152.18 kadācid asādhyaḥ rujā (α om asā° ru°) siṅho 'bhibhūto 'kiṁcitkaraḥ samvṛttaḥ. SP 1608 sa... °bhūto. So 126, 127ab sa jātva (B. jātv) ākṛtākṣyātenātra bhūpena kenacit, āhato hetibhir jīvan katham apy avisād guhām, tatra sthitāḥ gate tasmā rājāy anāhāraṇiḥsaham (B. °hah). Kṣ 504a (10c) vyādhiḥkāmam. Spl 12.5, Pṇ 236.17 [lion wounded by elephant, and] padam (Spl adds ekam) api calitum na śaknoti. Sy 78 bottom, Einmal nun bekam der die Räude, und er fiel vom Fleische und konnte nichts mehr jagen. Ar 51 A severe scabbiness attacked the lion so that he became weak and emaciated and was unable to hunt. (57) T 152.18 text (ed. with α om ca, om deva, and om avyāpārāṇāḥ). So 127cd, 128 taccheṣāmi-savṛttiḥ (B. ucheṣ°) san gomāyuh sacivo 'bhyadhāt, nirgatyā kiṁ yathāśakti nābhāraṁ cinuṣe prabho, sīdaty eva śarīraṁ te samam pariṇana yat. Kṣ 534bcd(10d, 11ab) 'bravīt, kena naśyati te vyādhir avasannā vayam prabho. Spl 12.7, Pṇ 236.19 tasyācalanāc ca (Pṇ tr ta° cācal°) dhūsarakaḥ kṣut-kṣāmakanṭho dūrbalyam gataḥ, anyasminn ahani tam avocat: svāmin, bubhukṣayā pīḍito 'haṁ padāt padam api calitum na śaknōmi. tat katham te śūśrūṣām karōmi. Sy 79.1 und der sprach zu ihm: Herr der Tiere, was ist dir zugestoßen, daß du entkräftet bist? Ar 52 as Sy. (58) T 153.1 text (β adds kuto or dhāvakṛto, before ayaḥ; β kacchuh for vyādhiḥ; β adds ekena before gardabha°). SP 1609 gomāyur aprcchat (α abravīt): bhadra, gardabbakarṇahṛdayavyatirekeṇa me jīvitam nāsti. So 129, 130 ity uktaḥ sa śṛgālena (B. śr°) tena siṅho jagāda tam, sakhe nāhaṁ vrapākrāntaḥ śaknōmi bhramitum kvacit (B. bahiḥ). kharaya karṇahṛdayam bhakṣyam prāpnōmi ced aham, tau me vrayāni rohanti prakṛtiṣtho bhavāmi ca. Kṣ 535(11cd, 12ab) siṅho 'bravīd yadi bhavet kutaścit sarasoddhṛtam, gārda-bhaḥ karṇahṛdayam tena śāmyati me gadaḥ. Jn diff. (no mention of ass; evident influence of the story of Lion's Retainers and Camel in Book I). Sy 79.2 Der Löwe sprach: Infolge der Räude bin ich so, und es gibt, wie ich gehört habe, für meine Krankheit kein Heilmittel als das Herz und die

anyathā na. (59) ato me mahatā yatnena gardabhaṁ (tvam) ānaya. sa āha: yathā 'jñāpayati svāmī. (60) ity uktvā gatvā nagarasamīpe rajaka(sya) gardabhaṁ dṛṣtvā 'ha: (61) (bhadra,) kim asi kṛṣaḥ. (62) so 'bravīt: (vayasya,) mahatā (vastra)bhāreṇa pratidivasam jīvāmi; na cā 'hāram asmād durātmano labhe 'ham iti. (63) so 'bravīt: kim anayā yātanayā. ahaṁ bhavantaṁ tatra nayāmi, yatra bhavān svargagatam ivā 'tmānaṁ manyate.

Ohren eines Esels, die ich esse. Ar 53 as Sy but briefer. (59) T 153.2 so 'bravīt: bhadra, ānayaṁ gardabham iti (so α; β corrupt and in part fragmentary, same sense). SP 1610 text (α om tvam). So 131 tad ānaya kuto 'pi tvaṁ gatvā gardabham āsu me, ity uktas tena gomāyuh sa tatheti. Jn diff. Sy 79.5 Der Schakal sprach: Einen Esel zu beschaffen, ist nicht schwer, denn hier in der Nähe ist eine Wasserquelle und ein Walker, der beständig kommt, um Wäsche zu bleichen. Wenn er dem Esel, auf dem er die Wäsche befördert, seine Last abgenommen hat, läßt er ihn frei laufen. Diesen Esel kann ich vor dich bringen und so hast du sein Herz und seine Ohren. Der Löwe sprach: Besorge das. Ar 54 like Sy. (60) T 153.3 evam uktvā rajakagardabhasamīpaṁ gatvā (β adds kiñcid) 'ha. SP 1611 ity uktvā gataḥ. tena ca nagarasamīpe rajakasya kṣīṇagardabho (α om kṣīṇa) dṛṣṭaḥ. So 131d, 132abc yayāu tataḥ, bhramaṁ jalāntike (cf. Pa in prec., "Wasserquelle"? perhaps orig.; but B. has janāntike) labdhvā rajakasya sa gardabham, prityevopetya (B. prityāiv) vakti sma. Kṣ 536ab(12cd) tac chrutvā jambuko gatvāvadad rajakagardabham. Jn diff. Sy 79.12 Und der Schakal machte sich auf, ging zu dem Esel und sprach zu ihm. Ar 55 as Sy. (61) T 153.4 text. So 132d durbalaḥ kiñ bhavān iti. Kṣ 536c(13a) bhāra-pīḍākṛṣo 'tra tvaṁ. Jn expanded, includes Spl 12.15 kim evaṁ durbalaḥ, Pṇ 237.4 katham evaṁ durbalatāṁ gataḥ. Sy 79.13 Warum bist du so ganz vom Fleisch gefallen, und wer hat diese Druckwunden auf deinem Rücken hervorgebracht? Ar 55 as Sy, briefer. (62) T 153.4 text (β asāv for so; ed. with α pratidinam and om jīvāmi). So 133abc kṛṣibhūto 'smi rajakasyāsa bhāraṁ vahan sadā, ity uktavantaṁ ca kharaṁ. Kṣ cf. prec. Spl 12.15 sa āha: bhāginisuta, kiñ kathayāmi. rajako 'tinirdayo 'tibhāreṇa māṁ damayati (Pṇ pīḍayati), ghāsamuṣṭim api na prayacchati.—tat kuto me śarīre puṣṭiḥ. Pṇ 237.4 similar to Spl. Sy 79.15 Der Esel sprach zu ihm: Der Walker ist ein verfluchter Mensch, er hält mich schlecht in Streu und Futter und plagt mich viel mit Lasttragen; darum bin ich vom Fleisch gefallen. Ar 56 The ass said: I belong to this villain washerman. He gives me little fodder but increases my duties. (63) T 153.5 text. SP 1611 sa ca tena (α om) vākeṣṭuryeṇa vāñcayitvā. So 133d, 134abc tam uvāca sa jambukaḥ, iha kiñ vahaṁ kleśam ehi tvāṁ prāpayāmy aham, vanaṁ svargasukhaṁ yatra. Kṣ 536d(13b) vanam evāhi vṛttimat. Spl 12.18 śṛgāla āha: māma, yady evaṁ tad asti ramaṇiyatarapradeśo marakatasadṛśaśaṣpa-prāyo nadīsanāthiḥ, tad āgaccha mayā saha yena sukhena subhāṣitagocṣṭhi-sukham anubhavāvaḥ. Pṇ 237.8 follows Spl. Sy 79.18 Der Schakal sprach

(64) so 'bravit: kathaya katham. (65) sa āha: asyān vanarājyān (marakatasadṛśaśaṣpapṛāyāyān nadīsanāthāyān) abhinavayānu-
vanasaṁpannās tisro rūpavatyo rāsabhyo 'dṛṣṭapūrvā api manye
'nenāi 'va nirvedenā 'pakrāntāḥ. tāsām ahaṁ bhavantaṁ madhye
prāpayāmi 'ti. (66) tac (ca) śrutvā tathā (nāme) 'ti pratipannaḥ,
upanītaś ca sīhāntikaṁ (mūrkhāḥ). (67) (kramaprāptaṁ) ca

zum Esel: Warum lüsstest du dir diese Schinderei gefallen? (Cf. also § 65.)
Ar 57 The jackal said: Why do you endure this? (Cf. also § 65.) (64)
T 153.6 text. Spl 12.20 lambakarya āha: bho bhaginīsuta, yuktam uktaṁ
bhavatā, paraṁ vayaṁ grāmyāḥ paśavo 'raṇyacāriṇāṁ vadhyās tat kiṁ tena
bhavyapradeśena. Pp 237.10 follows Spl. Sy 79.19 Spricht zu ihm der Esel:
Was kann ich denn tun und wie kann ich den Menschen entrinnen? Ar 58
He said: What can I do and how can I escape from the hands of men?
(65) T 153.7 text (om. paren.; catasro for tisro, but cf. Jn and also T on
our § 36 above; T's version of that passage seems clearly to have borrowed
part of the language of this passage [see R. Norton, JAOS. 41.76], and
since it there reads tisro, just as Jn here, we may probably assume that
T originally had tisro here. Possibly its text once had ca tisro, which then
became corrupted to catasro. The parenthetized epithets are taken from Jn
on § 63; they seem to be supported in general sense by Pa here). SP cf.
§ 63. So 184d kharibhiḥ saha vardhase. Kṣ 537a(13c) tiṣṭhanti tatra gar-
dabhyas (cf. also § 63). Spl 12.22 śṛṅgāla āha: māma—(offers to protect him)
param anenāiva doṣeṇa rajakakadarthitās tatra tisro rāsabhyo 'nātibāḥ santi.
tāś ca puṣṭim āpannā yānuvanotkataḥ idam mām ucuḥ ['get us a husband']
—tadarthe tvām ahaṁ tatra nayāmi. Pp 237.12 follows Spl. Sy 79.21 Spricht
zu ihm der Schakal: Wenn du willst, zeige ich dir einen Ort, wo du hin-
gehen kannst, einen mit viel Weide und Wasser, und wo die Leute nicht
leicht hingehen. Auch eine junge Stute ist dort, die hat keinen Hengst.
Ar 59 The jackal said: I will direct you to a place distinguished with plente-
ousness of pasture where men never go. And moreover there are she-
asses there whose like in beauty and conduct you have never seen. And
they have need of males. (66) T 153.9 text. SP 1612 āniya (α om)
sīhe samarpitaḥ. So 135 tac chrutvā sa tathety uktvā gardabho bhogalo-
lupāḥ, vanāḥ sīhāya tasyāḡāt tena gomāyunaḥ saha. Kṣ 537b(13d) tac
chrutvā sa samāyayāu. Spl 13.4 atha śṛṅgalavacanāni śrutvā kāmapiḍitāḡas
tam avocat: bhadra, yady evaṁ tad agre bhava yenāḡacchāmi. (vss.) tathā-
nuṣṭhito śṛṅgālena saha sīhāntikam āgataḥ. Pp 237.18 follows Spl. Sy 79.25
Da strahlte der Esel vor Freude und sprach zum Schakal: Wozu stehen
wir nun noch? Ich gehe (schon) aus Freundschaft zu dir dorthin. Darauf
ging der Schakal voran und der Esel hinter ihm her, und so zogen sie
dahin. Als sie angelangt waren, trat der Schakal leise vor den Löwen und
sprach zu ihm: Da hätte ich den Esel gebracht: es ist der, welcher dort steht;
da hast du ihn. Ar 60, 61 essentially as Sy. (67) T 153.10 kram° ca
rās° āśadyātihaṣam uparibhāḡenātikrāntāḥ (ed. misprinted uparibhāḡanā°)

taṁ (rāsabhaṁ) dṛṣṭvā 'tiharṣam (utplutya) siṁhena 'krānto ('pi) gardabhas tasyā 'sūmarthyāt (kathamcid apeto) 'tīvatra-stahṛdayaḥ (pratiniṣṛtyā 'navalokayan) palāyitaḥ. (68) atha gomāyūnā siṁho 'bhīhitaḥ: (bhoḥ) kim evaṁvidhaḥ prahāras te. yas tāvad gardabham (apy upanātaṁ) hantum asamarthaḥ, sa tvaṁ katham sapatnān jēsyasi. (69) sa āha: (asamśayam etad

siṁho gardabhena. vajrāghātam iva manyamānaḥ kim iti tasmāt kathamcid... 'navalokayan gardabhānām eva sakāśaṁ gataḥ. SP 1612 sa ca tenākrānto (α om sa ca; α tena cākr°) 'pi tasyāśamar° palā°. So 136, 137 taṁ ca dṛṣṭvā iva tasyāitya prsthato gardabhasya saḥ, siṁho dadāu karāghātaṁ prāṇavāṅkilaṅyadurbalaḥ (B. °vāṅkalya°), sa tena vikṣitas (B. vikṣatas) trastaḥ palāyya sahasā kharāḥ, āgacchan (B. āga°) na ca taṁ siṁho 'py apatad viḥvalākulāḥ. Kṣ 537cd, 538ab(14) tasya prsthē yayāṁ ugrāḥ sa siṁhaḥ (ŚP. and Ma. ms. siṁha-, Ma. em. and ŚP. v. l. °has) svanaduḥsahaḥ, muktaḥ kṛcchreṇa (v. l. in ŚP. tatkracchreṇa sa, which seems better) dudrāva tataḥ sapadi rāsabhaḥ. Spl 13.12 siṁho 'pi vyathākulāsa taṁ dṛṣṭvā yāvat samuttiṣṭhāti tāvad rāsabhaḥ palāyitum ārabdhaḥ. atha tasya palāyamānasya siṁhena talaprahāro dattaḥ. sa ca mandabhāgyasya vyavasāya iva vyarthatām gataḥ. Pq 237.23 siṁho 'py atimūrkhataṁ kramāntikaprapṭam api kharaṁ dṛṣṭvā tiharṣād utplutya tadupari dūraṁ gatvā papāta. gardabho 'pi taṁ vajrapātaṁ iva manyamānaḥ (cf. T) kiṁ kim idam, iti vicintayann akṣatatanur eva dāivāt katham api tasmād apetaḥ. yāvac ca paścād avalokayati, tāvat krūraṁ raktāntanayanam atibhāyanakam adṛṣṭapūrvam sattvaṁ dṛṣṭvā. bhayārtas tvaritapadaṁ tad eva nagaraṁ jagāna. iti. Sy 79.31 Da brüllte der Löwe, sprang auf ihn los und packte ihn am Rücken, aber weil er geschwächt war, konnte er den Esel nicht festhalten, und so entwichte der ihm. Ar 62 The lion sprang upon the ass, but [some versions add: on account of his weakness] did not hold him, and the ass escaped. (68) T 153.14 atha... 'bhīhitaḥ: kiṁ tvaṁ eva lokaṁ prakramayasi, siṁho 'ham ananya-sattvatulyaḥ, ko mamādhṛṣya iti, yas (v. l. yatas)...(om apy). So 138, 139 siṁhas tv asiddhakāryaḥ svām tvaritaṁ prāviśad guhām, tatas taṁ (B. sa) jambuko mantri sopāḥambham abhāṣata, na hato gardabho 'py eṣa varākaś cet tvayā prabho, hariṇādivadhe kī tad vārtā tava bhaviṣyati. Kṣ 538cd (15ab) kroṣṭi vilokya (Ma. nininda) ārdulāṁ nininda (Ma. ms. ninida, em. nirveda-) mṛduvādinam (so both edd., but ŚP. v. l. mṛdughātinam; if this is correct the word belongs here). Spl 13.15 atrāntare śṛṅgalaḥ kopāviṣṭas tam uvāca: bhoḥ...te, yad gardabho 'pi tava purato balād gacchati. tat katham gajena saha yuddham kariṣyasi. tad dṛṣṭaṁ te balaṁ. Pq 238.6 atha gomāyūnā siṁho 'bhīhitaḥ: bhoḥ kim etat, dṛṣṭas te vikramo mayā. Sy 79.34 Da sprach der Schakal zum Löwen: Was hast du mir da angetan, Herr? Wenn du ihn unfreiwillig hast fahren lassen, dann wehe mir, daß mein Herr so weit gekommen ist, nicht einmal mehr einen Esel festhalten zu können. Ar 63 as Sy, expanded. (69) T 153.16 text. SP 1613 athāsāu gomāyūṇaḥ punar āha: na prāpto 'sāu mayā gardabhaḥ. (α corrupt.) So 140 tac chrutvā so 'bravīt siṁho yathā vetsyi tathā punaḥ, tam ānaya kharaṁ

eva.) punas tāvad āṇiyatām, adhunā taṁ haniṣyāmi 'ti. (70) sa āha: sajjo bhava ('smin), maya dṛṣṭapadāno 'pi prajñāsāmarthyad ānito 'yatha na punas tathai 'va vikramiṣyati, iti (vihasya) prayāt. (71) gardabhasakāśaṁ gatvā 'bravit: kiṁ bhavān prati-nivṛtta iti. (72) sa āha: (mahān anartha me samutpanna āsit. na jāne, giriśikharakaraṁ) kimapi sattvaṁ mamopari nipatitam, yathā ('yuhśeṣataya) 'ham apetas tasmāt. (73) sa āha: na tvayā viditam. (uktam ca:)

tāvat sajjo bhūtvā (cf. our text in next) nihammy aham. Kṣ 538d(15b) mṛduvādinam (? cf. prec.: "kleinlaut redend", if this is the correct reading). Spl 13.17 atha vilakṣasmitaṁ siṁha āha: bhoḥ kim ahaṁ karomi, mayā na kramaḥ sajjikṛta āsit. anyathā gajo 'pi matkramākrānto na gacchati. Pp 238.7 follows Spl. Sy 79.38 Der Löwe erwog: Sage ich, ich habe ihn freiwillig fahren lassen, so stehe ich als Tor da, wenn aber, es habe mir an der Kraft gefehlt, so ziehe ich mir Schande zu; und er sprach zu dem Schakal: Wenn du ihn mir noch einmal herschaffen kannst, so will ich dir sagen, warum ich ihn habe fahren lassen. Ar 64, 65 like Sy. (70) T 153.17 text. SP 1613 gomāyur āha: sajjibhavatu svāmī. prajñābalena punar apy ānāyāmi. ity uktvā gataḥ. So (cf. prec.) 141ab iti sa preṣita tena punaḥ siṁhena jambukaḥ. Kṣ 539a(15c) garhayitvā mṛgapatiṁ. Spl 13.20 śṛgāla āha: adyāpy ekavāraṁ tavāntike tam āneṣyāmi. paraṁ tvayā sajjikṛtakrameṇa sthātavyam. [Then insertion.] tvam kevalaṁ sajjitakramas tiṣṭha. Pp 238.9 śṛgālaḥ prāha: sampraty api tvayā sajjitakrameṇa sthātavyam, yataḥ punar apy aham enaṁ tvadantikam āneṣyāmi. [Then insertion as Spl.] atrārthe 'ham eva jāgarūkaḥ tiṣṭhāmi. Sy 80.4 Der Schakal sprach: Obgleich der Esel nun bereits seine Erfahrungen mit mir gemacht hat, so will ich ihn doch holen; und ging. Ar 66 The jackal said: To be sure, the ass has experienst from me what he has experienst, but I shall return to him to deceive him as I may be able. (71) T 154.3 tatsakāśaṁ gatvā... SP 1614 gatvā gardabho 'bhīhitaḥ: mahatā dṣkṛtena gardabhatvaṁ bhavati, yena (α yad) tvam (α om) rajakasyātibhāraṁ (α om ati) vahan kiṁ cariṣyasi. vane 'ham iva sveccāhārāḥ (α vahasi. vane 'amākam iva sveccāhārāt) kiṁ na tiṣṭhasīti. dāivam eva jīvanam dadāti tava, kim iti bhavān āgataḥ. (For last sentence α is fragmentary.) So 141cd gatvā kharaṁ tam avadād vidrutaḥ kiṁ bhavān iti. Kṣ 539bc(15d, 16a) provācābhyetya gardabham, apakrānto 'ei kiṁ mūrkhā. Spl 14.1 tathānuṣṭhite śṛgālo 'pi yāvā rāsabha-mārgeṇa gacchati tāvat tatrāiva sthāne caran dṛṣṭaḥ. Pp 238.14 follows Spl. Sy nothing. Ar 67 He returned to the ass. (72) T 154.3 text. SP 1617 sa āha: siṁhonāhaṁ vyūpādītum upakrāntaḥ, palāyitaḥ ca (α om all). So 142ab ahaṁ sattvena kenāpi tāḍito 'treti vādinam. Spl 14.2 atha śṛgālaḥ dṛṣṭvā rāsabhaḥ prāha: bho bhagiṇisuta, śobhanasthāne tvayāhaṁ nītaḥ. drāu mṛtyuvaśaṁ gataḥ. tat kathaya kiṁ tat sattvaṁ yasyātirāudravaḥ rāsa-dṛśakaraprahārād ahaṁ muktaḥ. Pp 238.16 follows Spl. Sy 80.6 Als der Esel ihn sah, sprach er zu ihm: Was wolltest du mit mir machen? Ar 67 as Sy. (73) T 154.5 sa āha: na te viditam. SP 1617 sa...viditam. tvam parikṣitum

prāyeṇa tu nṛṇāṃ loke trivargam abhivañchatām
asanto 'pi hi vāi vighnā utpadyante svabhavataḥ. 18.

(74) (sā) rāsabhī (vihitādbhutaśṅgarā) tvām avalokya sāmurāgā
'līngitum utthitā. (tvam ca kataratayā naṣṭaḥ.) sā punar na
śaktiā tvām vinā sthātum, tayā punar naśyato bhavato 'valamba-
nārthaṃ hastaḥ prasāritaḥ; nu cā 'nyad atra kāraṇam. tad
āgaccha. (75) etac chrutvā gardabha āha: tvayā saha gacchāmi
'ty (uktvā), (76) (gomāyuna punar) nītas tena (siñhena) grhītvā

tena tat kṛtam. uktam ca. (α om all.) So 142cd, 143 tam ca bhūyaḥ sa
gomāyur vihasya kharam abravīt, mithyāiva vibhramo dṛṣṭas tvayā na tv
atra tādrśam, sattvam asti sukhaṃ hy atra vasāmy aham apidrśaḥ. (Cf.
next.) Sy 80.7 Der Schakal sprach: ("vs 11") Ich wollte dir einen Gefallen
tun, aber was können wir gegen die Brunst tun? Ar 68 He said: I desired
your best interests, but the trouble lay in an excess of lust. (Cf. next on
Pa.) Vs 18=T 16, SP 9, Kṣ 539ef(16cd); cf. So, Pa in prec. a, SP
prāg eva hi (α °evāsti ha tan nṛṇāṃ). b, SP abhikāṅkṣatām. cd, SP śre-
yāṃsi bahu-vighnāni bhavanti mahatām api. Kṣ prathamam sarvasiddhīnām
soḍhā vighnam sukhi bhavet. (Kṣ looks somewhat like a support for SP
rather than T; but no clear decision is possible on the basis of the dis-
cordant texts, and T's version seems much more consistent with the context.)
(74) T, cf. apūrvam evedam in next, put into mouth of ass; evidently a
lacuna or corruption in T has occurred. SP cf. next (āgaccha etc.). So
144ab tad ehy eva mayā sākam tan nirbādhasukham (B. nibodha su-
vanam. (Cf. also under § 73?) Kṣ 539d(16b), ŚP. gardabhyo hāritās tvayā;
Ma. gardabhyāhāritas tayā. Spl 14.5 tac chrutvā prahasāṃ chṛgāla āha:
bhadra, rāsabhī tvām āyāntam dṛṣtvā sānu° 'li° samutthitā...kataratvān
...tayā tu naśyatas te 'valam° has° kṣipto nānyakāraṇena. tad āga° [here
expansion]. Pp 238.18 tac etc. practically as Spl to māma (for bhadra), then
text (om sā punar...sthātum). Sy 80.12 Ich sagte dir ja, ich wolle dir eine
Stute zeigen, wie du noch keine gesehen hast. Diese nun wollte dich um-
armen, und hättest du ein wenig zugewartet, so wäre sie unter dich ge-
kommen. Ar 68 For that which sprang upon you was the she-ass of which
I told you, and I assure you that you have never seen her like. She sprang
upon you merely by reason of the strength of lust. (75) T 154.9 gar-
dabha āha: mayāpi śrutam, apūrvam evedam [here lacuna]. agratas tava gac-
chāmi. SP 1621 etac chrutvā (α om e° ch°) gardabha (α sa) āha...gacchāmi.
tenoktam: āgaccha, mā bhāṣiṣṭi. ity uktvā. So 144cd iti tadvacasā mūḍhas
tatrāgāt sa kharāḥ punaḥ. Kṣ 540(17)a iti tasya girīyātām. Spl 14.18
athāṣāu tadvacanām śraddheyatayā śrutvā bhūyo 'pi tena saha prasthitāḥ.
(va.) Pp 239.8 follows Spl. Sy 80.15 Als der Esel von dem Weibchen reden
hörte, überwältigte ihn die Begierde, und er ging sofort mit jenem. Ar 69
as Sy. (76) T 154.10 balātkāreṇa nīto hataś ca. SP 1622 go° pu° nītvā
siñhe niveditāḥ (α samarpitāḥ). tadā (α atha) tena grhītvā vyāpṛditas ca
(α om). So 145 (cf. prec.) āgataḥ tam ca dṛṣtvāiva sa nirgatya guhāmukhāt,
nīpatya prāṭhe nyavadhūn mṛgārīr dāritam nakhāḥ. Kṣ 540(17)b kharam

vyāpaditaś (ca). (77) (*tatas taṁ hatvā*) *siṅha āha: (bhādra),
ayam āṣadhopayogaḥ, devārcanādi kṛtvo 'payujyate. (tataḥ
siddhiṁ karoti.) yatas tvam (evam nibhṛto bhūtvā 'bhi) rakṣa,
yāvad ahaṁ snātva nityakarma kṛtvā 'gacchāmi 'ty—(78) (uktvā
gataḥ.) gate ca siṅhe gomāyuna †mahāṣadham† iti matvā
(†tilāulyād gardabha) karṇahṛdayaṁ (svayam eva) bhakṣitam.
(79) (bhakṣayitvā suparimṛṣṭavaktracaraṇo 'vasthitaḥ. snātva)*

hatvā. Spl 14. 22 atrāntare sajjitakrameṇa siṅhena sa lambakārṇo vyāpāditāḥ. Pp 239. 12 atrāntare dhūrtavacanaśatavipratārito rāsabhaḥ punar apy upāntikam āgataḥ prāsajjitakrameṇa siṅhena tatkalāḥ vyāpāditāḥ. Sy 80. 16 Als der Löwe ihn sah, lief er herzu, packte ihn, streckte ihn nieder und tötete ihn. Ar 69 and the lion sprang upon him and slew him. (77) T 154. 10 siṅha. (ed. major tam for tvam, ed. minor tvam). . ahaṁ (Hertel assumes a lacuna, unnecessarily) paryāptiṁ kṛtvā... SP 1623 (α inserts vyāpādyā) gomāyuna asāv (α om) āha: tvam eva tad rakṣaṇaṁ kuru (α tvam ekaṁ kṣaṇaṁ rakṣa). ahaṁ api nityakarma kṛtvāṣadham eṇaṁ kariṣyāmi (α kṛtvā mahāṣa° idam bhakṣayāmi). ity. So 146 nikṛtya (B. niṣkr°) gardabhaṁ taṁ ca sthāpayitvā ca rakṣakam, tasya taṁ jambukaḥ śrāntaḥ siṅhaḥ snātum jagāma sah. Kṣ 540(17) be mṛgeśvare, snānāya yāte. Spl 14. 23 tatas taṁ hatvā śṛṅgālāḥ rakṣapālāḥ nirūpya svayaṁ snānārthaṁ nadyāḥ gataḥ. Pp 239. 13 follows Spl. Sy 80. 18 Darauf sprach er zum Schakal: Gib zu dem Esel acht, ich will gehen und mich waschen und wieder kommen, denn so lautet das Heilrezept, daß der Kranke Herz und Ohren verzehre und den übrigen Leib Gott zum Opfer darbringe. Ar 70 When the lion had finished killing the ass, he said to the jackal: This is the remedy that is prescribed for me, that I bathe and then eat the ears and heart and sacrifice the rest. Do you watch the ass while I bathe. [Several Ar versions put the last sentence first, as in Sy.] Then I shall return. (78) T 154. 12 gate ca tasmin gomāyus cintayāṁ āsa: kathaṁ siṅhasya mama cālikāntitvam (em.; mss. cālikāntikam). etad asmākaṁ tu na yujyate: nityam ete mitrabhūtāḥ. tena hi kuto rāsabhaṁ lapsye. avighnam astv āṣadhopayogasyeti prapāmya lokapālān upayojitavān karṇau hṛdayaṁ ca. SP 1624 text (om 'tilāulyād; α om uktvā; α tr siṅhe gate ca, ed. tataḥ si° gataṁ; α om gomāyuna). So 147 tatkalāḥ jambukaḥ tasya sa māyāvī kharasya tat, bhakṣayāṁ āsa hṛdayaṁ karṇau cāpy āmatṛptaye. Kṣ 540(17) ed tatkarṇa° jambuko 'harat. Spl 15. 1 śṛṅgālenāpi lālyūtsukyāt tasya karṇa° bhakṣ°. Pp 239. 15 (preceded by 239. 14 gate siṅhe, for Spl gataḥ, see prec.) śṛṅgālenātilāulyāt kharasya karṇa° bha°. Sy 80. 22 So ging der Löwe, der Schakal aber fraß das Herz und die Ohren des Esels, damit er, wenn er ihn sehe, es für ein böses Omen halte und nicht von ihm fresse. Ar 71 like Sy. (79) T 154. 16 text (om snātva). SP 1625 āgatya siṅhenābhihitam (α °noktam). So 148 ab snātva āgatas tatābhihūtaḥ taṁ dṛṣtvā gardabhaḥ (B. dṛṣtvāiva kharas) hariḥ, [here next] apṛcehat taṁ ca jambukam. Kṣ 541(18) ab samabhyetya bruvāṇe vāraṇadvīḥ. Spl 15. 1 atrāntare siṅho yāvat snātva kṛta-

'gataś (ca) siñhaś (*pradakṣiṇaṁ kurvan*) na dṛṣṭavān karṇau hrdayaṁ ca. āha ca: (80) (*kim idaṁ vṛttam. kathaya,*) kva karṇahrdayam asya. (81) *gomāyur āha: (svāmin,)* kuto 'sya mūrkhasya karṇahrdayam. *yasya (khalu) karṇahrdayam asti, (sa) kim evaṁvidho bhavati: āgataś ca gataś ce 'ti.* (82) (*tataḥ*) *siñhas †tūṣṇīm sthitaḥ†.*

(End of Story 1)

(83) ato 'haṁ bravīmi: nā 'haṁ gardabha iti. (*tad*) gaccha(tu bhavān). nā 'haṁ (*tvayā punaḥ*) pratārayitum śakyaḥ.

devārecaṇaḥ pratarpitapitṛgaṇaḥ samāyāti tāvāt karṇahrdayarahito rāsabhas tiṣṭhati. Pp 239.15 snātṛvā ca kṛtayathocitavidhiḥ siñho yāvād āgacchati, tāvāt karṇahrdayarahitaḥ kharāṁ dṛṣṭvā. Sy 80.24 Und der Löwe kam und fragte ihn. Ar 72 When the lion returned, he said. (80) T 154.17 kim...kva tū karṇau sahrdayāu. SP 1625 kvāśya karṇa° (α tr as text). So 148c kva karṇau hrdayaṁ cāsyety. Kṣ 541(18)a kva yātaṁ tat. Jn diff.; lion scolds jackal for eating it. Sy 80.25 Wo sind Herz und Ohren des Esels? Ar 72 as Sy. (81) T 154.18 asāv āha: kuto 'sya karṇau hrdayaṁ vā, yo 'yaṁ mūrkhā āgataś... SP 1625 text (α om svāmin; α kharasya for mūrkhasya, and cāsti; ed. om sa, but α has it). So 149 jambukaḥ so 'py avādit tam akarṇahrdayaḥ prabho, prāg evāsīt kathaṁ gatvāpy āgacched anyathā hy ayam. Kṣ 541(18)ed, 542(19) kroṣṭāvadan na jāñīse prakṛtaḥ (Ma. em. °tyā) saralāśayaḥ (Ma. ms. °yā, em. °ya), akarṇahrdayo mūrkhō yadi na syād ayaṁ kharāḥ, gato 'pi dṛṣṭatṛāso 'pi (Ma. dṛṣṭamātre, ms. °tro, 'sāu) kim punar vyasanāṁ višet. Spl 15.5 śrgāla āha: svāmin, mā māivaṁ vada, yat karṇahrdayarahito 'yaṁ rāsabha āsit. tenehāgatya tvām avalokya bhūyo 'py āgataḥ. Pp 239.19 mostly as Spl (śr° savinayam āha—°rahita evāyam āsit, katham anyathahāgatya svayaṁ tvām ava° bhayād gatvā bhūyo°—; adds, ata evocyate, and vs=our vs 17). Sy 80.26 Spricht er zu ihm: Wozu Worte verlieren? Weißt du nicht, daß er, wenn er Herz und Ohren besessen hätte, nicht zum zweitenmal zu dir gekommen wäre, nachdem er dir einmal entwischt war? Ar 73 as Sy. (82) T nothing. SP 1627 text (α om tataḥ). So 150 tac chrutvā sa tathāvivṛtitan (B. °tuṁ) matvā kesary (B. keś°) abhākṣayat, tanmāṁsam anyat taccheṣaṁ jambuko 'pi cakḥāda saḥ. Spl 15.7 atha tad vacanaṁ śraddheyaṁ śrutvā siñhas tenāiva saha samvibhajya nīḥsaṁkitamanās taṁ bhākṣitavān. Pp 240.1 follows Spl. Sy nothing. Ar 73 And the lion believed him. (83) T A295 ato...gardabhaḥ, na cāhaṁ tvayā punaḥ prakṛamayitum śakyaḥ. gaccha. SP 1628 text (ed. ahaṁ...śakyaḥ for α nā° śa°, all SP mss. om tvayā punaḥ. At end ed. adds udakaṁ pītṛvā sthātavyam; for this α śakyaś ced gardabho bhavāmi). So 151 ity ākhyāya kapiḥ bhūyaḥ śiśumāram uvāca tam, tan nātrāṅgīṣāmy ahaṁ bhūyaḥ kariṣyāmi kharāyitam. Kṣ 543(20)ab gacchādhunā na te mitram ahaṁ kuṭilacetasaḥ (Ma. kuṭilaceṣṭita, em. for °taḥ). Spl 15.9 ato 'haṁ bravīmi (our vs 17 repeated). Pp 240.3 ato...nāhaṁ api lamba-karṇo rāsabhaḥ. iti. Sy A159 Deshalb sagte ich dir ja: Ich bin nicht jener

*kṛtakavacanāḥ kāryārambhāis tvayā 'py anuvartitāḥ
nibhṛtanibhṛtāḥ prajñādoṣāir mayā 'py upalakṣitam
atiśayaguṇaṁ tvatpāṇḍityaṁ mayā 'py anuvartitāḥ
kṛtakavacanāḥ kālo nitaḥ samena samam gatam. 19.*

sādhu ce 'dam ucyate:

*yāny eva buddhiskhalitāni nūnaṁ
tāny eva buddheḥ pratibodhitāni
manasvināṁ tattvavidāṁ manāṁsi
bhīṣagvarāṇi 'va cikitsayanti. 20.*

(84) *attha śiṣumāro valīvadanakaṁ prajñākāuśalaviniścitamāṇā
evam āha:*

*māurkhyāṁ prakhyāpayanti svaṁ paraṁ prājñāṁ vadanti tu
dhīrāḥ sveṣu tu kāryeṣu bhavanty askhalitodyataḥ. 21.*

(85) *ity uktvā nihataśaḥ svam ālayam agāt.*

Esel, von dem der Schakal behauptete, er habe weder Herz noch Ohren gehabt. So geh' denn von mir. Ar 74 as Sy except om last sentence. Vs 19=T 17, Sy 12 and Ar 75, first part. d, Tṣ kṛtakanibhṛtāḥ or 'nivṛtāḥ. Denn du hast mich durch deine Anschläge verführt, und da habe auch ich dich verlockt. Ar You have deceived me and tricked me, but I have repaid you with your own kind of deceit, and have repaired the destruction which I did myself. Before next vs, Tṣ A296 sādhu cedam ucyate; Sy Und die Weisen haben gesagt; Ar [Khalil and others] It has been said.

Vs 20=Tṣ 18, Sy 12 and Ar 75, second part. Sy Die Einsicht kann verderben und wieder gut machen. Ar, not in Cheikho, but in Khalil, DeSacy, Joel, JCap, KF: Him whom carelessness brings to ruin, nothing but intelligence can save. Here Tṣ, Ks, Jn insert story of Potter as Warrior, with some surrounding material partly corresponding in Tṣ and Ks. The motivation of the story in T and Ks is the same; in Jn it is different and artistically much better. See my Introduction, Vol. II, page 78. (84)

Tṣ A301 text. Sy A160 Die Schildkröte sprach. Ar 76 The tortoise said: You are true and right. Vs 21=Tṣ 23, Sy 13, 14, Ar 76, 77. Hertel

wrongly equates Sy 13 with Tṣ 18, our vs 20. Sy Ein Weiser macht wenig Worte und handelt viel, und bekennt seinen Fehltritt ohne Scham, und verbirgt nicht die guten Sitten, [14] und bestrebt sich, mit Taten wieder gutzumachen, wie einer, der strauchelt und fällt, mit Hilfe der Erde selbst wieder aufstehen kann. Ar for the wise man is small of speech but great of action. He recognizes his fault and understands his affairs before entering upon them. [77] He recovers from a fall in business thru his own deed, like the man who falls upon the ground and by means of the ground lifts himself up and supports himself. Here Tṣ inserts its vs 24. (85) Tṣ

A302 text. SP 1629 tac (x etac) chrutvā śiṣumāro labdhanāśam kṛtvā (x om) gataḥ. So 152 evaṁ tasmāt kapeḥ śrutvā śiṣumāro yayāu gṛham, mohād asiddham bhāryāṁ mitham śocan mitram ca hāritam. [So 153, 154 are secondary

iti labdhanāśaṁ nāma caturthaṁ tantraṁ samāptam.

(End of Fourth Book)

additions.] Kṣ 549(26) ity ākaṇṭya harer vākyaṁ anutāpahatāśayaḥ, śiśumāro yayāu mandaṁ nananda ca ciraṁ kapiḥ. Pa nothing. Colophon: T iti tantrākhyāyike (ṣ ōyāyikāyām) la°...(om sam°). SP samāptaṁ cedaṁ (a om ca) labdhanāśo (a °nāśaṁ or °nāśanaṁ) nāma caturthatantram (v. l. °thaṁ ta°). Kṣ (iti, om Ma.) vānaraśiśumārākhyāyikā. Spl iti sam° labdhapraṇāśaṁ nāma ca° tan°. Pq samāptaṁ cedaṁ labdhapraṇāśaṁ...tantram, yasyāyam ādyaślokaḥ (repeats vs 1). Ar 78 This is the fable of him who strives for something until, when he has got it, he loses it. End of the chapter of the monkey and the tortoise.

PAÑCAMAM TANTRAM (FIFTH BOOK) APARĪKṢITAKĀRITVAM (HASTY ACTION)

(1) athe 'dam ārabhyate 'parīkṣitakāritvaṁ nāma pañcamam
tantram. yasyā 'yam ādya(h) ślokaḥ:

yo 'rthatattvam avijñāya vaśam krodhasya gacchati
so 'civād bhraśyate mitrād brāhmaṇo nakulād iva. 1.

(2) rājakumārā ūcuḥ: katham (cāi) 'tat. viṣṇuśarmā 'bravīt:
(3) asti gāṇḍadeśe (kaścic chubhagotro) devaśarmā nāma brāh-
maṇaḥ (prativasati sma). (4) tasya (ca) bhāryā yajñadattā nāma
(brāhmaṇi). (5) sā (kadācit prāktanapūṇyavaśād) garbhīṇī sañ-

(1) T A 303 atah param aparī°... (β om all thru tantram). SP 1631 athedānīm
asamīkṣyakāritvaṁ (α asahprekṣya°) nāma pañcamatantram āra°. asyāyam
(α yasya°) ādyaślokaḥ. Spl 45.1, Pp 257.2 text (Spl parīkṣitakārakaṁ; Pp
ādyaśī°, Spl ādimah śī°). Vs 1=T, SP, N, Sy 1, Ar; Hp IV.97, Hm
IV.94; Jn (Spl 18, Pp 13) different vs. a, N yathātattvam. b, SP ed.
yāsyati, α text; H krodhasyāiva vaśam gataḥ. c, SP, H sa tathā, N sa
tatra; N trasate, H tapyate; N mitro, SPα, H mūḍho. Sy Wer in seinen
Taten und Werken unbedacht ist, empfindet stets Reue, wie jener Magier,
der es bereute, daß er unbedacht gewesen war und das Wiesel, das er
liebte, erschlagen hatte und ihm den Dank schuldig geblieben war. (2)
T A 304.1 evam anuśrūyate. SP 1634 text (α om ca; ed. āha for [α] ābravīt).
Sy A 162.1 Dhṛm sprach: Was ist das für eine Geschichte? Und Bīdug
sprach. Ar. (3) T A 304.2 text (om kaścic). SP 1635 asti kaś° gāṇḍ°
deva° nā° brā°. H practically omits all down to § 28. So 3ab babhūva
devaśarmākhyo brāhmaṇo nagare kvacit. Kṣ 550(1)ab gāṇḍeṣu devaśar-
mākhyo babhūva brāhmaṇaḥ purā. Spl 49.18 kasmīnścid adhiṣṭhāne deva°...
Pp 259.28 asti kasmīnścid adhiṣṭhāne deva° nā° brā°. Sy A 162.3 Es war
einmal ein Magier im Lande Srbzā. Ar (DeSacy, Kf name the country
Jurjan, others no name). (4) T A 304.2 text (om brāhmaṇi; β om ca).
SP 1635 ta° bhā° yajñavenī (α °nā) nāma (α adda brāhmaṇi). So 3cd tasyā-
bhūd (B. °vid) devadattai (B. yajñada°) gehīnī sadṣṣānvayā. Jn diff. to vs 2.
Sy A 162.3 der hatte eine jugendliche Frau, die bisher noch nicht empfangen
hatte. Ar. (5) T A 304.3 sā kad° gar° (β rtukālāvabaddhaphalā gurūdari) sañ°.
SP 1636 sā ca (α om) prāktanapūṇyakarmaṇī (α text) gar° jātā. So 4a dhṛta-
garbhā ca sā tasya. Kṣ 550(1)ed garbhīṇī jāyām nijām. Sy A 162.5 Als sie

vṛttā. (6) tān ca dr̥ṣṭvā devasarmā (param) paritoṣam upagataḥ, (evam cā 'cintayat: mahan me kalyāṇam upasthitam apatyala-bhāya,) brāhmaṇīm (cā) 'bravīt: (7) (bhadre,) kṛtārthā 'si, dārakaṁ janayiṣyasi, tasyā 'haṁ bahumanoratho (garbhādhāna-) jātakarmanāmakaraṇādīsaṁskārān kariṣye; sa (ca) me gotradharo bhaviṣyati ('ti). (8) (evam) brāhmaṇy (abhihitā) 'bravīt: ko jānāti, dārako bhaviṣyati na ve 'ti. (tan) na yuktam evam adṛṣṭe 'pi ca vaktum. nā 'dāv eva manorathaḥ kāryaḥ. uktam ca:

anāgatavatīm cintām yo naraḥ kartum icchati
sa bhūmāu pāṇḍuraḥ śete somaśarmaṇi yathā. 2.

nun empfing. Ar. (6) T A 304. 3 text (β upagataḥ; β cāhuyābravit). SP 1636 tān ca (α om) dr̥ṣṭvā paritoṣo brāhmaṇo manorathasahasraṁ (α manorāṣyaṁ) kurvan brāhmaṇīm āha. Cf. So 1ed (after the birth) daridro 'pi sa tān mene nidhiṁ labdham iva dvijaḥ. Kṣ 550(1)cd sa hr̥ṣṭo [here prec.] avadaḍ utsukaḥ. Sy A 162. 5 freute er sich und sprach zu seiner Frau. Ar. (7) T A 304. 4 text (om bhadre; β kariṣyāmi; β om ca). SP 1637 bhadre, śāśvataṁ putraṁ janayiṣyasi. Kṣ 551(2)ab bhaviṣyaty eva putras te mama vaṇśavivardhanaḥ. Sy A 162. 6 Frohlocke, mein Liebbling, denn du wirst einen Knaben gebären, und wenn du ihn geboren hast, gebe ich ihm einen schönen Namen und suche ihm eine Pflegerin, und ich werde ihn gut aufziehen und ihn wohl halten und wohl heranbilden und unterrichten, und wir werden durch ihn schönen Namen und Nachkommenschaft erhalten. Ar.—I put garbhādhāna in parenthesis because, as Winternitz points out (WZKM. 25. 58f.), this rite could not rationally be spoken of anticipatorily, since the wife was already pregnant. Yet I am not at all sure that the orig. did not contain it. The only question is whether the carelessness is attributable to the author of the Pañc. or to the redactor of T. That the orig. at least had a list of *some* saṁskāras is indicated by Pa.

(8) T A 304. 6 text (β om brāhmaṇy; β bhaviṣyatiti na vā; α & ed. om tan...kāryaḥ). SP 1637 brāhmaṇi tv (α om) āha (α prāha): na yuktam etat te manorathaṁ kartum. tathā ca. Kṣ 551(2)cd iti śrutvābravij jāyā bhāviṣu pratyayaḥ katham. Sy A 162. 11 Spricht sie zu ihm: Hausherr, warum hast du ein Wort gesprochen, das nicht vorzeitig hätte gesprochen werden sollen? Wer kann wissen, ob ich [Ar: a male or a female child] gebären werde oder nicht? Und wenn ich gebäre, was kann ihm in der Zukunft noch passieren? Darum überlaß alles der Hand Gottes. Heißt es doch. Ar. Vs 2=T, SP, N, Sy 2, Ar, Spl 71, Pn 58, cf. Hp IV. 20, Hm IV. 16, Kṣ 552(3). a, Tβ anāgaravatīm, SP ed. anāgatamatāu (misprinted °māu), but v. l. including best ms., with N and H, text. The rest of the vs, and the entire story, are diff. in H. b, Jn asambhāvyāṁ karoti yaḥ. c, SP, N tathā for bhūmāu, Jn eva. SPz, N pāṇḍaraḥ, Tβ patitaḥ. Kṣ 551(2)cd vidhāya bhāveṣu yo hi bhāveṣu (Ma. em. bhāviṣu) hr̥ṣyati, sa sajjate (Ma. lajj°) saktughaṭaṁ bhanktvāiva svayam agrataḥ (Ma. em. °treva sv° agrajaḥ). Sy Ein Weiser verfügt nicht über etwas, was noch nicht da ist, indem er denkt: So und so will ich damit tun. Es könnte

(9) *so 'bravit: katham (cāi) 'tat. sā 'ha:*

KATHĀ 1

(STORY 1: THE BRAHMAN WHO BUILT AIR-CASTLES)

(10) *asti kaścid vidyābhyāsi brāhmaṇasūnuḥ. (11) tasya kas-*
miñścid vaṇiggrhe nāityakam (bhojanam) vartate. (12) sa (ca)
yadā tatra na bhunkte, tadā saktusetikām labhate. tām cā
'vāsam nītvā ghaṭe prakṣipyā sthāpayati. evaṃ ca tasya bahunā
kālena sa ghaṭaḥ saktubhiḥ saṃpūrṇaḥ. (13) kadācit tasya
ghaṭasya nāgadant(ak)e sthāpitasyā 'dhastāc chayanagato 'sau
brāhmaṇo divāsupta(pratibuddha)ḥ, evaṃ (ca) cintayām āsa:
 (14) *mahārgham (dhānyam vartate kim uta) kṛtānnaḥ (saktavaḥ).*

ihm sonst gehen wie jenem törichten Magier, auf dessen Kopf sich das Öl und der Honig ergoß. (9) T A 305 text (β om). SP 1641 brāhmaṇa āha: ka° cāitat (α om ca). sāpy āha. Sy A 163, Ar similarly. (10) T 156.13 asti (β om) kaś° (β kasmiñścid deśe) brā° vidyāprasāṅgena kālām nayati sma. SP 1642 text (α °sutaḥ). Spl 68.3 kasmiñścin nagare kaścit svabhāva-kṛpṇo nāma brāhmaṇaḥ prativasati sma. Pp 276.2 asti kasmiñścid adhiṣṭhāne svabhāvākṛpṇo nāma brāhmaṇaḥ. Kṣ 553(4)b brāhmaṇaḥ purā. Sy 83.10 Es war einmal ein Magier. Ar. (11) T 156.13 text (ed. with α om bhojanam). SP 1642 sa cāparapakṣe pitṛśrāddhe bhojitaḥ (α sa ca māsi śrāddhe bh°). Sy 83.10 dem wurde die Nahrung aus dem Hause eines reichen Mannes (=Kaufmannes) vorgesetzt. Ar. (12) T 156.14 text (β om ca after sa; mss. °prasetikām, em. Hertel; α saktunā). SP 1642 apareṇa ca śrāddhadine tasmin saktavo dattāḥ. tām saktūn ekaṃ ghaṭam yācyaitvā tatra nikṣipyā svasamīpe sthāpayitvā saṃtuṣṭa kṛte (for all this α; apareṇāpi tasya śrāddhe sak° dat°. tāmś ca ghaṭe nikṣipyā kaṇṭhayaḥ prachādyā). Kṣ 553(4)a,b bhikṣārjitaḥ saktughaṭam nidhāya. Spl 68.4 tasya bhikṣārjitāḥ saktubhir bhuktorvaritāḥ ghaṭaḥ paripūritaḥ. Pp 276.2 tena bhikṣ° sakt° bhuktoddharitāḥ (read so in Spl) kalāśaḥ saṃpūritaḥ. Sy 83.11 nämlich Honig und Öl und etwas Gerstenmehl, und was übrig blieb, brachte er jeweilen heim, schüttete es in einen Krug und hing den an einem Nagel über seiner Lagerstatt auf, und so wurde der Krug schließlich voll. (Of our text in next.) Ar. (13) T 157.3 text (β om ghaṭasya, divā, and ca). SP 1644 tatra suptvā manorathasatam akṛṇāt. Kṣ 553(4)c acintayād. Spl 68.4 tam ca ghaṭam nāgadante 'valambya tasyādhastāt khaṭvām nidhāya satatam okadṛṣṭvā tam avalokayati. atha kadācid rātrāu suptaś cintayām āsa. Pp 276.3 close to Spl (om suptaś). Sy 83.15 Eines Tages nun, als er auf dem Bette lag, hob er seine Augen auf, erblickte ihn, freute sich in seiner Seele und dachte. Ar like Sy (no mention of night; evidently daytime is intended). (14) T 157.4 text. SP 1644 me (v. l. mama, so read) mahad argham annam prāptam (α only mahārghyam for all this). Kṣ 553(4)ed anāvrṣṭyām (Ma °yā) tasya mulyam caturguṇam. Spl 68.6 yat,

tan me viñśatimātrakāṇāṃ rūpakāṇāṃ saktavaḥ santi. (15) *tāñś cā 'hañ vikriya (dvirūpakāś) chagalikā daśamātrā upāvartayīṣyāmi.* (16) *ṣaṇmāsāś ca prasaviṣyante; tāsāṃ cā 'patyāni tathāi 'va (prasaviṣyante).* (17) *pañcābdanantarāc ca catuḥśatasamkhyā bahvyo bhaviṣyanti.* (18) *(loke ca śrūyate) catasṛbhir ajābhīr ekā dhenus (taruṇī jivavatsā bahukṣīrā sarvagunasaṃpannā) labhyate.* (so 'hañ) *tābhīr ajābhīr eva gavāṃ śataṃ parivartayīṣyāmi.* (19) *tāsāṃ ca prasavāpannānāṃ balivardāḥ kecid bhaviṣyanti, tāś cā 'hañ kṛṣiṃ kṛtvā bahu susyam utpā-*

paripūrṇo 'yaṃ ghaṭas tāvat saktubhir vartate. tad yadi durbhikṣaṃ bhavati, tad anena rūpakāṇāṃ śatam utpadyate. Pp 276.5 follows Spl. Sy 83.17 Dieser Krug ist voll, so daß ich ihn teuer verkaufen kann. Es wird sich geben, daß, wenn ich ihn zu zivilem Preise anbiete, ich einen Denar heimbringe. Ar. [Did the orig. mention that the brahman counted on a famine (Jn) or drought (Kṣ) to increase the value of his goods? Some Ar versions state that the food was costly at this time, or was increasing in value; but this is no more than T has.] (15) T 157.5 *tāñś (α tac) cāhañ vikr° chag° viñśatimātrā upāvart°* (so ed. with α; β text, reading *vikriḍaya* [?], and adding at end *sakṣīrās ca dhenavaḥ*). SP 1645 tad ahañ saktūn (α enaṃ for tad etc.) *vikriya chāgim kṛṣyāmi.* Kṣ 554(5)a *tanmūlye chāgikāḥ kṛtvā* (Ma. em. *kṛtvā*). Spl 68.8 *tatas tena mayājādvayaṃ grahitavyam.* Pp 276.7 *tataś ca tenājādvayaṃ ahañ grahiṣye.* Sy 83.20 Für den Denar schaffe ich mir 10 (so also Ar) Ziegen an. Ar. (16) T 157.6 *ṣaṇ° ca pras°.* SP 1645 *sā ca pratavatsaram apatyadvayaṃ (α pratavarṣaṃ dārakadvayaṃ) prasūto. tasyās cāpat° tathāiva prastuyante (α om).* Spl 68.8, Pp 276.7 *tataḥ ṣaṇmāsika-(Pp °se-ṣaṇmāse) prasavavaśād.* Sy 83.20 Diese werden trüchtig zu ihrer Zeit und ebenso ihre weiblichen Nachkommen. Ar similarly (KF, OSp after five months, JCap *successu temporis*). (17) T 157.7 text (β °ca tena kāśālenātarkayīṣyāmy avasyaṃ catuḥśatasamkhyāṇā bahvyo gokā bhav°). SP 1646 *tataḥ kālāntareṇa śatasahasrasamkhyāḥ (α °khyā) bhaviṣyanti.* Spl 68.9, Pp 276.8 *tābhīṃ (Pp om) yuthaṃ (Pp ajāyut°) bhaviṣyati.* Sy 83.22 Und nach 5 Jahren habe ich so mehr als 500 Ziegen. Ar (400 goats, as T, according to JCap, OSp). (18) T 157.7 text (ed. with α adds ca after *jivavatsā*, and om *sarvagu°*). SP 1647 *tās ca (α paścāt tāṃ) vikriya gavāṃ śataṃ (α sahasraṃ) kṛṣyāmi.* Kṣ 554(5)b *tābhīḥ prāpyāmi godhanam.* Spl 68.9 *tato 'jābhīḥ prabhūtā gā grahiṣyāmi.* Pp 276.8 *tato 'jābhīr gāvāḥ.* Sy 83.23 Von je viere von ihnen verkaufe ich und kaufe eine Kuh — [corrupt] und so habe ich dann 100 Rinder nebst den Weibchen. Ar. (19) T 157.9 *sarvaṃ ca gośatāt sambbhavātī tadutpannādāntāḥ (β for this kṛtvā) sarvabījāvapaṇaṃ (α °vāpanaṃ, so read, Thomas, JRAS. 1910, p. 1351, and Hertel, WZKM. 25.23) kariṣyāmi.* SP 1647 text (ed. *kṛṣiko bhūtā* for α *kṛṣiṃ kṛtvā*; α *paścāt bahukālāntareṇa tāśāṃ ca prasavabhedāt bali° bhav°...utpādayāmi*). Kṣ 554(5)c *kṛṣiṃ tena samādhyāya.* Spl 68.10, Pp 276.9 diff., expanded. Sy 83.25 Von ihnen gebe ich ab zu (gutem) Preis

dayiṣyāmi. (20) tasya vikrayāt prabhūtaṁ suvarṇaṁ bhaviṣyati; śobhanaṁ ce (śṭakācītaṁ) veśma prākārābhyantarhītaṁ kariṣyāmi. (21) dāsīdāsabahalāṁ sarvopaskarasāmpannāṁ ca tāṁ (mama) mahatīm saṁpadaṁ dṛṣṭvā (vaśyaṁ) kaścid yogyatamo brāhmaṇaḥ surūpāṁ kanyāṁ (me) dāsyati. (22) tasyāṁ ca (kālenā 'smad)bhāgyopabrāhītaṁ dīrghāyusaṁ arogaṁ vaṁśa-dharaṁ dārakaṁ janayiṣyāmi. (23) tasya (cā 'haṁ yathāvidhi jātakarmādi kṛtvā) somaśarme 'ti nāma kariṣyāmi. (24) (valgati ca dārake) brāhmaṇi grhākarmavyagrā gavāṁ (abhy)āgamana-

und kaufe Land und Gewässer und Sklaven, und die andern (? JCap masculos) Rinder verwende ich zum Ackerbau und die weiblichen Tiere zur Zucht. Ar. (20) T 157.10 tataḥ sarvadhānyasya (β adds ca) mahān nicayo bhaviṣyati. śobhanaṁ ca (β adds śṭakācītaṁ tat sthāvara-) veśma prākār°... Spl 68.11, Pp 276.11 teṣāṁ vikrayāt...bhaviṣyati; suvarṇena catuṣśālāṁ grhaṁ saṁpadyate (Pp °patsyate). Sy 83.28 Auf diese Weise verkaufe ich nach 10 Jahren vom Ertrag des Landes und der Gewässer und von den Nachkommen der Rinder um (guten) Preis und kaufe Knechte und Mägde (cf. next) und ein Haus und Hausgerätschaft. Ar (he builds many fine houses). (21) T 157.11 text (β °bahala-; β °saṁpannaṁ; ed. with α om sarvopa° and tāṁ; β om mama; ed. with α om yogya°; β anurūpāṁ; ed. with all mss. om me). SP 1648 tato 'yaṁ (α 'haṁ) dhanavān iti matvā yaḥ (α om) kaścid brāhmaṇaḥ kanyāṁ me dāsyati. Kṣ 554(5)d pariṣeṣyāmi kanyakām. Spl 68.12, Pp 276.12 tataḥ (Pp adds ca) kaścid brāhmaṇo (Pp om) mama grhaṁ āgatyā (Pp abhyetya) prāptavarāṁ rūpā-dhyāṁ kanyāṁ dāsyati (Pp pra-dā°). Sy 83.31 Und wenn ich so reich geworden bin [cf. prec. also], nehme ich mir ein Weib aus begüterter Familie. Ar (the wife is beautiful in KF, OSp, noble in JCap, OSp, bonam in JCap). Possibly the orig. had anurūpāṁ rather than surūpāṁ. (22) T 157.12 tasyāṁ ca dīrgh°...(so ed. with α; β yathāvidhi navodhā [Hertel nāv°, probably misprint] sñ kālenā°...janayiṣyati). SP 1649 tasyāṁ ca putram utpādayiṣyāmi (α °dayāmi). Kṣ 555(6)a mahādhanasya putro me. Spl 68.13, Pp 276.13 tatsakāśāt (Pp tasyāḥ) putro (Spl adds me) bhaviṣyati. Sy 83.33 und schwängere sie, und sie gebiert mir einen Sohn, der wird ein Glückskind und vom Schicksal begünstigt und mein Stammhalter. Ar more fully; JCap 219.6 filium nobilem et delectabilem cum bona fortuna et dei beneplacito, qui crescat in scientia et virtute, et relinquam mihi per ipsum bonam memoriam post mei obitum. (23) T 157.13 text. SP 1650 tasya somaś°... Kṣ 555(6)b somaśarmā bhaviṣyati. Spl 68.14, Pp 276.14 tasyāḥ somaś°... Sy 83.35 Ich gebe ihm den Namen Mlpi' (Persian name containing Mah, 'moon'=soma), und erziehe ihn und bilde ihn aus in Lehre und Studium. Ar. Does the last phrase in Sy correspond with the parenthetized words of our text? (24) T 157.14 text (β om ca; ed. karmā-saktā, β karmaṇy āsaktā, for grha°, in β before brāhmaṇi; ed. with α om samyag, and tr pram° dār°, and °yiṣyānti; β abhirakṣayiṣyati, om na). SP

kale (samyag) dāraṇaṁ (pramādaṁ) nā 'bhirakṣayisyati. (25) (tadā) tām ahaṁ (brāhmaṇiṁ putrasneḥābhībhitāḥdayo) laguḍeṇo ('dyamya) tādayisyāmi. (26) evaṁ tena (dhyānasthitena) laguḍaṁ bhrāmayitvā 'bhyāhato ('sau) ghaṭaḥ, yena tasyāi ('vo) 'pari śatakāpāl(abhagn)o (vyāviddhasaktur) nipatitaḥ; tato 'sau brāhmaṇaḥ saktudhūlūdhūsaritatanuḥ svapnapratibuddham ivā 'tmānaṁ manyamānaḥ paraṁ vāilakṣyaṁ (janahāsaṁ co 'pa-) gataḥ.

(End of Story 1)

(27) ato 'haṁ bravīmi: anāgataṇi cintā (na kāryā. dṛṣṭe kārye

1650 varṣe jāte tasya me bhāryā (α tasmin brāhmaṇi) gṛhakarṁ kurvati paśu-samāgamasamaye (α gṛhakarṁavyagrā gavāṁ āgamaṇa) putraṁ na pratyavekṣate (α pravekṣate). Kṣ 555(6)cd rodīyati sute tasmin stanapānāya. Spl 68. 14 tat tasmīṁ jānucalanayogye samjāte 'haṁ pustakaṁ gṛhītvāśvāśūlyāḥ pṛṣṭha-deśa upaviṣṭas tad avadhārayisyāmi. atrāntare somaśarmā māṁ dṛṣṭvā jananyutsaigāḥ jānupracalānaparo 'svakhurāsannavartī matsamīpam āgamīsyati. tato 'haṁ brāhmaṇiṁ kopāviṣṭo 'bhīdhīsyāmi: gṛhāṇa tāvad bālakaṁ. Pṇ 276. 14 follows Spl. Sy 83. 36 Wenn aber Mhpj' nicht auf mich hören will und sich gegen den Unterricht auflehnt. (25) T 157. 15 text (om tadā and udyamya). At this point Tα ends. Henceforth only Tβ. SP 1651 tadā tām ahaṁ laguḍenodyamya (α 'dam udyo) tāḍ°. Kṣ 555(6)d, 556(7)ab tatkaṣaṇam, tādayisyāmi laguḍāḥ (Ma. lakuṭāḥ) gṛhīṇiṁ atikopanaḥ. Spl 68. 19 tato 'haṁ samutthāya tām pādaprahāreṇa tāḍ°. Pṇ 276. 19 follows Spl. Sy 83. 37 so schlage ich ihn mit diesem Stock auf den Kopf. Ar. (26) T 157. 16 tatas tenāśv evaṁ abhyāhato ghaṭaḥ...(mss. tasyavop°, em. Hertel) śatakapālo vyāv° nipa°. athāśu brā° svapnarūpam iva tad anyad acintayat: kim idam iti paraṁ... SP 1651 iti manorājyāsaktamānasah san (α iti matvā manorājyena) sasambhramaṁ laguḍaṁ bhrāmayitvā (α 'yan) saktusampūrṇaghaṭam eva cūṛṇīkṛtavān (α saktughaṭam evācūṛṇayat). tato...(α 'dhūsa-ritaḥ, om tanuḥ) paraṁ viśādam (α vāilakṣyam) agamat. Kṣ 556(7)cd, 557(8)ab iti bhrameṇa laguḍotkṣepāḥ (Ma. laguḍakṣ°) ghaṭam atādayat, bhagnaṁ saktughaṭaṁ dṛṣṭvā tato lajjāṁ samāyayāu. Spl 68. 20 evaṁ tena dhyānasthitena tathāiva pādaprahāro datto yathā sa ghaṭo bhagnaḥ, saktubhiḥ pāṇḍurātāṁ gataḥ. Pṇ 276. 20 evaṁ tena taddhyānāvasthitena pādaprahāras tathā muktaḥ, yathā ghaṭo bhagnaḥ, ghaṭāntarvartibhiḥ saktubhiḥ ca pāṇḍurātāṁ gataḥ. Sy 84. 1 Da, indem er so den Stock schwang, traf er den Krug und zertrümmerte ihn, und der Honig und das Öl ergoß sich auf seinen Kopf und das Übrige wurde verschüttet. Ar (KF 170. 22 adds: So all his plans came to naught, and he was confounded.—This not in JCap, OSp.) (27) T A306 text. SP 1655 ato 'haṁ bravīmi (pratīka of vs 2). Kṣ 557cdef(8cd, 9ab) ity āśāṁ nāiva kurvanti (Ma. kurvīta) dhī-mān bhāveṇa bhāviṣu, śrutveti brāhmaṇivākyam tuṣṇiṁ āsīd dvijaḥ kṣaṇam. Spl 68. 22, Pṇ 277. 1 as SP (Spl whole vs). Sy A164 Deshalb habe ich dir gesagt: Über etwas, was noch nicht da ist, trifft keine Bestimmungen.

kriyā vartate.) na bhittim vinā citrakarme 'ti. (28) (sam)pūrṇe ca (prasava)kāle prasūtā brāhmaṇi (śubhalakṣaṇam) dārakam. (29) (atha) jātaṁ daśadivas(otthān)e (ca kṛtakarmāṇam) dārakam parirakṣārtham pitari vinyasya brāhmaṇy (śucivastraśodhanāyā) 'tmanāḥ sāucanimittaṁ (sahnikṛṣṭāṁ) saritaṁ gatā. (30) brāhmaṇo ('pi dāridryadoṣasahāyatayā cā 'tmanāi 'va dhṛtas) taṁ balam abhirakṣitavān. (31) atha rājakuḷāt parvake pravacanakarādānanimittaṁ brāhmaṇasyā 'hvāyikā rājamahīṣyā dāsy anupreṣitā. (32) śabdyamāno ('sāu) brāhmaṇaḥ (sahajādāridrya-samāptaḥ cā) 'cintayat: (33) 'tyadi satvaram na gacchāmi, tadā

Denn erst wird die Wand gebaut und hernach das Bild (darauf) gemalt. Ar (some versions have equivalent of last sentence, cf. Derenbourg, JCap p. 219 note 3).—Possibly the orig. had anāgatavatīm cintām, the pratika, omitting na kāryā. (28) T 158.6 text (om śubha°). SP 1655 atha sām pūrṇe kāle śubhal° (α salakṣaṇam) dārakam (α putram) pras°. Hp 153.12, Hm 141.14 tasya brāhmaṇi prasūtā. So 4b kālēna sugrīve sutam. Kṣ 558a(9c) jāte tataḥ sute, Jn wholly diff. for some distance from here. Sy A165.1 Nun wartete ihr Mann ab, bis sie einen Sohn gebar. Ar (describes the son in ways that suggest SP's śubha-lakṣaṇa or sa-la°; Wolff schön, JCap 219.17 filium pulcrum et delectabilem super quo ambo gavisi sunt, OSp p. 195 l. 9 un fijo complito de sus miembros etc.) (29) T 158.6 text (om atha; avatīrṇā for gatā. Ed. adds ca after 'nimittaṁ without ms. authority). SP 1656 atha (α om) jāte daśamādivase (α daśame di°) śuddhikāle brāhmaṇi brāhmaṇaḥ satarakṣārtham (α tr su° brāhmaṇam) avasthāpya snātum gatā. Hp 153.13, Hm 141.14 sām ca brāhmaṇi (Hm om all this) bālāpatya-(Hm 'tyasya) rakṣārtham brāhmaṇam etc. as SPx. So 5 sūtakānte (B. sutikāle) ca sām tasya bhāryā snātum agān nadīm, devaśarmā sa tathā tu grāhe rakṣan sutam śiṣum. Sy A165.1 Und als ihre Tage um waren, sprach sie zu ihrem Manne: Gib auf den Knaben acht, daß ich gehe und mich wasche. Ar. (30) T 158.8 text (ed. 'doṣād asah°, but ms. 'doṣasah°). So cf. prec. Sy A165.3 Als er nun bei dem Knaben saß. Ar. (31) T 158.8 text (ms. parvake, 'karadāna°; om brā° 'hvāy°). SP 1657 brāhmaṇas ca (α 'ṇasya) rājagṛhe parvaśraddhakāle (α 'śraddhe) rājapuruṣeṇāhutaḥ (α śhvānaka, om rāja°, āgataḥ). Hp 153.14, Hm 141.15 atha brāhmaṇasya kṛte (Hm brāhmaṇāyā) rājāḥ pārvāśraddham (Hp sarva-śr°, read parva°) dātum śhvānam āgatam. So 6 tadvad śhvāyikā tasya rājāntaḥpurato drutam, ceṭikā brāhmaṇasyāgāt svastivācanajivinaḥ. Sy A165.4 kam ein Bote des Königs mit einer dringenden Vorladung. Ar. (32) T 158.9 śabdyamāne 'sāu (ms. 'māṇa asāu) brā° śhūyēcintayat. SP 1657 taṁ drṣṭvā brā° tu (α om) saha°...(α 'dāridryaparavaśāc cintayām āsa). Hp 153.14, Hm 142.1 tad drṣṭvā (Hm tac chrutvā) brā° sahadāridryād (Hm 'drād) acint°. So 7a tataḥ sa dakṣiṇālobhān. (33) T 158.10 kam avasthāpyāmi (ms. iva sth°) dārakarakṣārtham iti. SP 1658 text as α; ed. dāridrāntaraḥ for anyāḥ; ed. adds gacchāmi ced before dārakasya; ed. om kim karomi. Hp 153.15, Hm 142.2

kaścid anyañ śrāddhañ grhṇāti; dāraka(sya) rakṣako nā 'sti. kim karomi.† (iti). (34) (evam avasthite) yas tasyā ('gnihotra-śaraṇe) grhe putranirviśeṣo nakulo (dhānyakapādibhiḥ) samvaddhitā, tam (evā 'va)sthāpya gato ('sau brāhmaṇaḥ). (35) nakulo 'py acirād apaśyat kṛṣṇasarpam kṣitvivaraṇ nirgataṁ bālakasyā 'bhyāśam āyāntam. (36) tam ca dṛṣtvā (krodhasamvaktanayano 'tvasphuradvadanadaśanacaraṇaḥ) sahaso 'tpatya tasyo 'pari samnipatitaḥ khaṇḍaśaś ca tam kṛtvā, (37) 'srgdigdhavakra-carāṇa (evā) 'yāntaṁ brāhmaṇam dṛṣtvā suparituṣṭamanāś

yadi satvaram na gacchāmi, tadānyaḥ (Hp tadā tatrānyaḥ) kaścid (Hm adds chrutvā) chrāddhaṁ grahīṣyati. (vs.) dārakasya cātra (Hm kim tu bālaka-syātra) rakṣako nāsti. (Hm adds tat) kim karomi. Sy A165.5 Es gab keinen Ausweg und so stand er auf und ging. Ar. (34) T 158.10 text (ms. avasthito ya tasyā°). SP 1659 cintākulās tāvac (α om ci° tā°) cirakālinam (α cirakālarakṣitam) apatyanirviśeṣam nakulam eva dārakarakṣaṇārtham (α °the) sthāpayitvā gacchāmi. iti matvā (α om i° ma°) tathā kṛtvā gataḥ. Hp 154.4, Hm 142.6 yātu, cirakālapālitaṁ imaṁ sutanirviśeṣam (Hm putranir° after nak°) nakulam dārakarakṣārtham (Hm bālakarakṣāyām) vyavasthāpya gacchāmi. tathā kṛtvā gataḥ. So 7bcd, 8a nakulam rakṣakam śiśoḥ, sthāpayitvā yayāu gehe ciraṁ ābalyavardhitam, tasmin gate. Kṣ 558(9cd, 10ab) vipraḥ kadācin nirgato grhāt, rakṣāyāi nakulam dhṛtvā putrasya grhapoṣitam (so Ma. em.; Ma. ms. and SP. °yoṣitam). Sy A165.6 In dem Hause nun lebte ein Wiesel, das er wie ein eigenes Kind auferzogen hatte. Dieses Wiesel ließ er bei dem Knaben zurück, verschloß die Tür und ging. Ar. (35) T 158.11 text (mahābhoginam for kṛṣṇa°). SP 1661 tato nakulāś cāpaśyat (α sutam rakṣayan sthitaḥ) tad-(α paścāt) grhāvivarāṇ nirgatyā mahāntam (α om) kṛṣṇasarpam (α °pas) satvaram dārakasamīpam āgacchantam (α gataḥ). Hp 154.6, Hm 142.8 tatas tena nakulena bālakasamīpam āgacchan kṛṣṇasarpō dṛṣtvā (Hp om). So 8abc 'trākasmāc ca śiśoś tasyāntikā-gatam, sarpam ālokyā nakulaḥ. Kṣ 559ab(10cd) atha sarpam mahābhogam bālāhinsārtham utthitam. Jn wholly diff., but uses the word kṛṣṇasarpa. Sy A165.9 Wie er zur Tür hinaus war (cf. So prec.), kam eine schwarze Schlange hervor und ging auf den Knaben los. Ar. (36) T 158.12 text (the first phrase is contained in the prec. in SP, H, So). SP 1662 tato nakulenotpadya śīghram eva (α °lena śīghram abhyetya) grhītvā sarpam khaṇḍitaḥ (α khaṇḍam-khaṇḍam kṛtaḥ). Hp 154.7, Hm 142.9 vyāpāditāḥ (Hm vyāpādyā kopāt khaṇḍam-khaṇḍam kṛtvā) khāḍitaḥ (Hp adds ca). So 8d svāmibhaktiā jaghāna tam. Kṣ 559c(11a) nakulaḥ khaṇḍaśaś kṛtvā. Jn diff., but ends Spl 59.12, Pp 260.14 khaṇḍaśaś kṛtavān (Pp kṛtvā). Sy A165.10 Das Wiesel erblickte sie, lief auf sie zu und zerriß sie in lauter Stücke. Ar. (37) T 158.13 text. SP 1663 svayam ca nakulaḥ (α om) samtuṣṭo raktavilīptasāriraḥ san (α om vi and san) brāhmaṇāya śrāddhaṁ grhītvāyātāya kathayitum abhimukham upagataḥ (α brāhmaṇam āyāntam dṛṣtvā dvārāntam upāgataḥ). Hp 154.7, Hm 142.10 tato (Hp tathā) 'sau

tannivedanāya bahir niscakrāma. (38) athā 'sāv aparikṣitakāri brāhmaṇas taṁ nakulaṁ rudhirarāñjitamukhaṁ dṛṣtvā 'cintayat: (kathaṁ) bhakṣito 'nena mama putra(ka)ḥ, iti yaṣṭikayā taṁ jaghāna. (39) (hatvā tam) anantaraṁ yāvad asāu (brāhmaṇo) grham (anu)praviṣṭaḥ, tāvad avyāṅgaṁ (tathāi) 'va suptaṁ putra(ka)ṁ (kṛṣṇa)sarpaṁ ca (samīpe) khaṇḍikṛtaṁ dṛṣtvā,

nakulo brāhmaṇam āyāntam avalokya raktavilīptamukhapādaḥ satvaram upagamya (Hm upā°) brāhmaṇasya (Hm tac-) carāṇayor luloṭha. So 9 atha taṁ devaśarmāṇam āgataṁ vikṣya dūrataḥ, sarpāsrasikto (B. sarpāśralipto) nakulo hr̥ṣṭo 'sya niragāt puraḥ. Kṣ 559d(11b) raktākto nirayāu grhāt. Spl 50.12 tato rudhirāplāvitavadanaḥ sānandaṁ svavyāpārāprakāśānārthaṁ mātuh saṁmukho gataḥ. Pq 260.14 tato nijaśūryapramudito rudhirāpluta-mukhaḥ svavyāpārāprakāśānāya mātuh saṁmukham ājagāma. Sy A165.11 Darauf kam der Magier und öffnete die Tür, und das Wiesel lief ihm entgegen, damit er seine Bravheit sehe. Ar. (38) T 158.14 text (babhruṣā for 'nena; ms. vastikāyām for yaṣṭikayā). SP 1664 raktavilīptam taṁ nakulaṁ dṛṣtvā (α raktalīptasāriraṁ dṛ° na°) 'sāv asamikṣyakāri brāhmaṇo hā hato 'smi, nūnam (α om) anena mama putro bhakṣita (α tr bha° mama dāraka) ity avadhārya tatāṣva sthiteṇa musalena taṁ (α ity avicārya yaṣṭim ādāya) śirasī nihatyā nakulaṁ (α tr na° ni°) vyāpāditavān. Hp 154.9, Hm 142.12 tato 'sāu brāhmaṇas (Hm sa vipras) tathāvidhaṁ nakulaṁ (Hm taṁ) dṛṣtvā bālako 'nena khādita (Hp mama putro 'nena bhakṣita) ity avadhārya naku-lam (Hp taṁ) vyāpāditavān. So 10 sa devaśarmā tadrūpaṁ taṁ dṛṣtvāi-vāśmanāvadhit, dhruvaṁ sa bālāḥ putro me hato 'neneti sambhramāt. Kṣ 560(11ed, 12ab) tam abhyetya dvijo dṛṣtvā śiśuṁ matvā hataṁ sutam, ayomukhena kopāndho jaghāna nakulaṁ kṣaṇāt. Spl 50.13 mātāpi taṁ rudhiraklinnamukham avalokya śaṅkitacittā yad anena durātmanā dārako bhakṣita iti vicintya kopāt tasyopari taṁ jalakumbhaṁ cikṣepa. Pq 260.16 mātāpi rudhi° (as Spl) atisaṁrabdhāṁ tam āgacchantam avalokya nūnaṁ bhakṣ° 'nena durātmanā mama dārakaḥ, iti śaṅkitacittā kopād avimṛśya tasyopari jala° etc as Spl. Sy A165.13 Als der aber sah, daß das Maul des Wiesels mit Blut befleckt war, geriet er in Bestürzung und glaubte, der Knabe sei von ihm getötet, und schlug, ohne zu überlegen, was er tat, das Wiesel mit seinem Stock tot. Ar. (39) T 158.16 hatvā suptaṁ satvaram grham anupra°. athāpāsyad avyāṅgaṁ tathāiva putrakaṁ suptam. SP 1666 anantaraṁ (α adds brāhmaṇo) grhaṁ praviṣṭo 'vyagram (α avyāṅ-gam) eva putraṁ vilokya (α om) mahāsarpaṁ (α sarpaṁ) ca nakulena śatasthā khaṇḍitaṁ (α ca khaṇḍikṛtaṁ) dṛṣtvā. Hp 154.10, Hm 142.13 anan-taraṁ yāvad (Hp adds asāv) upasṛtyāpatyaṁ (Hp ed. om āpatyaṁ, v. l. putraṁ) paśyati brāhmaṇas tāvad bālakaḥ suptaḥ (Hm susthaḥ) sarpaḥ ca vyāpāditas tiṣṭhati. So 11abc praviśya cāntar dṛṣtvā taṁ bhujagāṁ nakulā-hataṁ, jīvantaṁ ca sthitaṁ bālāṁ. Kṣ 561abc(12cd, 13a) gehaṁ praviśya nihataṁ vikṣya sarpaṁ bhayaṁkaram, sthitaṁ ca bālakaṁ svasthaṁ. Spl 50.16 evaṁ sā nakulaṁ vyāpādyā yāvat pralapanti grha āgacchati tāvat sutas tathāiva suptas tiṣṭhati, samīpe kṛṣṇasarpaṁ khaṇḍasāḥ kṛtam avalokya.

(40) *hā hato 'smi mandabuddhiḥ, kim (idam) akrtyaṁ mayā kṛtam iti (sva)hrdayam atādayat.* (41) *āgatā ca brāhmaṇī (rudantaṁ brāhmaṇaṁ paśyanti) vyāpāditāṁ nakulaṁ (śatadhā) khaṇḍīkṛtaṁ sarpaṁ ca dṛṣṭvā (taṁ brāhmaṇam) āha: kim idam, (brāhmaṇa, kathaṁ ce) 'ti.* (42) *(yato) brāhmaṇaḥ sarvavṛttantam ākhyātavān. (prekṣāvati) brāhmaṇī (paraṁ viśādam upagatā brāhmaṇam) āha:*

*kudrṣṭaṁ kuparijñātaṁ kuśrutaṁ kuparīkṣitam
puruṣeṇa na kartavyaṁ nāpitenā yathā kṛtam. 3.*

Pp 260.19 same sense as Spl. Sy A165.17 Wie er dann aber zu dem Knaben hineinging und sah, daß er am Leben war, und wie die schwarze Schlange zerrissen neben ihm (JCap ante ipsum) lag. Ar. (40) T 158.16 tadāśāv ātmānaṁ (em.; ms. tam asāu vana) bhūmāu prakṣipya hā...iti śarīram atāḍ°. SP 1667 (cf. also on § 38, hā hato 'smi) hrdayaṁ (α sva-h°) tāḍayan kiṁ mayā mandabuddhināsamikṣyakṛiṇā satvaram evākrtyam ācari-tam. malākaṣṭam āpatitam (α diff. at end). Hm 142.15 tatas tam upakṛakam nakulaṁ nirikṣya bhāvitacetāḥ sa paraṁ viśādam agamat. Hp ed. nothing, but vv. ll. tad avalokya sa brāhmaṇaḥ paścāttāpaṁ gataḥ, or: brā° paraṁ viśādam gataḥ. So 11d brāhmaṇo 'ntar (B. °ṇaḥ so 'nv-) atapyata. Kṣ 561d(13b) śuśocānuśayākulāḥ. Spl 50.18 putravadhaśokenātmāsiro vakṣaḥ-sthalaṁ ca tāḍayitum ārabdhā. Pp 260.21 as Spl, expanded. Sy A165.19 wurde er inne, daß ihm das Wiesel eine Wohltat erwiesen hatte (cf. Hm above!, and perhaps So in next? But this expression is not found in Ar versions which I have examined—JCap, OSp, KF, Wolff). Da schlug er sich wehklagend auf Haupt und Brust und rief: O wäre dieser Knabe nicht geboren worden und hätte ich diese Undankbarkeit nicht auf mich geladen. Ar. (41) T 158.17 āgatā ca brā° tayoktam: kim idam... SP 1668 iti vilapann adūrād āyāntiṁ jñāyāṁ sasambhramam apaśyat. sā cāgatā vyā° na° śakalikṛtasarpaṁ ca dṛṣṭvā taṁ brāhmaṇam āha: kim idam iti. (So ed.: but SPα evaṁ ruditiṁ sthitaḥ. snātvāgatā brāhmaṇī etc., practically as text to dṛṣṭvā brāhmaṇam etc., as SP ed.) H nothing; story ends with prec. So cf. 12 avicāryopakāri sa (B. san) nakulaḥ kiṁ hatas tvayā, ity upālabhatāyātā bhāryāpi tad avetya tam. Jn diff. Sy A165.23 Und alsbald kam seine Frau, sah ihn und sprach zu ihm: Was ist dir begegnet, daß du wehklagst? und was bedeutet das, daß das Wiesel und die Schlange getötet sind? Ar (Osp quite close to Sy).

(42) T 158.18 yato 'sā yathāvṛttam ākhyātavān. āha ca. SP 1670 text (om yato; α °brāhmaṇī punar api brāhmaṇam ākṣipat). So cf. prec. Sy A165.26 Und er erzählte ihr den ganzen Vorfall und sprach. Ar versions make the wife the speaker of the next, with SP, but against Sy and T. The version of SP is further supported by Kṣ; see under § 56 below.

Vs 3=T, SP, N 3, Spl, Pp 1, cf. Kṣ 562(13ed, 14ab); Hp III.102, Hm III.105 gives a wholly different vs introducing the story. The story itself is told quite differently in H and Jn, with scant verbal correspondences to the others. So and Pa lack it altogether. ab, SP ed. tr kuśru-

(43) *sa āha: katham (cāi) 'tat. sā 'bravit:*

KATHĀ 2

(STORY 2: THE BARBER WHO KILLED THE MONKS)

(44) *asti ka(smiñ)ścin (nagare bhūtapūrvo) vaṇikputra tutsanadhanavaṇṣavibhavo† dāridryābhibhūtaḥ (śirṇagrhadese vṛddhadhātṛisameto balabhavad arabhya taya) vṛddha(dasya) dhātṛyā saṁvardhitaḥ. (45) (prathamapradoṣa eva) sa (co 'ṣṇam) dīrgham (ca) niḥśvasyā †'cintayat: kaṣṭam, idam dāridryam kiyatkala-vadhi syāt. iti dhyātva† rātrāu suptaḥ. (46) sa ca (niśavasane) svapnam dṛṣṭvān. āgatya bhikṣutrayeṇa (prabodhya) samabhi-*

taṁ...kudṛṣṭam (but α and N text). T kumatijñātāḥ, SP kuparijñānāḥ but v. 1. with N, Jn text. b, Pq kukṛtaḥ kunirikṣ°. c, Jn tan nareṇa na°. d, T om (lacuna); Jn nāpitenātra (Pq °neha) yat kṛtam. Kṣ asamyagvikṣitaḥ draṣṭum (Ma. em dṛṣṭvā) paṇḍito nānuvartate, anukārāt paribhavaṁ yāti nāpitavan naraḥ. (43) T A 308 lacuna. SP 1674 brāhmaṇaḥ: ka° cūtat. brāhmaṇi. (α text, om ca). (44) T 159.1 text (ms. utpanna° for utsanna°; om dāsyā). SP 1675 asti kaścid vaṇikputraḥ priyamvado nūna.

sa cotpattidāśm upagataḥ pitṛvihino mātṛvihinaś ca. sakalabandhuvihinaś san kṣlena vṛddhadāsyā dhātṛyā vivardhitaḥ. (α fragmentary.) Kṣ 563a(14c) vaṇik kṣipadhano. (45) T 159.3 text (om first ca; ms. madam for idam; om rātrāu). SP 1676 sa ca dāridryaduḥkṣākulitabṛdayaḥ (α °ākinnahr°) kadācid ātmānam nindayitvā dīrgham niḥśvasya rātrāu (α pra-)suptaḥ. Spl 45.9, Pq 257.8 tato (Pq adds ca) vibhavaḥkṣayād apamānaparamparayā paratḥ viśādam gataḥ (Pq upagato), rātrāu (Spl adds suptaḥ) cintitavān: aho dhig iyaṁ daridratā. (Then insertion.) Spl 46.8, Pq 257.23 evaṁ niścayaṁ kṛtvā (Pq pra-)suptaḥ. (46) T 159.4 nidrām upāyayāu sa svapnam ca dṛṣṭvān... text; om laguḍena). SP 1678 sa ca niśante (α text) duritakṣayāt svapnam dṛ°. kenāpi siddhapuruṣeṇ āgatya (α svapuru°) katham: kim iti bhavaṁ viśaṇṇaḥ. prabhūta° 'vabito bhūtvā gr̥he snānādikaṁ kṛtvā sthāsyasi.

tato bhikṣārtham kṣapaṇakatrayeṇ āgantavyam. tvaṁ tu nirdayaḥ sahl laguḍena tñn haniṣyasi. tad bhikṣukatrayaṁ nidhitrayaṁ bhaviṣyatīti. (α in part corrupt.) See SP under § 48, which shows that SP originally agreed with T, Kṣ in having the three monks themselves appear in the dream. Hp 117.6, Hm 96.14 tataḥ (Hp pra-)kṣipapṛpo 'sāu svapne darśanaṁ dattvā bhagavataḥ praśādād (Hm bhagavadādeśād) yakṣeśvareṇ ādiṣṭaḥ, yat tvaṁ adya prātaḥ kṣauram kṛtvā laguḍahaṣṭaḥ san (Hm laguḍam haste kṛtvā) gr̥he (Hp svagr̥hadvāri) nibhṛtaḥ sthāsyasi. tato 'smīn evāṅgane samāgataḥ bhikṣuḥ (Hp tato yaṁ evāṅgataḥ bhikṣukam āṅgaṇe) paśyasi, taṁ nirdayaṁ laguḍena (Hm °dāprahāreṇa) haniṣyasi. tataḥ suvarṇakalaśo (Hp tato 'sāu bhikṣuḥ suvarṇapūrṇakalaśo) bhaviṣyati. (Then insertion.) Kṣ 563(14cd, 15ab) 'paśyat svapne bhikṣutrayaṁ purā, tñś ca sa vyāhṛtaḥ so 'smān hatvā draviṇam āpsyasi. Spl 46.9 (and Pq 257.24 almost identical) atha tasya svapne padmanidhiḥ kṣapaṇakarūpi darśanaṁ gatvā provāca: bhoḥ śreṣṭhin, mā tvaṁ vāirāgyaṁ gaccha. ahaṁ padmanidhiḥ tava purvapuruṣopārjitaḥ.

hito yathā: bhādra, prabhātasamaye vāyam anenāi 'va rūpeṇa 'gamiṣyāmaḥ. (yat kāraṇam: tava pūrvapurusaḥ avasthāpitaś trayo nidhayaḥ.) laguḍena tvadabhyāhataś ca dīnāra bhaviṣyāmaḥ. na ca tvayā 'tra karuṇā kartavye 'ti. (47) 'fevaṁ taṁ svapnam anucintayann evaṁ prabhāt(āsamay)e pratibuddho dhātṛm abhīhitavān: adya, (amba,) tvayā nityaṁ prayatayā bhavitavyam, gomayasaṁmārjanādī parikarma veśmani karyam, yathāsaṁbhavaṁ brāhmaṇatrayasya bhojanaṁ dātavyam. aham api nāpitam anayamī ('ti). (48) tathā cā 'nuṣṭhite śmaśrūnakhaluṇcanārthaṁ nāpita āgataḥ. kṛtācāre śmaśrūkarmaṇi svapna-drṣṭa upāyātāḥ. (49) (atha vaṇikputras) taṁ chramaṇakan drṣṭvā yathādiṣṭam anuṣṭhitavān. dhanarāśayaś ca te saṁpannāḥ. (50) praveśyamane ca tasmin dhanāṅghe sārthavahaputreṇa dīnārasātatrāyamātram (paritoṣaṇḍya) rahasyasaṁrakṣaṇḍya (ca) divakirtaye dattam. (51) nāpito 'pi taṁ drṣṭvā kuparāmarśāt

tad anenāiva rūpeṇa prātas tvadgrham āgamiṣyāmi. tat tvayāhaṁ lakuṣṭa-prahareṇa śirasi tādāniyo (Pṇ hantavyaḥ) yena kanakamayo bhūtvākṣayo bhavāmi. (47) T 159.8 text. SP 1681 pratibuddho hr̥ṣṭaḥ saṁ niśāvaśeṣam (α niśāśeṣam) upaviṣṭa evānayat. prabhāte ca dhātṛm āha: adya tvaṁ tūrṇaṁ grhādīn pavitrikṛtya prayatā bhava (α tiṣṭha). aham api kṣāurādikaṁ kṛtvā snātva śucir bhūtvā (α om) tiṣṭhāmi. Kṣ 564a(15c) sa prabuddho vaṇik prātar. H, Jn nothing. (48) T 159.11 text. SP 1683 iti nāpitam āniya kṣāurāṁ karma kṛtvān. anantaraṁ śucir bhūtas tiṣṭhati. tadānim eva siddhohopadiṣṭabhikṣutrayaṁ (α om śucir etc. thru eva; svapnadṛṣṭaṁ for siddhohopadiṣṭa, cf. § 46) bhikṣārtham āgatam. Hp 117.11, Hm 97.5 anantaraṁ (Hm tatas) tathānuṣṭhite. (Cf. also on § 51 below.) Kṣ 564b(15d) drṣṭvā bhikṣutrayaṁ puraḥ. Spl 46.19, Pṇ 258.8 etasminn antare tasya (Pṇ tad-) bhāryāyāḥ (Spl 'yayā) kaścin nāpito nakhaprakṣālanārthaṁ samāyātāḥ (Spl pādaprakṣālanāyāhutaḥ). atrāntare ca yathānirdiṣṭaḥ (for atr° etc. Pṇ tatas cāśū yāvan nakhaprakṣālanakarma samācarati, tāvat) kṣapaṇakaḥ sahasā prādur bhutaḥ (Spl babhūva). (49) T 159.12 text. SP 1685 tad drṣṭvā yathopadiṣṭam anuṣṭhitavān. tatas tathāiva tan nidhitrayatāṁ gatam. Hp 117.12, Hm 97.5 tad vṛttam. Kṣ 564cd(16ab) atādayat tādītāś ca babhuvur dhanarāśayaḥ. Spl 46.20 atha sa tam ālokyā prahr̥ṣṭamānā yathāśannakāṣṭhadanḍena taṁ śirasy atādayat. so 'pi suvarṇamayo bhūtvā tatksaṇḍ bhūmāu nipatitāḥ. Pṇ 258.9 similar to Spl. (50) T 159.14 text (ms. praviṣya°). SP 1685 tataḥ kṛtārthibhūto dhātṛyā saha nidhitrayaṁ grhītvā grham praviṣya nāpitasya viśvāsakāraṇārthaṁ (α 'sa-rakṣaṇārthaṁ) dīnārasātadvayaṁ (α 'śataṁ) dattvā preṣitavān. Jn (Spl 46.22, Pṇ 258.12) same general sense but verbally very different. (51) T 159.15 sa tu mūrkhā evaṁ cintayām āsa: kuto 'syābhyavaharaṇam, kasya vā, kuto bhikṣārthinaḥ (ms. bhak°) śramaṇakā grha [here the last ms. of T ends]. SP 1687 text (α 'marśī grham gataś cācintayat; α laguḍena, ed. om). Hp 117.12, Hm 97.5

svagrhaṁ gatvā 'cintayat: *ḥaṁ api kṣapaṇakatrayaṁ (lagu-
dena) vyāpadya nidhitrayaṁ kariṣyami* 'ti.† (52) *†tato 'sau
laguḍaṁ gṛhītvā 'vahiṭaḥ sthitaḥ. antaraṁ karmavaśād bhi-
kṣutrayaṁ bhikṣartham āgatam.*† (53) *†tato laguḍena tadāyitvā
(napitena) vyāpaditaḥ (ca). na ca nidhir labdhaḥ.*† (54) *†anan-
taraṁ rājapurusaḥ ākṛṣya nītvā napitaḥ śūle nikṣiptaḥ.*†

(End of Story 2)

(55) *ato 'haṁ bravīmi: kuḍṛṣṭaṁ kuparijñātam iti.* (56) *(†tasmāt
tvam api tādrśa eva mūrkhah. ato matimatāṁ sarvāṇi kāryāṇi
suparikṣitāṇy eva karaṇīyāni.*†)

ity aparikṣitākāritvaṁ nāma pañcamaṁ tantraṁ samāptam.

(End of Fifth Book)

(End of the Pañcatantra)

tac ca (Hm tatra) kṣāurakaraṇāyānītena nāpitenālokyālocitam (Hm °kya
cintitam): aye nidhiprāpter ayam upāyāḥ. (Hp tad) aham apy evaṁ kiṁ
na karomi. Kṣ 565abc(16cd, 17a) tadvṛtitaṁ nāpito dṛṣṭvā vaṇigveśmani
durmatih, dhanārthi svagrhaṁ gatvā. Spl 47.2, Pṇ 258.13 same general
sense but verbally quite diff. (52) SP 1688 text (ed. om asū, and
inserts bhūya before sthitaḥ; α text). Hp 117.13, Hm 97.7 tataḥ prabhṛti

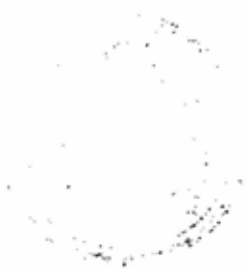
(Hp adds sa) nāpitaḥ pratidināḥ (Hm pratyahaṁ) tatbāvidho laguḍahastaḥ
(Hp adds prātaḥ) sunibhṛtaḥ bhikṣor āgamanam apekṣate (Hm pratikṣate).
ekadā tena (Hp adds tathā) prāpto bhikṣur. Jn diff.; much expanded.
(53) SP 1689 text (ed. laguḍaṁ bhrāmayitvā nāpitenā; α om nāpitenā; α
om 1st ca). Hp 117.15, Hm 97.8 laguḍena (Hp adds hatvā) vyāpāditaḥ. Kṣ
565d(17b) jaghāna kila bhikṣukān. Jn diff., much expanded. (54) SP
1690 text (α tac chrutvā, or tasyākrośena, rāja° āgatya taṁ gṛhītvā nāp°
vyāpāditaḥ [with vv. 11.]). Hp 117.16, Hm 97.9 tasmād aparādhāt so 'pi nāpito
rājapurusaḥ vyāpāditaḥ (Hp tāḍitaḥ pañcatvam upagataḥ). Kṣ 566ab(17cd)
taṁ bhikṣukavadbhād rājāsu nijagrāha nāpitam. Jn long expansion; barber
is finally impaled. (55) SP 1692 text. Kṣ 566cd(18ab) aty (Ma. em.
asty) anālocyakāryeṣu pravṛttir duḥkhakāraṇam. (56) SP 1692 text,

but nothing in α; then follow two vas, neither found in N. H, Jn nothing.
Kṣ cf. prec.; ŚP. adds 567 (not in Ma.) iti jayāvacaḥ śrutvā brāhmaṇo 'bhūd
avāṁmukhaḥ, brāhmaṇārthena nakulā (read °lo) hataḥ svargo 'bhavat sukhī.
Sy p. 84 end: Das sind die Früchte des Nichtüberlegens. Ar, JCap 220.16
Talis est fructus cuiuslibet agentis opera sua cum festinantia nec provi-
dentis res antequam pertractet eas; quicumque enim simili modo facit
penitebit et contristabitur et non proficiet ei quicquam neque cedet de suo
corde tristitia. Most Ar versions seem to indicate a text similar to this and
longer than Sy. Colophon: SP sam° asamikṣyākāritvaṁ (α asamprekṣya°)
nā° pa° ta°. Kṣ 568ab(18cd), seems to refer to the entire Pañcatantra:
evaṁ matimatāṁ asti tiraścām api kausālam. Before this ŚP. (not Ma.)
inserts iti nakulākhyāyikā. Spl sam° cedam aparikṣitākārakaṁ nāma pa° tan°.
Pṇ sam° cedam aparikṣitākāritā nā° pa° ta° (repeats the first śloka).

ADDENDA ET CORRIGENDA.

- Page 10, line 13 of small print: for nipaittaḥ read nipatitaḥ.
Page 22, line 16 of small print: after sevānabhijñāḥ, for comma read period.
Page 74, line 3 of small print: add hyphen at end of line.
Page 103, line 1: for yam read 'yam.
Page 169, line 9 of small print: for °saṁbhṛtāḥ read °saṁbhṛtaḥ.
Page 181, line 2 of text: for ādyaḥ read ādya(h).
Page 216, line 21 of small print: for sphig read °sphig.
Page 225, line 2: for viṣṭālitāḥ read probably viṣṭālitāḥ; cf. Jacobi, *Ausgew.*
Brs. in Māhār., 2. 6, and Glossar s. v.; there is little doubt that the
Tantrākhyāyika intended to read the dialectic word found in Jacobi,
which can only mean "defiled". Change the Crit. App. on II § 130
accordingly.
Page 228, line 7: for prāpto read prāptaś.
Page 231, last line: for "This" read "This proverb".
Page 235, line 10 of small print: before "mss." insert "T".
Page 268, line 5: for final h in harṣitamanaḥ read ḥ.
Page 278, last line: for 1631 read 1163.
Page 288, text of § 38, 2d line: for sāha read saha.
Page 292, line 23 of small print: read pātālagāṅgājaleṇa.
Page 301, line 11 of small print: for kārṇataḥ read kārṇitaḥ.
Page 325, sixth line from bottom: for tāruṇī read taruṇī.
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